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Notes.

THE TRUE STORY OF THE CENCI FAMILY.

The note which appeared in these columns a few weeks ago on this subject was necessarily brief, as its only purport was to call attention to the latest Italian publications on the history of the Cenci. Since then it has occurred to me that some notes on the Cenci family, their trial and execution, may be interesting to those who are not likely to see the books referred to, as the accounts till now accessible to English readers are most grossly incorrect. It appears that a MS. extant in the Minerva Library at Rome is the foundation of a notice in the *Quarterly Review*, in an article "Italian Tours," published in April, 1858. The story, as related there, is a tissue of misstatements, the guilt of Beatrice being the solitary fragment of truth to be found in it. But worse still, in Hare's *Walks in Rome*—a book in the hands of every traveller in Italy—the account of the tragedy is taken from Ademollo, who assumes the innocence of Beatrice. To tell the story correctly, according to lately discovered* documentary evidence, shall be the aim of this paper; and some of the MSS., though not trustworthy in facts, will help in details. These different MS. versions of the story seem to have been founded on one common original, with variations and glosses by other hands. But they are valuable as traditionary accounts of the family, &c., and certainly some of the touches in them could only have been given by an eye-witness, who might be ignorant of the events that preceded the trial, though he had seen the execution, and was familiar with the features and personal appearance of many of the actors in the sad drama.

The subject falls naturally under five heads: the family of Count Cenci; the murder; the trial; the execution; the survivors.

THE FAMILY OF CENCI.

Francesco Cenci, Magnifico Romano, was born, as he deposes himself, Nov. 11, 1549, and succeeded at thirteen to the wealth amassed by his father, who was clerk and treasurer of the Camera Apostolica. An idea of his fortune may be gained from the fact that for composition for his father's frauds he paid 58,000 scudi, and for fines imposed on himself for various crimes 125,000 sc. His appearance is described thus in a MS.: "Short, well made, large expressive eyes, but the upper eyelid drooping a little, a large prominent nose, thin lips, and a charming smile."

Though stained with nameless crimes, and knowing no bounds to his passions, he cannot have been the bold infidel ordinary accounts have made him. In his will, dated Nov. 22, 1586, after directing that his body shall be laid in the little church of S. Tommaso, which he had rebuilt, he provides an endowment for a chaplain, and leaves several bequests to hospitals and for the dower of poor girls. He was notoriously grasping—his step-daughters speak of his *notoria tenacità*—and of a most restless disposition. Bernardo, his son, describes his father as continually changing house, as he took a fresh fancy into his head.

He married at fourteen Ersilia Santa Croce, of the great Roman family of that name. She died in April, 1584, leaving him seven surviving children; and though the first years of their married life, owing perhaps to a lawsuit about her dowry, do not seem to have been happy, as his first will, in 1567, attests, yet there is not the slightest evidence that he poisoned her, according to the common story, to marry Lucrezia Petroni. On the contrary, he remained a widower nine years, not remarrying till Nov. 9, 1593.

Between 1567 and 1573 he was, from time to time, under surveillance in his own house, or in prison for assaults; and Sept. 14, 1572, was banished from Rome for six months. From 1591 to 1594 he was, at times, again in prison, and on trial, for blacker deeds. His evidence is given in full by Cavaliere Bertolotti. From it we learn the reason of his former imprisonments; his age; date of marriage; that during the *sedia vacante* all men used to go about armed; that he suffered

* D'Albono's volume on the Cenci is not out of print, and is published by Nobile, Naples.

from *rogna*, known in Italy as well as Scotland; that he lived at the Ripetta, and then at the Dogana, in Casa Patrizi; that he dealt ready blows on the slightest provocation, &c.; with much other unmentionable matter. At first he denied his crimes; but later he sent a memorial to the Pope practically admitting his guilt, and requesting to treat with his Holiness through friends and relations. Accordingly, on June 12, 1594, a penalty of 150,000 sc. was inflicted, which was afterwards reduced to 100,000, of which half was paid in August and the rest in instalments the same year. To effect this he had to contract large loans, some of which were not repaid at his death, but which seem to have been satisfied out of the property then confiscated. After 1594 no further proceedings against him have been found.

His possessions comprised some places interesting to the traveller in Italy: Torre Nuova, with its pines and vast farm buildings, so well known to the hunting man at Rome; the Castle of Nemi, now the property of the Orsini, which still guards its lake, lying like a mirror below, over which still earlier a temple of Diana kept watch, whose priest none could be, according to old legend, unless he had killed his predecessor; the Castle of Falcognano, and the farms of Testa di Lepre and Castel Campanile, in the Roman Campagna. Besides these he held the Castle of Assergio and other estates in the Abruzzi, and the two Palazzi Cenci in Rome—one at the Ghetto, the other in the Piazza San Eustachio.

Of Lucrezia, his second wife, there is little to be said. She was the widow of a Velli, with three daughters. MSS. describe her as about forty-four, short, with dark eyes, a fresh pink and white complexion, very stout, with auburn hair, but little of it.

Giacomo, the eldest son, and accomplice with Beatrice and Lucretia in the murder, was already out of favour with his father in 1586. Count Cenci, in his will made at that date, precluded him from any share in the estate beyond his *leggitima*, except 100 scudi, "and this for just and reasonable cause."

He had married Lodovica Velli without his father's consent, but documents show still worse was behind. A paper exists, signed by him, in which he promises to repay money unduly appropriated; among other items, a month's pay for his sisters in the convent of Monte Citorio, which he had kept back, and thirty scudi to replace tapestries which he had *stolen* from the *guardarobba* to which only his father and he had access. In 1594 Count Cenci threw him into prison for a supposed scheme of parricide, which however was trumped up by a servant whom he had chastised. His disposition, however, remained unchanged, and in *his last moments he* confessed to another fraud on *his father—a bill forged for 13,000 sc.*

Beatrice, the younger daughter, was baptized on Feb. 12, 1577 (this register was only discovered early last year), and was consequently past twenty-one at the time of the murder. MSS. describe her thus, in general agreement with each other:—

"Elle était petite, avait un joli embonpoint, et des fossettes au milieu des joues, de façon que morte et couronnée de fleurs on eût dit même qu'elle riait. Elle avait la bouche petite, les cheveux blonds et naturellement bouclés."

Another MS.:—

"Erano i capelli del puro color d'oro, piutosto corti che lunghi, ma cosi naturalmente innellati, che comparivano fatti ad arte."

From a professed acquaintance with her the first writer says (transl.):—

"Elle avait surtout une gaîté, une candeur, et un esprit comique, que je n'ai jamais vu qu'à elle."

The traditions of her beauty are incidentally confirmed by an answer of one of the assassins on his trial. Asked whether he knew Beatrice, he said "Yes"; asked under what circumstances, he replied, "Havendo grande desiderio di guardare la sua bellezza." Beatrice kept house for her family, and accounts still exist showing the sums paid to her monthly, which were large. Her love story with Monsignor Guerra will be proved to be a fiction; but though she had a dowry of 20,000 sc. she remained unmarried. Her father kept her in a kind of imprisonment at Petrella. "Come carcerata e sotto chiave," she says in her deposition; but her young brothers Bernardo and Paolo were treated much in the same way. Bernardo, when asked on trial why they had left Petrella about six weeks before the murder, says, "My father kept us shut up in the Rocca, and would not let us go out." For this severe treatment of Beatrice we shall perhaps later find a reason.

Bernardo, the last of those implicated in the tragedy, though apparently innocent, was the youngest but one of the sons, and was born August 16, 1580. In figure, face, and hair he bore a marked resemblance to his sister. His advocate Farinacci made him out to be only sixteen, and imbecile, but there appears no more foundation for the latter statement than for the former.

The other children were Antonina, the elder daughter, Rocco, Cristoforo, and Paolo, the youngest son, all of whom but Antonina died before the trial.

Antonina is commonly said to have presented a memorial to the Pope detailing her father's cruelties, which the Pope answered by marrying her to Carlo Gabrielli, of Gubbio. Still more, I find in one MS., which has the correct date of the marriage and the real name of the husband, Luzio Savelli, Baron of Riquano, the specific statement that the Pope committed the matter to Car-

dinal Rusticucci, Vicar of Rome. The cardinal then sent for Count Cenci, obliged him to sign the marriage contract, while in the mean time Antonina was fetched, and married then and there in the cardinal's chapel. Unfortunately for the truth of this story, a steward's account is extant, in which the count is charged for carriages for an excursion to Riquano two months before the marriage, and forty baiocchi are put down for the dolls Antonina gave to the child of Luzio Savelli. Certainly it sometimes happens that "trifles light as air are confirmation strong." Who would have thought that the entry of the hire of carriages on an excursion, and the gift of two dolls to a child, would, after 270 years, clear the dark memory of Count Cenci from a false accusation? Yet these trifling entries prove that the engagement was entered into with the father's consent, and that Antonina was on a visit to her future husband's family two months before her marriage. She appears to have died shortly before the execution of her family in 1599.

Rocco and Cristoforo were two *mauvais sujets.* The latter was killed in a brawl about a woman, in 1598, on the little island of S. Bartolomeo. His murderer was banished; but before the sentence was carried out Giacomo and Bernardo forgave him their brother's death. Accordingly, in the same year, his mother petitioned the Pope to allow her son to return to Rome, next year being the Jubilee. This document, found by Bertolotti, gives a strange insight into the life of the period. She begs for her son's return, as she is old and infirm; besides, "he is ready to marry a tall and handsome girl (*zitella vistosa e grande*), whose father is bankrupt, and mother in bad health, and whose virtue will otherwise be in danger, as she is twenty years old."

Rocco was killed in 1595 by an Orsini; but in 1594 he had been implicated with Monsignor Guerra, a first cousin of his father, in a robbery of silk hangings, linen, tapestry, and a silver basin from Count Cenci's house. The depositions given by the Fiscale are published by Bertolotti. Certainly the Cenci family washed their dirty linen in public. Paolo, Antonina, and Beatrice Cenci gave evidence. The words of Beatrice are interesting, and not very lover-like :—

> "I think that M. Guerra helped Rocco to take and carry away the articles in question, because Rocco alone could not carry them away; still more, I say that I think the aforesaid M. Guerra was the contriver of the whole affair, and I say so believing it to be the truth."

The unfortunate Count Cenci has even been charged with the death of Rocco; but from the notes of the inquiry, published by Bertolotti, it is quite evident the murder was the result of an old quarrel.

The last of the family was Paolo, a weakly boy, who died about ten weeks after the murder, and was apparently not implicated in it. All the sons had been in debt, whether owing to their scanty allowance or to their own extravagance it is impossible to determine. Rocco sends a petition from Padua, which town MSS. have changed into Salamanca, alleging that he is utterly destitute—a statement which seems confirmed by other evidence; and we find that in 1595 the Pope, taking the matter into his own hands, really ordered some rents belonging to the father to be applied to the maintenance of the sons. The dissensions and misery of the family life are sketched by Bernardo, who says in his deposition, "My father and my brothers Giacomo and Cristoforo never spoke." Add to this the tyranny exercised by Count Cenci over the younger sons and Beatrice, and the forgery already committed by Giacomo, which perhaps threatened detection, and we see that things were ripening for the parricide. K. H. B.

(*To be continued.*)

NEW YEAR'S GIFTS.

This is a subject which has been well nigh exhausted, but towards the illustration of which there is always some trifle presenting itself to be added to the already huge collection. From the time when branches of vervain, with fruit, honey, and good wishes, were acceptable gifts among the classical people of old, to the period when the custom became an imposition—a tax which the people paid to superiors,—there was no very great interval. Some circumstances connected with the custom are noteworthy. It is difficult, for instance, to discover how the yearly flinging of little pieces of money into Curtius's lake could be a testimony on the part of the citizens of their good wishes for the long life and prosperity of Augustus. Of the new year's gifts contributed to this emperor by the chief citizens, it cannot be said that he made unpraiseworthy use. It is asserted that of money Augustus never put into his own purse, for his private use, more than a penny of the sum presented by each donor. With the rest he substituted gods of gold for those of wood, and set up divine figures in villages which had been lacking such protection and symbols. Perhaps the most welcome tribute Augustus ever received was the heap of gold which was placed at his feet by universal Rome for the rebuilding of his Palatine House, which fire had destroyed. Augustus knew how to accept with dignity.

On the other hand, Caligula had no such knowledge. He was at once a mean and truculent beggar. On the birth of his daughter he declared that he should be ruined by family expenses; and that as to maintaining the grace and glory of the imperial condition, it was out of the question, unless pecuniary aid was afforded. The imperial hint was so very broad, that the weight and value

of the popular "benevolence" were in due proportion, for this tender creature would have been as a beast of prey to the citizens of rank if they had been incapable of comprehending the imperial suggestion. Caligula never forgot to make a very significant one towards the close of the old year, namely, that he should be prepared to receive all gifts from his loyal people at the opening of the new year. It must have been a strange sight to see this greedy tyrant stationed under the entrance to his palace, ready to receive the gifts of every imaginable sort which were brought by his lieges with full hands and full laps. Caligula had a sensual delight in walking over gold with his bare feet, or in rolling himself among the glittering heaps. He gave nothing in return for the donations he received; indeed, the custom of making them was one of which he had ordered the restoration. Tiberius had abolished this new year's usage, on the ground that some substantial acknowledgment was due to the givers, and that he really could not afford to pay it.

In the most splendid and abominable of the days of the French monarchy, the Gallic Tiberius, Louis XIV., was lavish with his presents, to make which, indeed, he had but to dip into the people's pockets. In 1672 he delighted that queen of French husseydom, Madame de Montespan, with a new year's gift which disgusted the whole nation. It consisted of two covered goblets and a salver of embossed gold, profusely ornamented with emeralds and diamonds. The value was ten thousand crowns. To the same woman, or rather as flattery to the king, Madame de Maintenon in 1670 gave, as a new year's gift to their illegitimate son, the Duc de Maine, a quarto volume printed in gold letters. The cover was inlaid with emeralds, and the lettering on the back stated that the book contained the various works of an author seven years of age—"Œuvres diverses d'un auteur de sept ans": the author was the little duke himself. The *Courrier de l'Europe* says that the most exquisite and most admired gift ever made at Versailles was that of Madame de Thianges to the above Duc de Maine, in 1685, and which is thus described:—

"C'était une chambre mesurant un mètre de chaque côté, toute dorée. Au-dessus de la porte était écrit en grosses lettres: *Chambre du Sublime.* Au dedans, un lit et un balustre avec un grand fauteuil dans lequel était assis le duc de Maine, fait de cire et d'une grande ressemblance; auprès de lui, M. de La Rochefoucauld, auquel il donnait des vers à examiner; autour du fauteuil M. de Marcillac et Bossuet; à l'autre extrémité Madame de Thianges et Madame Lafayette lisaient des vers. Au dehors du balustre, Boileau, armé d'une fourche, empêchait sept à huit mauvais poëtes d'approcher. Racine était auprès de Boileau, et un peu plus loin La Fontaine, auquel il faisait signe d'approcher."

The above gift to a gentleman twenty-two years old seems to have been a pretty wax-work, with portraits of distinguished personages. The *Courrier* adds to its French illustrations of "Etrennes" the reply of Cardinal Dubois to his butler, who asked his master for a new year's gift: "Certainly, I make you a present of all of which you have robbed me, you rascal, throughout the preceding year!" ED.

ABYSSINIAN AND IRISH LEGENDS.

In M. de Cosson's interesting *Cradle of the Blue Nile* he gives the following legend:—

"The native traditions affirm that St. Areed was first struck with the idea of composing the Abyssinian church music by seeing three birds singing on a tree, their number reminding him of the Holy Trinity. He was inspired with the notion of inventing a musical instrument, and forthwith invented a sort of rattle, which is used to this day by the priests to accompany their chants. Delighted with his new musical instrument, St. Areed went to the king and began to perform. History relates that the king was so absorbed in the charms of the music, that he inadvertently rested the point of his spear on St. Areed's great toe, and, gracefully reclining his weight on it, penned the worthy saint to the ground. My own opinion is that the astute monarch resorted to this as a last and desperate resource to induce the saint to bring his performance to an end; but, if this were his intention, he was disappointed, for St. Areed was so carried away with delight at his own harmonies, that he never even noticed the accident, though the ground was covered with his blood. This story is depicted in two paintings in one of the native churches."

Irish traditions relate that, when St. Patrick was baptizing one of the pagan kings of Ireland, the saint's crozier slipped downwards and pierced the foot of the convert, who from motives of reverence, or else believing that the wound inflicted on him was a part of the ceremonial rites, never moved or murmured, but endured the pain until they were over. In the Abyssinian legend the saint of that country is made the sufferer through his zeal for the Church; in the Irish legend the newly converted king is the sufferer; but there is an odd likeness between the two traditions of Christian missionaries in the south-east and south-west. In another part of the same work M. de Cosson gives some curious Abyssinian folk-lore about blacksmiths and all workers in iron. The Abyssinians, he says, regard them with awe, believing that they can transform themselves into hyenas, and can cause people to be possessed with an evil spirit by means of an incantation performed by bending a piece of grass into a circular form. A mythical Irish personage, the Gobhan Saer, who is supposed to have built many old churches in the course of one night by magic, was, I believe, a blacksmith as well as an architect; and the placing an iron coulter of a plough in the fire while milk is being churned is believed to be a sovereign spell against the witch who has charmed away the butter-making powers of the Irish dairy-woman. The wife of a most respectable Protestant farmer in Ireland once told me a long story of the success of this spell in her own farmhouse. Re-

garding St. Areed's birds, it is worth noting that not only singing, but talking, in fact, preaching birds figure largely in the old Irish legends about St. Brendan and other Irish saints. In the *Journal* of the Royal Historical and Archæological Association of Ireland, a few years ago, there was an account of a very curious ancient instrument, to all appearance a musical one, which was dug up in some county in Ulster. It had small figures of three birds attached to it with rings which could be moved up and down. It was shaped like a modern flute, but by some was conjectured to have been an instrument used by pagan priests in divination. M. A. H.

NAVAL ARTILLERY IN ANCIENT TIMES: FIREARMS A.C. 1100.—The following statement, suggestive of discussion at the Christmas fireside, is forwarded in the hope that it may be acceptable to the readers of "N. & Q." The statement is taken from a work recently published in Paris (*Les Premiers Habitants de l'Occident*, par M. d'Arbois de Hubainville), and is to this effect :—

The most ancient colony in Spain is Gadeïra, called by the Romans Gades, and at this day Cadiz. If we adopt the chronology of Velleius Paterculus, the date will be about 1100 A.C., and if we are to follow the calculation of the Spaniard, Pomponius Mela, the foundation of the colony will go back so far as to be coincident with the siege of Troy. The Phœnicians encountered resistance in this place, and Macrobius has preserved a legend which refers to Theron, the Iberian King of Northern Spain, coming thither with a fleet to take possession of (and of course to spoliate) the temple of Hercules. The Latin name of Hercules is here the designation of the Phœnician god *Melkarath*, in whose honour the founders of the colony had erected a temple on the eastern side of the little island on which the city is built. The Phœnicians came out to encounter the enemy in their long ships. The battle lasted for some time, without any signal success on either side; but—all of a sudden—the Iberians were seized with a panic of terror—an unexpected fire consumed their ships to ashes! The Iberians believed that they saw lions upon the prows of the Phœnician ships, and that these lions poured out against them flashing rays of fire, by which their ships were burned.

Such is the statement of M. Hubainville, ch. iii. pp. 39, 40. The account given by Macrobius of the burning of the Iberian fleet is in these words :

"……Subito in fugam versæ sunt regiæ naves; simulque improviso igne, correptæ conflagraverunt, pauciasimi, qui superfuerant, hostium capti indicaverunt apparuisse sibi leones proris Gaditanæ classis superstantes, ac subito suas naves immissis radiis quales in solis capite pinguntur exustas."—*Saturn.*, lib. i. ch. xx. p. 207 (Leyden, 1695).

Thus it will be *seen that the Iberian* fleet was destroyed by means of fire that had been discharged from the ships of the Phœnicians. The "lions' heads" were, most probably, the ornamental orifices to the engines from which the fire was ejected, and the destructive material must have been of a similar substance to that of the "Greek fire," the invention, as is generally supposed, of a later time, attributed to Callinicus, and which is described as being "blown out of long tubes of copper." If this be so, the incident mentioned by Macrobius is the earliest record of ships employing artillery, as they do in modern times, for the destruction of an enemy. WM. B. MACCABE.

LOWLAND ABERDEEN.—Strangers reckon Aberdeen as belonging to the Highlands of Scotland. They have of late, perhaps, had some excuse for this, since its militia regiment has been named the Aberdeen Highland Light Infantry. Nevertheless, the city of Aberdeen and more than three-fourths of the county have been for some centuries entirely devoid of Celtic character. Indeed, there are few districts in which the feeling of antagonism of race has been kept up more strongly, or at least used to be so some years ago, than the Lowlands of Aberdeen. I do not know whether the feeling has been modified of late years; but at the period to which I allude, some thirty years ago, Highlanders were often characterized as "sweer Hieland breets"—lazy Highland brutes. And still less flattering epithets were often added.

My present object is to inquire whether any readers of "N. & Q." can complete or give a different version of some rhymes which used to be shouted out by boys in reproach of their Highland neighbours :—

"Hielanman, Hielanman, far ware ye born?
Up in the Hielans amang the green corn.
Hielanman, Hielanman, fat gat ye there?
* * * * *
Canna get naething but sowins and leeks.
Lauch at the Hielanman wanting his breeks!"

In some versions *siddies* or *sids*, the corn seeds out of which *sowins*, a kind of flummery, is made, is substituted for sowins, and in others *ingans* or *sibbies*, an old word for onions, is used. In another version the last three lines are run into two, thus :

"What got you there? Sibbies and leeks.
Lauch at the Hielanman wanting his breeks!"

My own notion is that there should be six complete lines.

I fear that this year there will be only too much of green or unripe corn in the Highlands. As to the allusion to leeks, it seems to have been introduced mainly as a word to rhyme with "breeks." In former times the Highlanders had scarcely any vegetables, and now they grow very few. I have never heard of leeks being characteristic of Highlanders, as of their Kymric brethren in Wales.

I. M. P.

Curzon Street, W.

"Mucked to death."—During the last twenty-seven years I have often been struck with the prevalent use of the word "muck" by the peasantry of Huntingdonshire and Rutland. Its general sense would appear to mean dirt; but it is applied in a variety of ways. The other day, in Rutland, I was talking with an old cottager who had recently been left a widower, and I was inquiring about one of his married daughters, who had promised to come and live with him, and "do for him." The old man represented his household arrangements to be in a deplorable state, and ended the recital of his woes by saying, "If she don't come soon I shall be mucked to death." The words "muck" and "mucky" are usually pronounced "moock" and "moocky." When I said to an old Huntingdonshire farmer, "What a state the roads are in!" he lifted up his hands (as well as his voice) and exclaimed, "Moocky, moocky, woonderful moocky!" This was forcible, if not elegant. A Huntingdonshire woman, whose weekly duty it was to clean the parish church, complained to me of the school-boys, "They owdacious boys make muck all over the church." To the same effect a Rutland cottager the other day, when I asked him to walk into my study, politely excused himself by pleading that he was "all over muck," meaning that his clothes were covered with mud from the ploughed field. It may be noted that a farmer's dream of heaven was that of a place where there were "heaps o' muck."

Cuthbert Bede.

Charlotte Bronte: Elizabeth Barrett Browning.—*Jane Eyre* was published in 1847; *Aurora Leigh* in 1856 or 1857. I note the following points of resemblance between the two stories, conceding that, as a poem, apart from its narrative, *Aurora Leigh* is abundantly original.

Jane Eyre is pressed by her cousin, St. John Rivers, to marry him, but she declines the offer, on the ground that he does not require a wife, but merely some one to help him in his works of benevolence. A similar situation occurs between Aurora and her cousin Romney.

Jane Eyre, an orphan, is left to the care of her aunt by marriage, who dislikes and ill treats her, and dies after a short illness. Aurora Leigh, being an orphan, is taken charge of by her aunt, who misunderstands her and is severe with her, and who dies suddenly.

The proposed marriage between Jane Eyre and Mr. Rochester is interrupted in church, and Jane becomes a fugitive. The intended espousals of Marian Erle to Romney Leigh are prevented by the flight of Marian, whose disappearance is announced in church to the crowd assembled to witness the ceremony.

Rochester has his house burnt over his head. *Romney Leigh has his house* burnt over his head; and each is struck with blindness whilst endeavouring to rescue one of the inmates.

Lastly, Jane Eyre is married to Rochester, and Aurora Leigh becomes the wife of Romney Leigh.

J. W. W.

New Works on Words Wanted.—

"It would be both entertaining and instructive were any one to collect the words in English invented by particular authors, and to explain the reasons which may either have occasioned or hindered their being incorporated with the body of the language. In some cases no want of the word has been felt; in others the formation has been incorrect, or unsupported by any familiar analogy."—*Guesses at Truth* (ed. 1876), p. 219.

"It would form an interesting essay, or rather series of essays, in a periodical work, were all the attempts to ridicule new phrases brought together, the proportion observed of words ridiculed which have been adopted and are now common, such as *strenuous*, *conscious*, &c., and a trial made how far any grounds can be detected, so that one might determine beforehand whether a word was invented under the condition of assimilability to our language or not."—Coleridge's *Lectures on Shakespeare*, &c. (ed. 1874), p. 266.

William George Black.

1, Alfred Terrace, Glasgow.

"Cleanliness is next to godliness."—I read some time ago in the *Jewish World* that this was in the Talmud. On Sunday, Dec. 3, a Jewish lecturer on the Talmud said:—

"This well-known English phrase had been taught by the Rabbins of the Talmud many centuries ago, both as a religious principle and a sanitary law."

No doubt this was the spirit of the laws in the Pentateuch. But perhaps the Jews may have had the principle from the Egyptians. Plutarch says in his *Isis or Osiris, or the Ancient Religion and Philosophy of Egypt*:—

"You are in the first place to understand this, that these people make the greatest account imaginable of all endeavours that relate to health: and more especially in their sacrifices, purgations, and diets; *health is then no less respected than devotion.* For they think it would be an unseemly thing to wait upon that Nature that is pure, and every way unblemisht and untoucht, with crazy and diseased minds and bodies."

W. J. Birch.

[This saying, quoted by Wesley, has been traced in "N. & Q." to others of similar significance in the Talmud, in Aristotle and St. Augustine. See "N. & Q.," 2nd S. ix. 446; 3rd S. iv. 419; vi. 259, 337; vii. 367; 4th S. ii. 37, 68, 213.]

Obsolete Words in the English Bible.—Some works on this subject have been noticed; but mention has not been made, so far as I recollect, of the earliest: *A Short Explanation of Obsolete Words in our Version of the Bible, and of such as are there used in a Peculiar or Uncommon Sense*, by Rev. H. Cotton, D.C.L., Oxford, Parker, 1832.

Ed. Marshall.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"Inkle-weaver."—

> "They chat together, drink and fill,
> And like two *inkle-weavers* swill."

—*Poems on Several Occasions*, by N(icholas) Amhurst, sometime of St. John's College, Oxford, London, 1720, 8vo., p. 115.

I heard the other day in Berkshire of two persons who had struck up a close intimacy, it was supposed, to outwit their neighbours: "Oh, they are as thick as *inkle-weavers* just at present, but how long it will last," &c. *Inkle* is used in Shakspeare several times, and means a coarse bad kind of tape; but I should be glad to have any other references pointed out in which the weavers of inkle are in confidential and convivial comparisons.

"She'd take up a straw with her ear" (MS. Commonplace Book of Joshua Peart, of the City of Lincoln, Gentleman, 1726, 4to., pp. 165).—This line occurs in a somewhat homely lyric called "The Gossip's Song," beginning, "Two gossips they luckily met." It is probably to be found in some printed collection of the period. What does the line which I have extracted mean? The saying was probably proverbial. In Shakspeare, and elsewhere, a wisp of straw is mentioned as appropriate to be shown or mentioned to a scold or "a callet"; and the Horatian *fenum habet in cornu*, meaning he is an ugly customer, literally an ox whose horns require to be blunted with hay, may perhaps each help to explain our quotation.

"Londons Scholler-killing letter."—

> "Death lies in ambush like an enemy,
> And brasheth where our sconces weakest be.
> Whether an icecle or drop of water,
> Or gnat, or *Londons Scholler-killing letter*.
> A thousand trickes we see of cunning death;
> He finds or makes a way to stop our breath."

—"Lychnocausia sive Moralia Facum (*sic*) Emblemata," *Lights Morall Emblems*, authore Roberto Farlæo Scoto-Britanno, London, 1638, sm. 8vo., No. 53.

"Scholler" is "scholar," of course, for we have (supra, No. 46), "The schollar's badge are sallow looks and blanch." But what does the phrase mean, or to what does it allude?

Parchment Lace.—

> "Nor gold nor silver *parchment lace*
> Was worn but by our nobles:
> Nor would the honest, harmless face
> Weare ruffes with so many doubles."

—"The Map of Mockbeggar Hall" (*Roxburghe Ballads*).

What kind of lace was this? Horatio.

McMahon Families.—I am informed that the annals of the Collegiate Church of St. Peter, at Cassel, France (Département du Nord), exhibit in the list of canons of that church three Irish ecclesiastics named McMahon, or "Mac-Mahon."

The first and best known of the three is Arthur Augustin de Mac-Mahon, who was Provost of the Collegiate Chapter for the long period of twenty-eight years. He was raised to that dignity by a royal ordinance on March 24, 1682, his immediate predecessor in it having been an Irish priest whose name is recorded as "Mac-Wyer or Magguire."

The second canon of the name of Mac-Mahon was Hugh (junior). He was a near relative of the provost, and was one of his heirs. The third canon of the name was Arnould.

It would appear from documentary evidence that the Provost Mac-Mahon was "Archbishop of Armagh, and Primate of Ireland," who had taken refuge in exile from the persecution that threatened him at home. On this and other points I seek for confirmatory details. His testamentary executor was Hugh Mac-Mahon, Bishop of Clogher, who went over to Cassel, and on Feb. 14, 1713, signed the contract of sale of the late provost's house. This house is the present presbytery-house of Cassel, situate in the Grande Place, at the corner of the Rue d'Aire.

The arms of the three Canons Mac-Mahon were Or, an ostrich sable, holding in its beak a horse-shoe of the same, pierced argent; in the sinister corner of the chief a star azure.

The number of Irish dignitaries in the Chapter of Cassel may be regarded as an instructive, and is probably by no means an extraordinary, illustration of the operation of the penal laws in Ireland. Other readers may perhaps be able to cite parallel cases of equal interest, which I should be pleased to see. My primary object, however, is to beg the favour of information from Irish sources as to the Provost Mac-Mahon, Archbishop of Armagh; Hugh, Bishop of Clogher; and their family, and the possible relationship between that family and the present President of the French Republic, Marshal de Mac-Mahon. The armorial bearings of the latter are not those of the three canons. For any information on these points, or, failing details, for any references to probable sources of information, I, and I am sure my correspondent, should feel much obliged.

John W. Bone, F.S.A.

26, Bedford Place, Russell Square.

Seamen and Tattoo Marks.—In the *Uncommercial Traveller*, ch. xi., on the wreck of the Royal Charter, there is this remark:—

"It is not impossible that the perpetuation of this marking custom may be referred back to their desire to be identified if drowned and flung ashore."

Is there any foundation for such a supposition? or is the custom to be traced, as other authorities have it, to a traditional use of the old British habit of staining the skin? Is it a common

custom with the seamen of other nations? and have any writers specially treated of it, elsewhere, that is, than as it occurs in dictionaries?

Ed. Marshall.

Early Britain.—The anonymous geographer of Ravenna has left a list of the British names (under Latin forms) of some old British cities and strongholds, but to the sites of many of them there seem to be no clues but the meanings of their names. Can any of your readers tell me what towns or earthworks answer to the following names?—

(1.) Punctuobice, Br. *Pwnc-twy-bic*, now Poncdwy-big, Mount two peaks.

(2.) Bannio, Br. *Ban*, a prominence, high ground. Is Banbury on a *ban*?

(3.) Conderco, *Con-derch*, high point. The Peak of Derbyshire, or what one?

(4.) Dolcindo, *Dôl-cynad*, the steep ground by the meadow or lealand.

(5.) Melarnoni, *Moel-ar-non-wy*, the bare hill by the Non (or Nen) stream. Could it be by the river Nen? *Non* means a stream.

(6.) Vindomi, *Gwyn-dom*, the White mound. Said to be St. Mary Bourne. Has it such a mound? Not, I allow, a very singular mark.

W. Barnes.

Rectory, Winterborne-Came, Dorchester, Dorset.

Superstition in Yorkshire.—A young woman has singularly disappeared at Swinton, near Sheffield. The canal has been unsuccessfully dragged, and the Swinton folk are now going to test the merits of a local superstition, which affirms that a loaf of bread containing quicksilver, if cast upon the water, will drift to, keep afloat, and remain stationary over, any dead body which may be lying immersed out of sight. Does this singular superstition exist elsewhere?

Everard Home Coleman.

Dr. Johnson's Meteorological Instrument.—Sir John Hawkins says that Johnson wrote the dedication to the king for George Adams's treatise on the use of the globes, for which he was gratified with a very curious meteorological instrument. What was this instrument? Was it amongst the doctor's effects at his death? Who had it then? And where is it now?

C. A. Ward.

Mayfair.

The Mayor of Huntingdon and the Sturgeon.—Mr. Pepys says that on May 22, 1667,

"coming from Westminster with W. Batten, we saw at White Hall stairs a fisher-boat with a sturgeon that he had newly catched in the River; which I saw, but it was but a little one; but big enough to prevent my mistake of that for a colt, if ever I become Mayor of Huntingdon."

What is the story? and who was the Mayor of Huntingdon to whom the diarist refers?

Hirondelle.

Thomas Britton, Musical Small-coal Man.—Upon what authority is it stated that Britton was born at Higham Ferrers? Cole, in his history of that place, appears to doubt it, and says "we do not find any entry of him in the register." Are there any other catalogues of his library except the undated one (?1694), contents sold by auction at Tom's Coffee House by John Bullord, a copy of which is in the Brit. Mus. Library, and another in the Bodleian, and that of books sold "at Paul's Coffeehouse the 24th of January, 1714/15, by Thomas Ballard," copies of which were to be obtained "at his late Dwelling-Cottage near Clerkenwell"? or is any catalogue known of his musical instruments or other property?

George Potter.

Grove Road, Holloway, N.

Leigh, of co. Warwick.—In 1643 Sir Thomas Leigh, Bart., of London, was created Baron Leigh of Stoneleigh, co. Warwick. The second Lord Leigh, grandson of Sir Thomas, had four sons and two daughters. The tale told here is that the eldest son, Thomas, the heir to the estate and peerage, who was born Feb. 3, 1682, murdered his father's footman and fled from his ancestral home, to which he never returned. He would be at the age of eighteen when it is alleged he committed the murder (*circa* 1700). Shortly afterwards it is asserted that Thomas Leigh was living in this town, and the name is to be found on our church registers. I should be glad if any of your Warwickshire readers could confirm, from contemporary records, the legend of Thomas Leigh's crime, and ascertain if for the offence he was outlawed or in any way, directly or indirectly, punished.

Josiah Rose.

Leigh, Lancashire.

Schomberg Arms.—Seckendorf, in his *History of Lutheranism*, says: "Rhenani (Schombergii) stellam liliatam in scuto gerunt, quam vulgo Clivensem vocant, Misnenses leonem, *alia Helvetici*." What were the *other* arms the Swiss Schombergs bore? Where can I find any account of their families? How were the Schombergs of Ober-Wesel related to, or sprung from, the house of Clèves?

Otto.

Brodhurst or Broadhurst.—Can any reader, learned in family histories, tell me which of these two is the correct spelling of the name I bear? The name is not a very general one, but is more frequently met with in Staffordshire than elsewhere. I never saw it spelt without the *a* in any other case than my own, but it has always been our custom, so far as I can trace, to spell it so. I should also like to know whether or not the family was originally a Staffordshire one. I believe it has been settled in that county for something like 150 years. It is probable that those who spell

the name in either fashion are derived from a common, though perhaps somewhat remote, ancestor. J. Penderel-Brodhurst.

Colchester.

Lewis Bruce, D.D., Vicar of Rainham, Essex, was heir male of the Bruces of Earlshall in 1769. Was he ever married, and, if so, to whom, and did he have any male descendants? W. B. A.

The Pronunciation of "Are."—I find that inhabitants of North America, whether born in the United States or Canada, pronounce "are" with the *a* long, so as to rhyme with "fare." Is this the old English pronunciation, surviving in our former and present colonies though extinct at home? Clearly it has analogy in its favour, and I do not know of an exception to the long sound of *a* before an *r* followed by *e*. The rule, I take it, is the same, whatever the intermediate consonant. We shorten the *a* in "have," but this may be an innovation. If *ārе* is the old English pronunciation, can any of your readers say when the short sound of *ărе* was introduced, and when it became current? Dawson Burns.

St. Tyrnog.—The parish church of Llandyrnog, three miles from Denbigh, N. Wales, is dedicated to St. Tyrnog. I can find nothing about this saint, and should be obliged if any of your readers can enlighten me. Arthur Mesham.

[Butler does not mention this saint.]

G. and H. Cabot, of Boston.—In the biography of C. Sumner, by Pierce, in vol. i. pp. 258, 310, and 360, there are references to his friends George and Henry Cabot, of Boston. What connexion has this name with that of the navigators? Hyde Clarke.

The Circus.—Are there any other books, in any language, on the modern circus, in addition to Mr. Frost's *Circus Life and Circus Celebrities* (Tinsley Brothers, 1875)? J. Brander Matthews.

Lotos Club, N.Y.

Register of Premonstratensian Abbeys.—In Peck's collections for a supplement to the *Monasticon Anglicanum*, now in the British Museum, are numerous extracts from a MS. register, the marginal reference to which is "Reg. Prem." The extracts are generally of great interest, and often consist of quaint English letters. In Pegge's *Beauchief* this register is mentioned in a note as being (*circa* 1790) in the British Museum. I am told it is not in the Museum now, and possibly the reference in Pegge is an error. I am very anxious to know where it is, and, as the register is of such vast antiquarian importance, I am surprised that I cannot find any clue to its whereabouts. It surely must be well known, and I should be very thankful to any one who could give me the reference to it. It probably consists of many volumes. S. O. Addy.

Sheffield.

Authors of Books Wanted.—

Tales of the Forest: containing the Lotus-Walker and the Spoiler's Doom, by Snellius Schickhardus (London, Madden, 1853, 8vo.), includes "Songs of the Exile"—subjects Indian—two mythical cuts, and a note: "This volume was printed in 1842. Circumstances prevented its publication at that time." J. O.

Letters, Conversations, and Recollections of S. T. Coleridge, in 2 vols. (Moxon, 1836).—Joseph Cottle's book is called *Early Recollections of Coleridge*.

J. M. Simson.

Replies.

BOOKSELLERS IN ST. PAUL'S CHURCHYARD.

(5th S. viii. 461, 489.)

The subject which Dr. Simpson has started is one of considerable interest, and one which probably many would be glad to see completely carried out, not only in relation to St. Paul's Churchyard, but also to other parts of the City. A mere list of the booksellers and signs in the cathedral yard, with only brief explanatory notes, would occupy many pages of "N. & Q." In the two lists already given the first date is 1593, but the churchyard had been noted for its booksellers for many years previously. Probably the first bookseller there was Julian Notary, who dwelt "at the sygne of the Thre Kynges, without Tempell barre," in 1510, and who in 1515 had removed to St. Paul's, where he published *The Chronicles of England*, at the sign of the Three Kings, "in powlys chyrche yarde, besyde ye weste dore, by my lordes palyes." Not long after Henry Pepwell was a noted bookseller, at the sign of the Holy Trinity in St. Paul's Churchyard. His will bears date 1539, and in it he desired to be buried in the crypt of St. Faith.

The following list contains a few of the more prominent names and signs of booksellers who had shops in St. Paul's Churchyard between 1515 and 1590. The books which they sold may readily be found in Ames.

Date.	*Sign.*	*Bookseller.*
1515.	The Three Kings.	Julian Notary.
1520.	The Holy Trinity.	Henry Pepwell.
1523.	The A. B. C.	Rychard faukes.
1525.	The Meremayde.	John Rastell.
1527.	The George.	John Raynes.
1531.	The Saynte Nycolas.	John Toye.
1536.	Ye Maiden's Head.	Thomas Petyt.
1537.	The Lucreece.	Thomas Purfoote.
1539.	The St. Michael.	Michael Lob'ey.
1544.	The Brazen Serpent.	Reynold Woulfe.
1544.	At the West Door.	Wyllyam Teletson.
1548.	The George.	William Beddell.
1548.	The Hill.	William Hill.
1549.	The Star.	Thomas Raynald.
1550.	The Byble.	Richard Jugge.

Date.	*Sign.*	*Bookseller.*
1550.	The Spread Eagle.	Walter Lynne.
1550.	The Swanne.	John King.
1550.	The White Horse.	Andrew Hester.
1550.	In the Church Yard.	Richard Wyer.
1551.	The Lamb.	Abraham Veale.
1551.	The Rose.	John Wight.
1551.	The Red Lion.	Wyllyam Bonham.
1553.	The Holy Ghost.	John Cawood.
1553.	The Bell.	Robert Toy.
1553.	At the West Door.	John Kingston.
1556.	The Hedgehog.	William Seres.
1558.	The Sun.	Anthony Kitson.
1559.	At the North Gate.	James Burrel.
1559?	The Cock.	John Turke.
1561.	In the Church Yard.	Rycharde Watkins.
1563.	The Crane.	Lucas Harrison.
1565?	The Black Boye.	Henry Sutton.
1569.	The Lucreece.	Thomas Purfoote.
1570.	The King's Arms.	William Norton.
1570?	The Key.	Thomas Hacket.
1571.	The White Horse.	William Williamson.
1572.	The Three Welles.	H. Binneman.
1573.	The Helmet.	Humphrey Toye.
1573.	At the West Door.	Richard Johnes.
1574.	The Green Dragon.	Francis Cradock.
1575.	The White Greyhound.	John Harrison.
1575.	The Grasse-hopper.	Christopher Barker.
1576.	The George.	Tho. Sturruppe.
1576.	The Brazen Serpent.	John Shepherd.
1576?	The Red Dragon.	Edward Aggas.
1577.	The Black Beare.	Thomas Woodcock.
1577.	At the S. West Door.	Henry Disle.
1578.	The Three Lillies.	Richard Day.
1579.	The Parat.	And. Maunsell.
1579.	At the North Door.	Edward White.
1580?	The Cock.	Robert Redborne.
1580?	The Saint Austen.	Heugh Syngleton.
1581.	The Bible.	Myles Jenyngs.
1582.	The Blacke Boy.	Timothie Rider.
1582.	The Mare-maide.	Nich. Ling.
1583.	The Crane.	Tobie Smith.
1584.	The Swan.	Gerrard Dewes.
1587.	The Helmet.	Thomas Charde.

With respect to the note of Dibdin, quoted by Dr. Simpson (viii. p. 489), as to the signs descending by will from father to son, I think there is perhaps a mistake. The passage in Joan Woulfe's will, dated July 1, 1594 (Ames's *Typograph. Antiq.*, 1785, p. 597), where she leaves to her son "The chapel house and the brazen serpent," did not mean, as is generally supposed, the house and the sign, but two independent houses—one known as the Chapel House and the other known as the Brazen Serpent. At the dissolution of monasteries Raynold Wolfe purchased from the king the chapel house and ground near St. Paul's, on which he built several houses. On the books that he printed he stamped the foreign device of the brazen serpent, and he adopted the same as the badge of his shop; but there was no copyright in the sign, and he did not leave it in his will, Jan. 9, 1573–4, to his wife, and she could not have left it to her son twenty years later. It was because any one might take a known sign and adopt it that the term "old" was often added to *a sign to distinguish* it from a new comer: thus the Black Bear and the Old (or original) Black Bear, in 1690.

When a bookseller moved he sometimes, if his trade was good, took his sign with him; but not unfrequently he abandoned it, and adopted the sign of the house to which he moved. About the year 1650 Sam. Gellibrand changed from the sign of the Brazen Serpent to the Golden Ball, but I am unable to say whether this was a change of house or of sign only. There were curious changes at the time of the Restoration. Thus, Hardy's book on *The Epistle of St. John, Part II.*, bears on the title-page, "and are to be sold at Joseph Cranford's shop, the Castle and Lion in St. Paul's Church Yard, 1659"; but at the end of the volume there is an advertisement of "books to be sold at Joseph Cranford's shop, at the sign of the King's Head and Bible in St. Paul's Church Yard."

In working out Dr. Simpson's suggestion it would be necessary to note the earliest and latest publication of each bookseller and of each sign. In doing this it is not always safe to trust to a single date. For example, *A Discourse concerning Auricular Confession* bears on its title-page, "London, Benj. Tooke, at the Sign of the Ship in St. Paul's Church Yard, 1648"; yet on reading the book it will be found to contain references to J. Boileau's *Historia Confessionis Auricularis* as a work just published. Now, Boileau's book was printed in Paris in 1683; hence it is clear that the date of B. Tooke, at the Ship in St. Paul's Churchyard, is a misprint; it should be 1684, and not 1648. The dates which are given in the preceding list are believed to be those in which books were first sold at the respective signs.

Edward Solly.

Sutton, Surrey.

In addition to the names and signs given by Dr. Simpson may be named the following, which I find attached to some of my old plays:—

Date.	*Sign, &c.*	*Old Play.*	*Publisher.*
1638.	At his house in Paul's Church Yard, at the signe of the Mary-gold.	*The Martyr'd Souldier* (H. Shirley).	Printed by J. Okes, sold by Francis Eglesfield.
1646.	At the signe of the Prince's Armes, &c.	*The Goblins.*	Humphrey Mosely.
1658.	The Printing Press in St. Paul's Churchyard.	*The Old Couple.*	Samuel Speed.
1637.	The White Lyon in Paul's Churchyard.	*Microcosmus.*	Charles Greene.

W. Phillips.

There is in the Bodleian Library a folio broadside, entitled—

"The Description of a Monstrous Pig, | the which was farrowed at Hamsted besyde London, the xvi day of October, | this present yeare of our Lord God M,D,LXII. [Followed by two rough woodcuts and description.] Im-

printed at London by | Alexander Lacy for Garat Dewes, dwellyng in Poules church yard, at the East | end of the Church."

Ames says that Gerard Dewes (no doubt the same person) kept a shop at the sign of the Swan, and used the following rebus:—"Two in a garret casting Dews at dice."

Ames also says that Raynold Wolfe "settled his printing-office in Paul's Churchyard, and set up the sign of the Brasen Serpent."

A further examination of the above-quoted work would yield a long list of early printers, and therefore booksellers, who dwelt under the shadow of the old cathedral, the first named being Henry Pepwell, who sold books at the sign of the Trinity, in Paul's Churchyard, about the year 1502.

GEORGE POTTER.

42, Grove Road, N.

LATIN VERSIONS OF FOOTE'S NONSENSE TALK (5th S. viii. 366.)—There is at least one other version into Latin hexameters besides that quoted by CUTHBERT BEDE. There are two misprints, "equisse" for *eguisse*, and "Gargule" for *Garyule*. The following version into Thucydidean Greek lately appeared in the *Cheltonian*:—

Ἐισελθοῦσα δὲ ἐκείνη ἐς τὸν κῆπον, ὡς πέμμα ἀπὸ μήλων ποιήσουσα, λαχάνου φύλλον ἀπέψίλου. Ἐνταῦθα δὲ μεγάλη τις ἄρκτος κατὰ τὴν ἀγυιὰν ὁδοιποροῦσα ἐτύγχανεν, καὶ διὰ τῆς θυρίδος τὴν ῥῖνα ἐντεθεικυῖα, Τὸ τὴν κονίαν, ἔφη, μὴ ἐνεῖναι. Καὶ ὁ μὲν οὕτως ἐτελεύτησεν, ἡ δε, ὡς εἶχεν ἀνοίας, τῷ κουρεῖ ἐγήματο. Ἐκαλοῦντο δὲ ἐς τοὺς γάμους οἱ Πραγματο-κρινεῖς, καὶ οἱ Πικκανοὶ, καὶ οἱ Γωβλῖται, καὶ δὴ καὶ αὐτὸς ὁ Πανιανδροῦμος ὁ Μέγας ὁ ἐπ' ἄκρου σμικρὸν φέρων κεράτιον. Ἔπαιζον δὲ ἐνταῦθα πάντες Ληπτικὸ-δυνάμενο-κίνδα, ὥστε καὶ ἀπὸ τῶν ἐμβάδων φέρεσθαι τὴν κόνιν τὴν πολεμικήν.

The following version by a friend has lately come under my notice:—

βῆ δ' ἰμέναι κήπονδε γυνή· σπεύδουσα πλακοῦντας
ποίπνυε μήλοισιν, λαχάνοιο δὲ φύλλον ἀπέσπα·
Ἔνθα δ' ἀναΐξαν ἄρκτου μέγα χρῆμα θυρέτρην
ὥσε χολωσαμένη Τὸ δὲ μή τοι σμῆμα παρεῖναι·
Ῥίμφα δέ μιν Μοῖρ' ἔσχε, νέον λέχος ἔντυε κείνη
κουρεῖ νυμφεύουσ', ἄτη δ' ἄρ' ἔην φρενοδαλής·
ἔνθα δ' ἐπορσύναντο γάμον Γαριούλλιον ἔθνος,
Γωβλίλιοι, Πικανοὶ, σὺ δ' ἅμ' αὐτοῖς ὄβριμον ἔρνος
ησθα μέγας μεγάλως Πανίανδρος, κρωβύλον ἄρας
κρατὸς ἀπ' ἀκροτάτου πεπυκασμένον· ἔνθα δὲ παῖγμα
λαμβανέμεν τὸν ἑταῖρον ἔην, εἶθ' αὐτὸν ἁλῶναι·
ἔνθα δ' ἴδοις μέγα θαῦμα· κόνις ὑπένερθε ποδοῖιν
ἕπτατο ἐκχυμένη, πολέμου βέλος ὀκρυόεντος.

While on the subject of curiosities in Latin and Greek versification, may I be allowed to refer CUTHBERT BEDE to Prof. Kennedy's *Between Whiles* (Cambridge, Deighton, Bell & Co.), p. 164? I shall be happy to send the extract either to "N. & Q." or to any reasonable number of correspondents.

Will any correspondent oblige me privately with the meaning of "Cum jure atque cum signo," in *Aul. Gell.*, xvii. 9? P. J. F. GANTILLON.

5, Fauconberg Terrace, Cheltenham.

Without entering into any invidious criticism of the translations by the Eton Boy of *Punch* and Q. M. R., I think it may please CUTHBERT BEDE and those who have read what he has given to have another and, to my mind, a better translation:—

"Protenus illa foras sese projecit in hortum
Pluribus e caulis foliis resecaret ut unum,
Dulcia conficeret coctis quo crustula pomis;
Quum subito attonitam vadens impune per urbem,
Monstrum horrendum ursæ visum est per claustra tabernæ
Inseruisse caput patulisqu: adstare fenestris—
'Usque adeo ne omnis saponis copia defit'?
Ergo illum leti vis improvisa repente
Occupat. At miseram quæ te dementia cepit,
Tonsorem vinclo tecum sociare jugali!
Jamque aderat studio ludorum accensa juventus
Joblilliana cohors. Garaniniæque catervæ,
Impubesque manus Picaninnia. Quos super omnes
Panjandri regale decus, cui parva coronat
Bulla apicem, insigni et longe præfulget honore.
Nec mora, certatum fictæ discrimina pugnæ
Certe lege cient, capiendi ut cuique facultas
Sic capiat, capiunt capti, capiuntur et ipsi
Captores profugique iterum fugientibus instant.
Tunc vero adspicires ocrearum e calcibus imis
Pulveris ignivomi medicatos sulfure rivos
Effluere et longos per terram ducere tractus."

This was given to me some time ago by a friend, who attributed it to "Tweed of Oriel." But as a specimen of what can be done with most unlikely words from which to render verse, let me give another. It was given to me some time ago by a Cambridge man, who said it was by one of the "Gepps" of Oxford.

Foote's nonsense English need not be repeated; but this is a translation of a Yankee advertisement which some years back went the round of all the papers:—

"If you want a real fine unsophisticated family pill, try Dr. Rumbolt's liver-encouraging, kidney-persuading, silent perambulator, twenty-seven in a box. This pill is as mild as a pet lamb, and as searching as a small-tooth comb. It don't go fooling about, but attends strictly to business, and is as certain for the middle of the night as an alarm clock."

"Si forte ægrotis poscas quæ detur alumnis
Egregiæ pilulam simplicitatis? Adest.
Hæc jecur instigat, stimulos hæc renibus addit,
Ambulat arcanas hæc taciturna vias.
Disce repertorem: medicus Rumboltius audit,
'Ter septem et senas pyxis aperta dabit.'
Par agno pilula est; tenero quid mitius agno,
Si quis amor dominæ deliciæque fuit?

Ast eadem latebras ultro penetrabilis imas
Dente velut tenui pecten eburnus adit.
Hæc nunquam stultos iterat temeraria cursus,
Sed studio semper res agit ipsa suas.
Æs index certam crepitat non rectius horam
Quam jubet hæc mediâ surgere nocte toro."

That the boy or man who can do such translations "need not despair of doing any piece" may, I think, be safely allowed. But the faculty is peculiar, and I doubt whether much advantage would be gained by setting such an exercise, unless it were done quite exceptionally to see whether any boy's mind had a turn for this peculiar work.

GIBBES RIGAUD.

Oxford.

THE FIRST LOCAL NEWSPAPER (5th S. viii. 72, 140, 153, 179, 232, 330.)—Now that the question of the first establishment of the *Stamford Mercury*, and its right to rank as the earliest of our English provincial newspapers, has again been opened in the columns of "N. & Q.," allow me to produce a bit of contemporary evidence bearing on the subject.

Thomas Tanner, afterwards Bp. of St. Asaph, in a letter to Browne Willis, the Bucks antiquary, dated Norwich, Aug. 1, 1706, says :—

"The Norwich Newspapers are the principal support of our poor printer here, by which, with the Advertisements, he clears near 10*s.* every week, selling vast numbers to the country people. As far as I can learn this Burgess first began the printing news out of London; since I have seen the *Bristol Postman*, and I am told they print also now a weekly paper at Exeter."

Francis Burges, who died at the early age of thirty in 1706, established his press, and probably his newspaper, at Norwich, in 1701 ; and, until we have something more authentically supported than the claim of either Stamford or Worcester, Norwich must be considered as the birthplace of the first provincial newspaper in England.

MR. RAYNER says that he "only gave the *first* paper in each town," and considers that his list was "correct with the exceptions of Manchester and York"; but here we see three more exceptions to his correctness. There may also be added to his list the *St. Ives Post*, of which vol. ii. No. 1, was printed by J. Fisher, Jan. 20, 1718. And here let me note what has escaped the observation of Mr. Worth in his *History of Plymouth*, that the above mentioned Browne Willis, in his *Notitia Parliamentaria*, vol. ii. p. 292, has recorded that "Here [i.e. at Plymouth, in 1716] are, by Reason of the great Concourse of People, two Printing Houses to advertise Things, both which subsist chiefly by publishing News-Papers."

This interesting subject might be considerably enlarged upon ; but as I hope ere long to submit my observations to your notice more fully, in publisher's cloth, I will conclude with an endorsement of MR. RAYNER'S remark, that "the subject is surrounded with difficulties."

W. H. ALLNUTT.

If MR. PATERSON will read the correspondence with reference to the age of the *Stamford Mercury* scattered through the volumes of "N. & Q.," I am certain that he will come to the conclusion that 1712 is the correct date of its commencement. The claim for 1695, as the year in which it was first printed, is of modern origin, and the manner in which the proprietors fell into the mistake has already been pointed out in "N. & Q." If the age of a newspaper is to be considered established beyond controversy, because the proprietors have affixed "1695" on the title-page, what is to prevent a newspaper proprietor from affixing "established 1595" upon his print? At all events, MR. PATERSON will have to throw over the *Stamford Mercury* in favour of the *Worcester Journal*, the latter print having recently affixed to its title-page "established 1690." There seems to be an animated competition amongst ancient local prints for supremacy as regards antiquity. Those who do not believe in these seventeenth-century dates simply ask for *proof* from those who have faith in them, and it is hardly necessary to add that no proof is ever forthcoming.

In reply to MR. DUNN, I would state that my date of the origin of the *Nottingham Weekly Courant* was the correct one. This paper first appeared on Monday, Nov. 27, 1710. The authority for this statement is excellent (see "N. & Q.," 3rd S. i. 479). WILLIAM RAYNER.

Blenheim Crescent, Notting Hill.

MR. DUNN must certainly be in error in his correction of MR. RAYNER, in stating that the *Nottingham Post* was started in 1719. I have now before me a copy of the *Nottingham Post*, No. 42, July 11 to July 18, 1711. This seems to settle the matter. As neither the name of the author nor the page of the *History of Nottingham* is given by MR. DUNN, I have not referred to any of the histories of that place.

ROBERT WHITE.

Worksop.

A BOTANICAL PUZZLE (5th S. viii. 146, 294, 378.)—The subject of the sudden appearance and capricious distribution of plants is no doubt "a botanical puzzle" not to be easily explained. But when plants present themselves on ground newly turned up, it does not follow that the seeds have lain dormant for a great number of years. Plants are always trying to extend their bounds, and in this they are greatly assisted by winds. As an observant poet has said :—

"How many plants—we call them weeds—
Against our wishes grow,
And scatter wide their various seeds
With all the winds that blow."

A particular soil or unoccupied spot will attract seeds blown about, and they will settle wherever they can find support. Thus old walls are covered

by vegetation, and how soon a mass of rubbish abandoned to nature, or disused garden ground, gets covered with the goose-foot tribe and other weeds! Stonecrops, mouse-ear chickweeds, &c., often cover the roofs of houses, where they were never planted except by natural causes. Snapdragons and the red valerian are very common upon walls, and hawkweeds are sure to mount upon them.

The henbane is a plant that loves manured or freshly turned-up soil, and it consequently appears in such places in what seems a wonderful manner. When walking in the gardens at Wellcombe, near Stratford-on-Avon, I noticed luxuriant plants of the henbane growing close to the finest flowers; and in the Worcester Arboretum I once saw henbane actually flourishing within cucumber frames, and in this latter case the seeds must certainly have been recently deposited, though not by the gardener. A clergyman told me that in his churchyard, in Herefordshire, some henbane had sprang up on mould thrown out of a grave, and he thought it must be from disentombed seed that had long lain in the ground; but it is far more probable that a natural dispersion of seed from some plant not far away in an unnoticed place was the cause. No doubt, as every cultivator knows, seeds are very uncertain in their germination in gardens, and will not come up at the time desired; but how long seeds may remain under ground in a dormant state is not certainly known. I sowed a dozen or two of the seeds of vegetable marrow in my garden last spring, but only one came up, and I do not expect to see any more of them.

Gardeners dislike old seeds as not likely to be productive; and, in experiments made at the Oxford Botanic Garden, the produce from seeds, commencing with one year's age and going on to twenty, disclosed the fact of decreasing fertility with every advancing year, so that seeds twenty years old would not germinate at all. But these experiments were made with dry seeds, and possibly in moist earth or under ground vitality may be longer preserved.

Other plants beside the henbane are intruders upon garden or upturned soil, and it does appear rather mysterious how they could come where they were not sown; but this is not to be arbitrarily determined without due consideration. Last summer a lady applied to me to look at her garden, where she had caused a number of seeds of the vegetable marrow to be sown, but in their place some tall spreading plants had sprung up which she did not know. I found that they were the thorn-apple (*Datura stramonium*). Now the seeds of the Stramonium are so different from those of the vegetable marrow, that the one could not possibly have been substituted for the other; and the lady assured me that she had never known the thorn-apple to appear in the garden before the present year. On mentioning this curious fact to a nurseryman, he said that the Datura came up occasionally in his grounds, and had done so last year, though he had never cultivated it.

Every cultivator of even the smallest garden must have had experience how "ill weeds grow apace," and, like the tares mentioned in Scripture as coming up with the wheat, really appear as if "an enemy had done this" spitefully. But natural causes by winds and tempests distribute the seeds of noxious weeds, however vexatious it is, and the industry of man must counteract the operations of nature. It is remarkable that years ago Mrs. Barbauld noticed the henbane as an intrusive garden weed, for, in one of her prose hymns, one of the advantages to be found in that happy celestial "home" she is there depicting for the human family is, that "the poisonous henbane will not grow among sweet flowers."

EDWIN LEES, F.L.S.

Worcester.

With reference to MR. JACKSON'S remarks on the spontaneous appearance of henbane, as described by me, in North Lincolnshire, I may say that it has certainly never been cultivated in this district within the memory of man; nor is there, as far as I am aware, any tradition of its cultivation for medicinal or any other purposes. The most curious circumstance connected with the erratic appearance of this plant is its occurrence in situations which have not been previously disturbed for very long periods of time, such as the sites of old banks and hedgerows, woodlands, and old pasture land, known to have been in pasture for many generations. It is probable, therefore, that the seed has lain dormant not for eight or ten years, but for several centuries. While on the subject of hedgerows, I may remark that many of our fine old fences, particularly such as mark the boundaries of parishes, are of immense antiquity, and undoubtedly take us back to Saxon times. The rough banks, overgrown with blackthorn, wild-brier, and hazel, which formerly fringed so many of our hedges, making excellent cover for game, and sheltering hundreds of fieldfares and redwings in the winter, have now, to the sorrow of the lover of the picturesque, almost entirely disappeared under the modern system of farming. With them is fast disappearing from Lincolnshire the term "mud-fang," by which they were designated.

JOHN CORDEAUX.

Great Cotes.

"QUEM DEUS VULT PERDERE PRIUS DEMENTAT" (5th S. viii. 449.)—The Greek version of this proverb was first pointed out by MR. T. J. BUCKTON in "N. & Q.," 1st S. vii. 618; viii. 73. It is met with in a Scholium on the *Antigone* of Sophocles, ll. 615-20, as an old Greek saying, whence

Sophocles confesses to have borrowed the thought. The Scholium is as follows :—

μετὰ σοφίας γὰρ ὑπό τινος ἀδίδιμον καὶ κλεινὸν ἔπος πέφανται,

ὅταν δ' ὁ δάιμων ἀνδρὶ πορσύνῃ κακὰ
τὸν νοῦν ἔβλαψε πρῶτον ᾧ βουλεύεται.

It is cited also by Athenagoras (*In Legat.*, p. 106, ed. Oxon.). Erfurdt quotes, in addition, a fragment of Æschylus preserved by Plutarch (*De Audiend. Poet.*, p. 63, ed. Oxon.; *Euseb. præpar. Evang.*, lib. xiii. c. 3) and by Stobæus (p. 62, ed. Schow) :—

Θεὸς μὲν αἰτίαν φύει βροτοῖς,
ὅταν κακῶσαι δῶμα παμπήδην θέλῃ.

And also four iambic lines by Lycurgus (c. *Leocratem*, p. 198, R.) :—

ὅταν γὰρ ὀργὴ δαιμόνων βλάπτῃ τινά,
τοῦτ' ἀυτὸ πρῶτον ἐξαφειρεῖται φρενῶν,
τὸν νοῦν τὸν ἐσθλόν· εἰς δὲ τὴν χείρω τρέπει
γνώμην ἵν' εἰδῇ, μηδὲν ὧν ἁμαρτάνει.

With these lines Heyne compares a trochaic fragment of Archilochus : ἤμπλακον καὶ πόν τιν' ἄλλον ἥδ' ἄλη (wandering of mind) κιχήσατο (Heyne, *Ad Iliad*, ix. v. 116, *vide* Soph., *Trag.*, Erfurdt, cum Not. Herm., 1830).

Mr. Buckton also pointed out that the Latin version is found first in the edition of Euripides by Barnes, and the Greek wrongly ascribed to Euripides, who, from the date, could not have been the author.

I would remark that the original passage in the text of the *Antigone* of Sophocles (not the Scholiast's comment) is by far the more poetical embodiment of the idea, and the poet's conclusion very striking in the case of such a victim :—

πράσσει δ' ὀλιγοστὸν χρόνον ἐκτὸς ἄτας,

which Mr. Buckton, reading πράσσειν, translates, "But that he (the god) *practises* this a short time." In this, however, I venture to differ from him, and should read, with Hermann, πράσσει, and translate it, "But he (the victim) *fares* for the briefest time apart from calamity," *i.e.* his prosperity is but short lived—in Greek phrase, soon κακῶς πράσσει. E. A. D.

[All other kind correspondents on this quotation are referred to "N. & Q.," 1st S. i. 351, 388, 407, 421, 476; ii. 317; 2nd S. i. 301; 3rd S. xii. 44, 99, 138, 294, 383, 471; 4th S. xi. 243. At the reference in the 2nd S., and at that in the 4th S., Bibliothecar. Chetham. has thrown a light on the age, if not authorship, of this saying which deserves to be kept in mind.]

"The Toast," by Dr. William King (5th S. iii. 68, 247, 275, 319, 418, 438.)—I have but just perceived the query of H. S. A. as to the *locus in quo* of a magazine article upon this very curious and most readable satire, entitled *By-ways of History: History of an Unreadable Book.* I hasten to inform him, with the hope that even after this lapse of time the information may still be of avail, that he will find it in *Bentley's Miscellany* for June, 1857, pp. 616-625. Your Philadelphia correspondent, Mr. Gaston de Berneval, follows Lowndes in confounding the author of this book, Dr. William King, *Principal of St. Mary's Hall, Oxford*, with Dr. William King, *Advocate of Doctors' Commons*, &c., whose humorous and satirical works were edited, annotated, and published (1776, 3 vols., 8vo.) by John Nichols of London, who prefaced them with an interesting memoir of the author; and of whom Pope makes Lintot say, in the letter to Lord Burlington in which he describes his journey to Oxford with the bookseller, "I remember Dr. King could write verses in a tavern three hours after he could not speak." Of the former Dr. William King, author of *The Toast*, we have the very interesting but neglected *Anecdotes of his own Times* (second edit., 1819, 8vo., pp. 252), edited by P. R. Duncan, LL.D., who died Nov. 12, 1863, and of whom an obituary will be found in the *Gentleman's Magazine*, vol. lxi., N.S., p. 122.

My own copy of *The Toast* forms one of the numerous pieces in Latin prose and verse which make up the handsome quarto volume entitled *Opera Gul. King, LL.D., Aulæ B. M. V. apud Oxonienses olim Princip.*, and of which, according to a statement of Dr. Bullock, the executor of Dr. King, only fifty copies had been preserved, and were dispersed among the old friends of the author. Mine is a fine copy in half russia, uncut, and fetched ten guineas at the sale of Isaac Reed.

William Bates.

Birmingham.

"The midnight oil" (5th S. viii. 491.)—The history of this proverb is to be seen in Plutarch. In his *Life of Demosthenes*, after speaking of his care in composition, he says :—

"For this many of the orators ridiculed him, and Pytheas in particular told him, 'That all his arguments smelled of the lamp.' Demosthenes retorted sharply upon him: 'Yes, indeed, but your lamp and mine, my friend, are not conscious to the same labours.'"—The Langhornes' *Trans.*, vol. v. p. 273, Lond., 1819.

Plutarch also notices the same anecdote in his treatise, *Reip. Gerendæ Præcepta:*—

"Pytheas said, 'That the speech of Demosthenes smelt of lamp-wicks, and sophistical subtlety, with keen arguments, and periods exactly framed according to rule and compass.'"

Plut., *Opp. Moral.*, Par., 1621, p. 802, E. The proverb, "Lucernam olet," is in the collection of Erasmus, and appears in translation as "It smells of elbow-grease" (*Paræmiologia*, by J. Clarke, Lond., 1639, p. 92). The notion of the lamp, or oil, occurs in other phrases, as, "Aristophanis et Cleanthis lucerna"; "Epicteti lychnulus"; "Venusina lucerna." Ed. Marshall.

This phrase first occurs, I think, in Gay's *Trivia*,

bk. ii. l. 558. Speaking of the bookstalls in the streets of London he says :—

"Walkers at leisure learning's flowers may spoil,
Nor watch the wasting of the midnight oil."

The same author makes use of this phrase in the introduction to his *Fables*. The words "midnight oil" are also used by Shenstone, Cowper, Lloyd, and others. FREDERIC BOASE.

15, Queen Anne's Gate, Westminster, S.W.

The following are earlier than Lamb :—

"Whence is thy learning? Hath thy toil
O'er books consumed the midnight oil?"

—Gay's *The Shepherd and the Philosopher* (introduction to the *Fables*), ll. 15, 16.

"I trimmed my lamp, consumed the midnight oil."
Shenstone's 11th Elegy, seventh stanza.

LAYCAUMA.

The use of oil (*oleum*) for literary night-work is common and semi-proverbial in the Latin classics. So "oleum et operam perdere" (Plaut., *Pœn.*, i. 2, 119). Cicero (and plenty more) repeat the same phrase. Having got so much from the ancients, the addition of "midnight" is not far to seek, and no great originality would be evinced in the combination. Bacon talks of his "midnight studies." HORATIO.

"RUBBISH" (5th S. viii. 423.)—MR. PICTON would derive *rubbish* from Italian *robaccia* (the pejorative of *roba*), poor stuff, old goods (Altieri). He says that the history of the word cannot be traced further back than the middle of the sixteenth century, overlooking the article in the *Promptorium Parvulorum* which I have quoted in my *Dictionary*: "*Robows*, or coldyr, petrosa, petro (*i.e.* chippings of stones)." And Way, in his note on the word, cites a payment in the Wardrobe accounts of the year 1480 to "John Carter, for carriage away of a grete loode of *robeux* that was left in the strete after the reparacione of a hous apparteigning to the same Wardrobe." Horman, in his *Vulgaria*, says : "Batts and great *rubbryshe* serveth to fyl up the myddell of the wall." By Palsgrave, Minshew, Cotgrave, Florio, Sherwood, it is treated as synonymous with *rubble*, signifying fragments of old stone or brick, a sense obviously anterior to that of the Italian *robaccia*, worthless goods : "*Robrisshe* of stones, platras" (Palsgrave); "Rovinazzo or ruinazzo, rubble, rammel, *rubbish* of broken walls" (Florio); "Rottame, all manner of broken things, as splinters, shards, fragments, or *rubbish*" (Florio).

When we look at the earliest of the forms above cited, *robows* and *robeux*, and also the application of the word to the *rubble* used in building, we may fairly suspect it to have been originally borrowed from the French *repous*, a technical term of masonry signifying concrete or rubble work : "A filling in with rubbish or rubble, *repous*" (Sherwood). H. WEDGWOOD.

Universal negatives are dangerous things. MR. PICTON in his interesting and learned note asserts that the word *rubbish* "cannot be traced in our language further back than the middle of the sixteenth century." And yet that word, of course in an antiquated form, is of much earlier occurrence. In the *Promptorium Parvulorum*, about 1440, we find : "*Robows*, or coldyr. *Petrosa*, *petro*"; *coldyr*, Prov. Eng. *colder*, being the refuse of corn, and *petro* the clippings of stone, "petrones sunt particule que abscinduntur de petris" (*Catholicon Anglicum*, 1483). The old word, therefore, was evidently synonymous with our *rubble*, detritus, mason's refuse. Mr. Way identifies this *robows* with *robeux* (MS. 1480), *rubbrysshe* (Horman, 1519), *robrisshe* (Palsgrave, 1530), all denoting rough and broken stones. Moreover, is *robaccia* a sixteenth-century word in Italian, with the meaning assigned to it, "coarse, rough stuff"? It certainly does not occur in Florio.

A. SMYTHE PALMER.

Lower Norwood, S.E.

"FIFTEENTHS" (5th S. viii. 490.)—Tenths and fifteenths meant such a proportion of property, not so much per cent. It happens that a tenth is ten per cent., but a fifteenth is only six and two-thirds per cent. "Tandem finis Parliamenti erat taxa levanda ad opus Regis, id est, *decima* de clero, et *quinta-decima* de populo laicali" (Walsingham, *Hist. Anglic.*, ed. Riley, ii. 177). In some cases tenths were subscribed by *towns*, and fifteenths by the less wealthy *rural* population (Lambarde's *Peramb. of Kent*, ed. 1656, p. 55). Cf. "And a fifteneth and a dyme eke" (*Richard the Redeles*, Pass. iv. l. 15). I extract these references from my *Notes to Piers Plowman*, where more on the subject will be found. I hope it will appear that these *Notes* contain a good deal of information relative to affairs of the fourteenth century.

WALTER W. SKEAT.

2, Salisbury Villas, Cambridge.

This tax was imposed 14 Edw. III. (1340-41), when it was enacted that foreign merchants, and all others which dwell not in cities nor boroughs, and also all who dwelt in forests and wastes and "live not of their gain nor store," should be assessed at the value of a "fifteenth."

H. FISHWICK, F.S.A.

ELWILL FAMILY (5th S. viii. 369.)—Your correspondent A. H. will find that there were four baronets of this race, commencing with Sir John Elwill of Exeter, merchant, who was the son of a grocer of that city by his wife, an heiress of Pole. He was educated at the university, and designed by his father for a clergyman; was knighted at Kensington, April 28, 1696; was Sheriff of Devon 6 William & Mary, and on Aug. 25, 1709, was created a baronet. He died in 1717, having been

for many years Receiver-General for Devon. By his first wife, Frances, daughter of Sir John Bampfylde, of Poltimore, Bart., he had two sons, John and Edmund. Sir John married secondly the daughter and heiress of —— Leigh, of Egham, co. Surrey, by whom, according to one authority (Halsted), he had no issue, while, according to another (Le Neve), it was his first wife who was childless. Sir John died in 1717, and was succeeded in the baronetcy by his elder son, John, who married Elizabeth, sole daughter and heiress of Humphrey Style, Esq., and through her he acquired Langley Park in Beckenham, co. Kent. Lady Elwill survived till 1731, but Sir John died in 1727, leaving no issue. The monuments of this pair are on the north wall of the aisle of Beckenham Church. The second Sir John was succeeded in title and estate by his only brother, Edmund, who sold Langley Park to Hugh Raymond, Esq. The Elwills appear to have maintained a connexion with Devonshire, where they had scattered landed property, including the manor and barton of Pinhoe, the place of residence of the first baronet. Sir Edmund Elwill died in 1740, and was succeeded by Sir John, fourth and last baronet, who married Selina, relict of Arthur, Lord Ranelagh, and daughter of Peter, the next brother of Allen, first Earl Bathurst. Sir John Elwill died at Totnes, March 1, 1778, and on the 5th of that month his remains were carried through Exeter in funeral procession on the way to his seat at Egham, preparatory to interment in the family vault. It is said that the hearse containing the body of Sir John Elwill was the first carriage that passed into Exeter over the new Exe Bridge. By the marriage of his heiress, Selina Mary, his estates passed into the Bathurst family, as mentioned by your correspondent, who will find fuller particulars in Le Neve's *Pedigrees of Knights*, 454; Halsted's *Kent;* Lysons's *Devon;* Lysons's *Environs of London;* Oliver's *Exeter*, 171; *Reports on Devonshire Charities*, 1826; Nichols's *Collect. Top. et Gen.*, v. 341; and other authorities.

ROBERT DYMOND.

Exeter.

This gentleman was not the first but the fourth baronet. The title was conferred upon his grandfather, Sir John Elwill, Knt., of Exeter, by Queen Anne on August 25, 1709, and became extinct on the death of Sir John, the fourth baronet, March 1, 1779 (*London Magazine*, 1779, p. 139), or March 1, 1778, according to Burke's *Extinct Baronetage*. He represented Guildford in the Parliaments elected 1747, 1754, and 1761.

EDWARD SOLLY.

The fourth baronet, grandson of the first, who I think held some appointment under the county of Devon, mar. Selina, dau. of Peter Bathurst, Esq., and relict of the Earl of Ranelagh, but dying s.p.m. March 1, 1778, the title became extinct. The arms borne by this family were: Erm., on a chev. eng., betw. three double-headed eagles displ. gu., each gorged with a ducal coronet or, as many annulets of the last. JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

A. H. will find all the information he asks for in Burke's *Extinct Baronetage*. If he has not access to that work, I shall be glad to extract the article for him. E. A. WHITE, F.S.A.

Old Elvet, Durham.

DR. WATTS'S PSALMS (5th S. viii. 409.)—In the Psalms as given in the large edition of Dr. Watts's *Works* in six vols., "with selections from his MSS. in 1753," the fourth rendering of Psalm l. is headed, "To a new tune." This carries back this peculiarity, which was at a later date omitted, to the fifteenth edition, 1748, the last during his life.

JOSIAH MILLER, M.A.

My copy is dated 1747, "printed for I. Oswald, at the Rose and Crown, near the Mansion House, and J. Buckland, at the Buck in Paternoster Row, near St. Paul's," and in it appear the words, "To a new tune," to the rendering of Psalm l. beginning, "The Lord the Sov'reign sends his summons forth." W. PHILLIPS.

The words "to a new tune" and "to the old proper tune," as given by M. D., under Psalm l., from his twentieth edition, 1756, are not interpolations, for I find them exactly as quoted in my first edition of 1719. J. O.

EDWARD HYDE, EARL OF CLARENDON (5th S. viii. 409.)—The most authentic thing about Clarendon is the *Life* he wrote of himself, as a continuation to his *Hist. of the Rebellion*. The best edition is that of 1875, 2 vols., 8vo., printed from the original MS. in the Bodleian. Then there is T. H. Lister's work on the life and administration of the earl. Also there is S. W. Singer's *Correspondence* of Henry Hyde, Earl of Clarendon, and Lawrence Hyde, Earl of Rochester. The Hon. Agar Ellis wrote an inquiry into his character, 1827, and tried to prove him an unprincipled man of talent. The late Lord Clarendon was his descendant. He belonged to the Hydes of Dinton, Wilts. Notices of him occur in Burnet's *Hist. of his own Times*, and in Evelyn and Pepys.

C. A. WARD.

Mayfair.

CURIOUS CUSTOM (5th S. viii. 446.)—A custom somewhat akin to that spoken of by MR. E. T. MAXWELL WALKER existed recently at Penzance, in Cornwall. In that town it was usual for the mayor and corporation, with the mace-bearers and constables in attendance, to go once a month in state to St. Mary's Church. At the commence-

ment of the first lesson all the constables went out of church to visit the licensed houses, to see that they were complying with the then law in closing during the period of divine service. Some time before the commencement of the sermon the constables returned to the church, so as to be in readiness to accompany his worship on his homeward journey. The new licensing law has now done away with the actual necessity of this observance, and with an increase of the police force all the men are not required in the municipal procession.

GEO. C. BOASE.

15, Queen Anne's Gate, S.W.

REV. WILLIAM GARNETT (5th S. viii. 408.)—It is possible to explain that which puzzles MR. GARNETT. Matriculation is the admission to the *university*, not to the *college*, and the Rev. William Garnett may have had his name down for a time at Trinity, and yet never have matriculated.

C. F. S. WARREN, M.A.

Bexhill.

A William Garnett took his A.M. degree at Queen's College, Cambridge, in 1797. Could this have been the above gentleman? SYWL.

PORTRAIT OF BEATRICE CENCI (5th S. viii. 407.)—Cav. Bertolotti, who has written on the Cenci family, is equally desirous with H. C. C. to discover who was the painter of the portrait, and the earliest mention of it. Very curiously, however, he does not seem to be aware it was formerly in the Colonna Gallery, and he has published in *Giornale di Erudizione Artistica*, vol. v. fasc. 9, 10, Firenze, a catalogue of the pictures in the Barberini collection in 1623, where he thinks he has recognized the portrait under the title of a Madonna Egiziaca, by P. Veronese. When he becomes aware of his mistake, he will probably find and publish a list of the Colonna Gallery of the same date. I believe the earliest mention of Guido being employed in Rome is found on July 25, 1609, when he was paid four hundred scudi for some work done at the Vatican.

K. H. B.

In the collection of a relative of mine is a modern picture, painted by a Milanese artist, of considerable merit, though the subject is of the gloomiest kind—Beatrice Cenci after torture. She is about to be immured in a cell, whilst two figures, habited like Familiars of the Inquisition, and whose faces are hidden by cowls, support her slender figure. Her countenance retains traces of great beauty, though racked by suffering. On one side stands an ecclesiastic with his hood thrown back, who has evidently been administering spiritual consolation to Beatrice Cenci, and at the door of the prison stands a man habited as a soldier of that period, with his hand on the key. The picture is of considerable size, and the figures in it are about one-third the size of life. What its date may be I do not know; but to my knowledge it has been in the possession of the present family more than thirty-five years.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A PSEUDO-CHRIST (5th S. viii. 488.)—Beesley's *History of Banbury*, p. 91, contains this sentence:

"In 1219, according to Knyton, in a council of bishops held at Oxford, a blasphemous impostor, who had assumed the name and pretended to the wounds of Jesus, was condemned and was crucified at Adderbury."

This is probably another version of the circumstance stated by ED. D., although there is a difference of four years in the date, and Aldermanbury has been substituted for Adderbury, which is a large village seventeen miles north of Oxford, and nearly four miles south of Banbury.

WILLIAM WING.

Steeple Aston, Oxford.

CHRISTMAS SERVICE FOR THE GIFT OF A MANOR (5th S. viii. 486.)—Peter le Brus gave Henry Percy the manor of Kildale, which became the principal residence of the Percys in Cleveland. It was from hence, doubtless, and not from Petworth, that he would pay his Christmas visit to Skelton Castle, a short ride. Skelton Castle passed to the family of Fauconberg on a division of the Brus estates, a few years after this donation of Kildale.

I heard from a venerable Westmoreland statesman, now deceased, a modern instance of a "jocular tenure" almost parallel. "Fifty years ago I was great friends with Mounsey, that they called King of Patterdale. He offered to let me the fishing of ~~Kese~~dale Tarn. 'What rent?' 'Five shillings.' 'Too much.' 'What will you give?' 'Three halfpence.' 'Then you must come to Patterdale and pay it on a fixed day.' 'And you must give me my dinner.' So we agreed." W. G.

DE STUTEVILLE FAMILY (5th S. viii. 447.)—The Lattons of Chilton, co. Berks, derived their descent from this family—at least, according to Ashmole. Many of them were buried in the adjoining church of St. Michael, Blewbury, where a number of their brasses, including shields of arms, if not swept away by recent "restoration," still remain. These bear, among other quarterings, "Ermine, three cross-bows or," by the name of "Sycheville." Whether this may be a perversion of Stuteville I cannot say, but I have never been able to meet with any family of Sycheville or Sychevyle.

ROYSSE.

A list of Stutevilles (originally from Estouteville in Normandy), barons by tenure from the time of the Conquest, is given in Nicolas's *Synopsis of the Peerage of England*, and the account includes Nicholas, brother and heir of Robert de Stuteville,

the fifth baron, who died in 1205, s.p. A family of Stutevilles, or Stotevilles, was seated at an early period at Dalham in Suffolk, and there continued for many generations. The pedigree is extant, and their arms are said to have been : Per pale arg. and sab., a saltire engr. ermines and erm. Crest : Paly of six, erm. and ermines, disposed feather-wise. Other grants of arms, differing entirely from the above, were made to the Stutevilles of Devon, Somerset, and Essex. For further particulars it might be well to refer to Add. MS. 17,732, Brit. Mus. Collection, and to Chart. Cat. v. iii.

WM. UNDERHILL.

66, Lausanne Road, Peckham.

The crest of this family is a camel's head couped proper.

HIRONDELLE.

THE EXTINCT IMPERIAL CONSTANTINIAN ORDER OF ST. GEORGE (5th S. viii. 349.)—In M. Maigné's *Abrégé Méthodique de la Science des Armoiries* (Paris, 1860, p. 319) is the following, under the head of orders of the Two Sicilies :—

"3° Ordre Constantinien, ou de Constantin, appelé aussi Constantinien des Deux Siciles, pour le distinguer d'un ordre du même nom qui appartient au duché de Parme.—Créé, à ce que l'on croit, le 5 août, 1699, par Jean-François Farnèse, duc de Parme; plusieurs écrivains lui donnent, il est vrai, une origine plus ancienne, mais ils se gardent bien d'en fournir la preuve. En 1734, Don Carlos, duc de Parme, étant devenu roi de Naples, incorpora cet ordre à ceux du royaume, et en renouvela les statuts en 1759; mais, le 23 août, 1816, l'archiduchesse Marie-Louise d'Autriche, ex-impératrice des Français et duchesse de Parme, le rétablit pour ses états, et, pour éviter toute discussion au sujet de la propriété de la grande maitrise, les deux maisons souveraines de Naples et de Parme convinrent de conférer concurrément les insignes de l'ordre, qui n'admet, sauf quelques exceptions, que des membres de la noblesse.

"Cinq classes : Ecuyers, Frères servants, Chevaliers du mérite, Chevaliers de justice, Chevaliers grand-croix.

"Ruban : rouge.

"Les Chevaliers portent la croix à la boutonnière; les grands-croix, en écharpe avec plaque."*

HIRONDELLE.

"STAG" (5th S. viii. 226, 298, 478.)—Cock turkeys in their second year and onwards are very generally called *stags* in Norfolk.

N—N.

SILVERSMITHS' WORK (5th S. viii. 369.)—I have bound up, under the title of *Pugin's Designs of the Fifteenth and Sixteenth Centuries*, published by Ackerman & Co., London, April 4, 1836, two parts on the subject, the first part being generally *Designs for Gold and Silver Smiths*, &c., the second part, *Designs for Church Plate*. It is very likely that Mr. B. Quaritch, the London bookseller, would inform Z. whether these treatises can be had separately, and also give him further information on such *Designs*.

F. S.

THE "DE IMITATIONE CHRISTI" (5th S. viii. 489.)—I have a copy which corresponds exactly with that which MR. KREBS describes, except that the first book wants the engraving of Simeon in adoration. This has no doubt been torn out, as each of the other three books has its engraving. On the other hand, there is opposite the title-page an engraving of an angel standing by a cross, on the top of which is a crown. The title-page itself runs :—

"Thomæ a Kempis | Canonici Regularis | Ordinis S. Augustini | De | Imitatione | Christi | Libri Quatuor. | Editio Nova, Figuris | Illustrata. | Coloniæ | Sumptibus Balthasaris | ab Egmond, 1711."

HENRY A. BRIGHT.

GREGORY CLEMENTS, THE REGICIDE (5th S. viii. 228, 353.)—

"Gregory Clements is hardly worth mentioning. He was at first a merchant, but, failing in that, he sought to thrive by a new trade in bishops' lands, wherein he got a considerable estate. He was turned out of the Rump Parliament for lying with his maid at Greenwich, but was taken in again when they were restored after Oliver's interruption. His guilty conscience and his ignorance would not suffer him to make any plea at the Bar or any speech or prayer at the gallows."—*The Indictment, &c., of Twenty-Nine Regicides*, &c., preface, p. ix, London, for the Booksellers in Town and Country, 1739.

C. W. J.

LEYLANDS OF LANCASHIRE (5th S. viii. 468.)—There is a pedigree of Leyland of the Grange, Hindley, in Foster's *Lancashire Pedigrees*, published in 1873.

C. J. E.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 509.)—

"Omne ignotum pro magnifico est."

This occurs in the *Vita Agricolæ* of Tacitus, cap. xxx. He puts it into the mouth of Galgacus, the British general, in the speech to his soldiers before the last fatal battle at the Grampian Hills : "Nos terrarum ac libertatis extremos, recessus ipse ac sinus famæ in hanc diem defendit, nunc terminus Britanniæ patet, atque omne ignotum pro magnifico est."

E. A. D.

This occurs in Tacitus, *Jul. Agric. Vit.*, c. xxx. Tacitus elsewhere uses a similar expression. *Ibid.*, c. xxv., there is, "Ad manus et arma conversi Caledoniam incolentes populi, paratu magno, majore fama, uti mos est de ignotis"; and in Ann. iv. 23, "Sed missis levibus copiis quæ ex longinquo in majus audiebantur." He had been anticipated by Thucydides, who, in the speech of Nicias, vi. 11, 4, has, *τὰ γὰρ διὰ πλείστου πάντες ἴσμεν θαυμαζόμενα, καὶ τὰ πεῖραν ἥκιστα τῆς δόξης ὄντα.*

ED. MARSHALL.

"Pity is akin to love."

Dryden has this thought expressed in his ode, *Alexander's Feast*, l. 96 :—

"'Twas but a kindred sound to move,
For pity melts the mind to love."

But was Dryden the author of the thought, or had it grown into a proverb in his day?

E. A. D.

* "L'ordre de Constantin est désigné, dans les anciens auteurs, sous les noms de : Ordre des angéliques, Ordre des chevaliers dorés, Ordre des angéliques dorés sous l'invocation de saint George, Milice Constantine de Saint-George."

Shenstone says:—

"I have heard her with sweetness unfold
How that pity was due to a dove;
That it ever attended the bold,
And she called it the sister of love."

Wm. Underhill.

Southern's *Oroonoko*, Act ii. sc. 1. See "N. & Q.," 1st S. viii. 89. W. T. M.

Miscellaneous.

NOTES ON BOOKS, &c.

Scholæ Academicæ. Some Account of the Studies of the English Universities in the Eighteenth Century. By Christopher Wordsworth, M.A. (Cambridge, Deighton, Bell & Co.)

The one only fault to be found with this interesting volume lies in the circumstance that it is not in the same form as the author's former work, in two vols., *Social Life in the English Universities in the Eighteenth Century*. This premised, nothing but praise remains. The present volume is not only more important than its predecessors, but it is, what one would hardly expect, much more amusing. We have here, in full detail, "the history and method of the old Cambridge test and examination for the first degree in arts, and of mathematics... A place is given to the *trivials* (grammar, logic, and rhetoric), which under the more ancient *régime* led the undergraduate in his four years' march. Classics and moral philosophy (the subsidiary studies of the old *Tripos*) close this portion of the work." This accurately describes the serious history recounted by Mr. Wordsworth. The reader of it will perhaps be surprised to find how much constantly hard and important work was successfully got through in what some have thought an easy and rather idle era. We must add in all fairness that there is many a humorous trait flashing across these scholarly pages about scholars. Richard Porson and the *good* work he did are fully recorded, with all honour, in the *Scholæ Academicæ*.

The Invention of Printing. A Collection of Facts and Opinions descriptive of Early Prints and Playing Cards; the Block Books of the Fifteenth Century; the Legend of Lourens Janzoon Coster of Harlem; and the Work of John Gutenberg and his Associates. Illustrated with Fac-similes of Early Types, by Theo. L. de Vinne. (Trübner & Co.)

The above title-page concisely describes the contents of this beautiful volume. By the words "second edition," on the same page, we see that the work has been appreciated by the public. It is one which undoes a good deal of imaginative history as to the invention and progress of the art: at the same time it contains new and attractive details, attractively narrated. We hope the second edition may be as successful as the first.

Note-Book of Sir John Northcote, some time M.P. for Ashburton, and afterwards for the County of Devon; containing Memoranda of Proceedings in the House of Commons during the First Session of the Long Parliament, 1640. From the MS. Original in the Possession of the Right Hon. Sir Stafford Northcote, Bart., M.P. Transcribed and Edited, with a Memoir, by A. H. A. Hamilton. (Murray.)

In the well-told sketch of the life of the above Devonshire gentleman, Mr. Hamilton says that, though Sir John Northcote's name is not to be found in biographical dictionaries among those of the busy politicians of his time, he was nevertheless a man of mark. Brief as the entries in the note-book are, they show that he who made them was a man of ready observation, and not without foresight. The volume will have an honourable place among the chronicles of the same period.

With the new year Messrs. Cassell, Petter & Galpin have commenced the issue of two new serials, *Science for All*, illustrated, and an illustrated *History of the Russo-Turkish War*.

Commemoration of City Worthies.—A memorial window, in memory of Bishop Pearson, Bishop Walton, and Thomas Fuller, was unveiled on the 1st inst. in the church of St. Martin, Eastcheap. The window is in the Renaissance style, and at its base is the following inscription:—

"In D. O. M. gloriam, et in recordationem
Thomæ Fuller
Sacræ Theologiæ Professoris
Qui Anglorum laude dignorum vitas depinxit
Ecclesiæ Britannicæ annales composuit,
Joannis Pearson
Episcopi Cestriensis
Qui Fidem Catholicam interpretatione luculenta explicuit,
Briani Walton
Episcopi Cestriensis
Qui compluribus linguis divinas scripturas edidit.
Discrimina donorum, idem spiritus.—1 Cor. xii. 4."

The inscription was written by Archdeacon Hessey.

The City Gates.—While Temple Bar is in course of destruction, the following paragraph may have a certain interest for some of the readers of "N. & Q.":—"As the reign of George II. drew to a close, in the autumn of 1760, a change came over the City of London, which, to many, indicated a new era; namely, the destruction of their City Gates, in the preservation of which timid Whigs saw safety from the assaults of Jacobites. Read announced the fate of those imaginary defences in the '*Journal*' of August 2nd: 'On Wednesday the materials of the three following City Gates were sold before the Committee of Lands to Mr. Blagden, a carpenter in Coleman Street; namely, Aldgate for 157*l.* 10*s.*, Cripplegate for 91*l.*, and Ludgate for 148*l.* The purchaser is to begin to pull down the two first on the first day of September, and Ludgate on the 4th of August, and is to clear away all the rubbish, &c., in two months from these days.'"—*London in the Jacobite Times* (Bentley & Son, 2 vols.).

Wm. Goddard's "Satyricall Dialogue."—I am reprinting, for subscribers only, the three very rare works of this outspoken satirist of the Jacobite times. The only copy of his *Satyricall Dialogue* that I can get at has had its head-lines cut off by one of those binders who have done so much to mangle the book-treasures of antiquity. Another copy of the book was sold at Mr. Corser's sale. Messrs. Sotheby kindly tell me that it was bought by Lilly, but was not in his sale. Can any "N. & Q." man tell me to whom Lilly sold his Corser copy ('twas *not* to Mr. Huth), or where it is now, or where any other copy is? I want a transcript of the head-lines, and am keeping back my proofs for them. The *Mastif Whelp* and *Neaste of Waspes* are already printed. F. J. Furnivall.

3, St. George's Square, N.W.

Mary Robinson's Grave at Old Windsor.—Will you inform me where I can find a copy of the inscription on Mary Robinson's grave at Old Windsor? The writing on the tomb is so much effaced that it is impossible to read it. I have found a copy of the verses on the tomb, which are given in Mrs. Robinson's *Memoirs*, by her daughter, but I cannot come across the prose epitaph, which gives dates of her birth, death, &c. The tomb is now being restored, and any of your readers who would supply the information would confer a great favour. J. G.

THE *Athenæum* is in its jubilee year. The first number was published on Wednesday, January 2, 1828, the editor being Mr. Silk Buckingham, who shared the proprietorship with Mr. Colburn, the publisher. Among succeeding editors were Mr. John Sterling, Mr. Dilke (editor and proprietor), Mr. T. K. Hervey, and Mr. W. Hepworth Dixon.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

TO CORRESPONDENTS GENERALLY.—We have over and over again cases in which subjects are proposed to be mooted that have been the text of long and almost exhaustive discussion in the earlier volumes of "N. & Q." Our readers will therefore forgive us if we urge upon them the duty of searching the back indexes of "N. & Q." *before* ventilating their questions in its current columns, as then they would write with the latest information on the subject which interests them.

SIKES AND SYKES (5th S. viii. 468.)—MR. EDWARD SIKES (14, Belmont Terrace, Huddersfield) writes:—"I shall be most happy to give your correspondent information to the best of my knowledge on his writing to me at my address. Our family have been in Huddersfield for a long time." MR. G. W. TOMLINSON (24, Queen Street, Huddersfield) writes to the same effect, and adds, "from the nature of the reply it would be better to do it direct."

WEST INDIAN PEDIGREES.—CAPT. FORTE (7, The Paragon, Clifton, Bristol) writes:—"If your correspondent (5th S. viii. 400) will communicate with me I shall be able to refer him to a gentleman who is greatly interested in this subject, and has also in his possession a large number of pedigrees, dating from the seventeenth century."

MR. H. SMITH (Bray, Ireland) writes:—"I pasted a collection of book-plates in the first instance on sheets of paper of a uniform size, arranging them in alphabetical order, and kept the collection in a portfolio. As I purpose having the sheets bound together in book form, may I ask is this arrangement the best, or should I class the collection in order of precedence, from Duke to Esquire, with index at end?"

N. C. (Chelmsford.)—A Latin dictionary would answer the first query. To the second, we reply that Apsley House and old St. George's Hospital were originally of red brick. For the third, see any cookery book. The others could be answered by any intelligent child.

W. G. B. (Glasgow.)—Many thanks for the courtesy in letter marked "private." Absence from town prevented us from profiting by it.

ABHBA (2, Paragon Buildings, Cheltenham) will feel very much obliged to THUS for a copy of the pedigree which he has kindly proposed to send.

S. L.—We should say that the Irish name *Morrow* is the foolishly English-shaped form of the purely Irish *Morrough*.

R. B. P. and W. H. B.—Letters forwarded.

E. C. B.—Received.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

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By EMMA DENT.

"Few residences can boast a greater antiquity, or have witnessed more striking changes, than SUDELEY CASTLE. A mansum, or manor-house, before the Conquest, a baronial castle in the time of Stephen, then alternately going to decay, or rising into additional magnificence, with stately towers to overlook the vale—again suffering from neglect, and once more right royally restored and beautified to receive the widowed Queen as Seymour's Bride, with all her lordly retinue."

PREFACE.

"This is a thoroughly pleasant book, delightful to read and beautiful to look upon, with its large, clearly printed pages and variety of well-executed illustrations. One chief pleasure of reading MRS. Dent's book is the variety of social matters which are touched upon and illustrated."—*Athenæum.*

"A production of some interest in its class, in regard to the feeling and intent under which the book has been brought out. It is the attempt of the lady of the household who now holds Sudeley Castle to give an account, as full and connected as possible, of the past history of the Manor and its neighbourhood....Apparently no pains have been spared in making it, in a literary and archæological point of view, as complete as possible, by researches wherever any information could be gleaned, and by the addition of numerous and mostly well-executed illustrations of the buildings and other remains connected with the history; while the appearance of the book is such as to make it an attractive addition to any library or drawing-room table."

Builder.

"We are greatly indebted to the taste and zeal of the author of this interesting book, who seems to have pressed into her service the skilful aid of clever, and in some cases kindred, photographic artists and draughtsmen, and has illustrated her pages with thousands of curious relics worthy of preservation. Not the least valuable part of her collections is that which consists in charters and other like documents, and in records of such customs as the Winchcombe curfew, the whipping-post, and the ducking-stool."—*Saturday Review.*

"This volume is interesting as the fruit of a labour of love, on which evidently much time and pains have been bestowed in the endeavour to preserve some of 'the thousand historic associations with which Sudeley Castle abounds.' To such labour we constantly owe works, which neither simple delight in historical research nor mere commercial enterprise would ever supply; and the spirit which animates it always gives to its results a certain charm of graceful and affectionate sympathy, entirely independent of their intrinsic literary value. We wish that for every building or locality of historic interest—every castle and manor-house, every cathedral and abbey—some one would be found to do what Mrs. Dent has done for Winchcombe and Sudeley."—*Guardian.*

"These 'Annals of Winchcombe' will be preserved with some pleasure by the antiquary, and, owing to its many illustrations, may take its place amongst ornamental works."—*Morning Post.*

"The industry displayed in Mrs. Dent's works is immense; and the volume will give her a highly honourable place among local historians. In its varied details it addresses itself to general readers as well as to the antiquary and the artist. Nothing seems to have escaped Mrs. Dent's notice. The story of Sudeley itself is excellently told, and will find a sympathizer in every reader."—*Notes and Queries.*

"MRS. Dent has given us a beautiful book of more than 300 pages, wherein she relates all the vicissitudes which during the period of more than a thousand years have befallen Winchcombe and Sudeley Castle."—*The Rock.*

"Mrs. Dent pursues the history of Winchcombe and the Castle of Sudeley from the earliest times downards with great variety and wealth of illustration. The volume is one of both local and general interest, and the author has executed her task in a manner highly creditable. She has spared no pains to arrive at the most accurate and minute information with regard to her own neighbourhood, and the many historical personages who were brought into connexion with the Castle."—*Tablet.*

"The history of Winchcombe and Sudeley, a decayed borough and an ancient castle in Gloucestershire, form the subject of an exceedingly interesting volume of local topography, written without the dryness of detail usually belonging to such books, and illustrated completely and graphically with views of every object of interest connected with the locality. Every page will well repay perusal, and we commend it to our readers as one of the most amusing books of its kind."—*Genealogist.*

JOHN MURRAY, Albemarle Street.

LONDON, SATURDAY, JANUARY 12, 1878.

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Notes.

THE TRUE STORY OF THE CENCI FAMILY.

(*Continued from p.* 3.)

THE MURDER.

Rocca Petrella, where the murder took place, lies between Tagliacozzo and Rieti, in the wild valley of the Salto. It did not belong to Count Cenci, but was a fief of the Colonna family, though Francesco Cenci lived there for portions of the last three years of his life. According to one MS. the castle had a tower, and on the first floor a long gallery, open and ruinous, which joined some *fabbriche* beyond. Along this gallery on the night of Sept. 9, 1598, the murderers, Olimpio and Marzio—not the women—dragged their ghastly burden. The charge that Beatrice had hounded them on to kill her sleeping father, by saying she would do the deed herself if they were afraid, was, according to another MS., indignantly denied by Beatrice in the words, "Impossible! not even a tigress could do such a thing; think then if a daughter could!"

The dead body was thrown from the gallery on to an elder tree, where the next morning it was found, and buried after being exposed in the little church. What happened after shall be told in Bernardo's own words, who was with his brother Giacomo at Rome. A contadino had brought a letter to the Palazzo Cenci from Beatrice, announcing her father's death. The two brothers left Rome at once. When they arrived at the Rocca

"we found a crowd before the entrance.....We stayed there about a day, but Signora Lucrezia and Beatrice told us nothing about our father's fall, nor how it happened; they only wept.....My father was already buried when we arrived, and we did nothing about the funeral rites except to give fifteen scudi to Don Marcio, who undertook the matter.....No one came to the Rocca to offer any kindness, respect, service, or sympathy. I did not see where he was buried, for I did not wish to do so."—Bernard. 1 Const.

The next day they left the Rocca.

"When we left, many of the people of the place accompanied us on foot for about a mile. With us Olimpio Calvetti came also on horseback, and his daughter Vittoria riding too, as she was only about eight years old, the muleteers following with our baggage."—*Id.*

These extracts give a graphic picture of the Rocca after the murder,—the sons not giving a look to their father's grave; the paltry payment for the funeral; the fact of no one coming to the Rocca to pay respect to the deceased; the silence of the weeping guilty women; their departure, accompanied by their poorer neighbours, who perhaps loved them; while in their following rode the murderer Olimpio and his little daughter, who, as we shall see, was to be dowered with the price of blood.

They arrived in Rome, and joined the family of Giacomo at the Palazzo Cenci, and within three days the brothers took possession of their father's honours and estates. At the same time they put on mourning for him, which was paid for in 1601 by the Pope, on the petition of the drapers who had supplied it, and Giacomo ordered a magnificent hanging worked with the Cenci arms, as the fulfilment of a vow to Our Lady of Weeping, whose church was opposite his palace. But in their fancied security they could not escape the memories of the black deed that had rid them of a hateful presence. The words of Bernardo show the intimacy that complicity in guilt forced on them with their father's murderer. When asked if before the murder, when Olimpio came to the Palazzo Cenci, he had his meals with the family or alone, Bernardo answers, "Alone; I never was at table with him." After the murder he allows Olimpio "dined with me, my brother, my sister Beatrice, and Signora Lodovica, my sister-in-law; *we were all at table together.*"

Suspicion, however, was aroused before Christmas. The authorities at Naples had ordered the arrest of both Marzio and Olimpio, on Dec. 10, as being implicated in the crime. Marzio was taken before long, and his confession—afterwards retracted, according to tradition—was the cause of the arrest of the Cenci. Gaspari Guerra, of Fano, sent a memorial to the Pope in 1601, alleging he had not been paid for the capture of Marzio—in

winter, among the snow, on the mountains—through whose confession, he averred, the authors of the crime were brought to justice. Thus ended the year 1598; and, though the family knew inquiries were being made at Petrella, they did not attempt flight: as one MS. says, "God refused them this idea that might have saved them."

THE TRIAL.

Some time at the beginning of January the brothers, if not the women, were already in prison. The first examination of Bernardo bears date Jan. 16, and the judges began with him as the youngest, and most likely to confess or contradict himself. Cav. D'Albono publishes the six examinations from his MS. copy of part of the trial. From these we find that to May 2 he firmly maintains his ignorance of any plot against his father's life. There is then an interval extending to August 7, on which day, after repeating his denial, when confronted with Giacomo—it would seem for the first time—he confirms his brother's confession of their mutual guilt. What could have prompted so sudden a confession it is impossible to imagine, as Farinacci distinctly declares torture had not been used at this examination. All we know is that since his last appearance before his judges, on May 2, fresh suspicions had been aroused. Olimpio, the second assassin, formerly *custode* of Rocca Petrella, and dismissed by Count Cenci, who had also *toccato l'onore*—how is not known—was killed on May 17. This fresh murder was committed by three men, one of whom had been steward of Giacomo Cenci. In some way or other, which the evidence does not explain, Monsignor Guerra was later implicated in the crime of the Cenci, and every one has imagined that he and Giacomo procured the murder of Olimpio, in order to dispose of a dangerous witness against them. Bertolotti adopts this idea, that Giacomo availed himself of a proclamation from Naples, setting a price on the head of Olimpio, to have him killed, and thus frustrate justice in its own name. But this theory seems untenable, as in the very proclamation cited by Bertolotti the name of the steward appears as, with the two others, receiving a commission from the Viceroy to take Olimpio alive or dead. Another of the three had also been in service at the Palazzo Cenci, according to the evidence, which is strange, to say the least. Full particulars are given of the murder, which was committed in a most cold-blooded fashion. While Olimpio stopped a moment, to give the tired steward a lift on his horse, he was instantly stunned, and his head, cleft by an axe, was cut off, and carried to the viceregal tribunal.

This occurred on May 17. How or when evidence was obtained against Monsignor Guerra cannot be ascertained. The MSS. declare that, in consequence of his being implicated in Olimpio's murder, he fled instantly to France, disguised as a charcoal burner. Instead, however, we find that he executed a deed as late as June 11 in the palace of Cardinal Montalto, at Rome; and in his evidence, when taken in 1602, he says he left Rome about the middle of July, in the cardinal's coach and six, ostensibly to pay a visit at Tivoli, whence he fled on horseback to Celano, in the kingdom of Naples.

Perhaps this flight made suspicion against the family still stronger; at any rate, on August 7 both Giacomo and Bernardo confessed their guilt. The confession of Bernardo is subjoined, but we must remember his brother later declared him entirely innocent:—

"If I have in past time denied all, I now say that what my brother affirms is true; that is, about the coming of Olimpio some days before my father's death, and his consultation with Giacomo, Paolo, and myself, when he told us he intended to kill my father because he had 'toccato l'onore,' and sent him away from the Rocca: also that Beatrice our sister was dissatisfied with my father's treatment, as he kept her so shut up that she would not bear that life any longer, 'non voleva stare piu a quella vita,' and therefore had determined to have him killed, and wished Olimpio to do the deed, to which Beatrice was anxious that we should give our consent."

He then further confesses that Beatrice and Lucrezia gave him details of the murder, which were confirmed by Olimpio when he came to Rome later, and at the foot of his deposition he writes, "Io Bernardo Cenci ho deposto per la verità, come sopra."

As for Beatrice, till August 10 she seems to have denied everything, even under torture. But, strange to write, on that day, when questioned *without torture*, she confesses to having parleyed* with Olimpio:—

"I told him to do nothing without the consent of my brothers.....He said, 'Your brothers will agree willingly.' So it was settled that he should go to Rome and speak to them.....He came back to Petrella, and told me he had spoken to *Giacomo only*, as he would not have any dealings with boys, and that he had promised Giacomo to kill our father, and that he would keep faith with him, as it would be disgraceful not to do so."

The same day she denies having made any promise of reward to Olimpio, "non havendo mente a mia disposizione." The next day she was called face to face with the others, and then admitted having consented to, if not originated, the promise of a dowry of 2,000 scudi to his little daughter, as the price of the murder. The trial was now practically over, the confessions had been made or extorted, and the Pope is said to have ordered the usual punishment of parricides to be inflicted.

A careful study of the documents relating to the trial shows:—

1. That no charge of unnatural conduct on

* The confession of Beatrice is the only part of her examinations found in D'Albono's MSS.

the part of Count Cenci was ever advanced by the family. Farinacci, their advocate, alone depended on the foul accusation to save Beatrice, whose guilt he assumed in the opening words of his defence, considering that if he could save her, he could save the rest, who were guilty in a minor degree. Her imprisonment by Count Cenci may have been caused by some clandestine attachment he had discovered, which had resulted in the birth of the *fanciullo* we shall hear of later. It cannot be supposed that any over-refinement in those days would have prevented some confirmation being given of Count Cenci's criminal passion, by his wife at least, when the lives of four persons were at stake. Tradition asserts that Beatrice always denied the existence of such a passion, and Scolari claims her as a martyr who died rather than stain her good name. Yet how shall we explain that her own advocate put forth this plea? In a letter to Farinacci she says:—"If I had done myself any injury [suicide?] I should have fallen under the malediction of the Holy Father." In another, to Cardinal Aldobrandini, she speaks of herself as

"martyrized and oppressed by my own flesh and blood, from which oppression having besought deliverance oftentimes of the Blessed Virgin, all my prayers and devotions were of no avail, and if I had done myself any injury I should have fallen," &c.

These dark hints may only mean that her life was unbearable, and the mystery must remain a mystery still.

2. The guilt of Beatrice as designer of, or at least abettor in, the plot is certain. She throws the blame on Olimpio, saying that he was always suggesting it to her; but we cannot suppose that Olimpio, however he might have suffered at Count Cenci's hands, would, to avenge himself, propose a scheme of murder to the daughter. We must remember that Giacomo had his own injuries, his scanty maintenance, his imprisonment, his exclusion from inheritance, and Beatrice her forced captivity, probably made worse by blows, to spur them on, while they found a ready tool in the injured Olimpio.

A woman of twenty-one who could endure the rack without flinching could not have been made of too tender stuff. The days, too, in which she lived were days of blood. Her father had laid an ambush for a near relation at his own palace door; two brothers had died by the assassin's hand; and men were then wont to avenge the honour of their wives or daughters by the death of both lovers. Perhaps Beatrice may have thought that her own life was not safe, and that a murder committed by another, who had his own wrongs to avenge, was no longer a parricide. Be it as it may, I leave the question to the judgment of my readers, and pass on.

K. H. B.

(To be continued.)

CHAUCERIANA.

JAKK OF DOVER.—

"Any many a Jakk of Dover hastow sold
That hath be twyes hoot and twyes cold."
The Cokes Prologe, 22.

Urry has: "Jack of Dovyr, *Jack-a-dover*, 1239, *i.e.* a fowl or joint of meat done over again, as is explained, *ib.* 1240." Bailey renders "Jack of Dover" a "joint of meat dressed over again." Tyrwhitt says: "The general purport of this phrase is sufficiently explained in the following line; but the particular meaning I have not been able to investigate." Urry makes a guess from the second line, and Bailey and Tyrwhitt follow suit. At the very first it struck me that as the term "Jack" is frequently applied to large things, the Dover sole, which is both large and far-famed, might be very well termed "Jack of Dover." On referring to one of the old numbers of "N. & Q.," I find that MR. JOHN ADDIS, writing on this word *crux*, says:—"See a note in Hazlitt's *Shakspeare Jest Books*, ii. 366, which seems to settle that the Jakk is a 'sole.'"

JORDANES.—

"And thine urinales, and thi jordanes,
Thine Ypocras, and thine Galiounes."
The Prologe of the Pardoner, 19.

Skinner renders *jordains*, double urinals; Wright gives *jordanes*, chamber pots; Tyrwhitt says: "This word is in Walsingham, p. 288, 'duæ ollæ, quas *Jordanes* vocamus, ad ejus collum colligantur.' This is part of the punishment of a pretended *phisicus et astrologus*, who had deceived the people by a false prediction. Hollinshed calls them *two jordan pots*, p. 440." The word is from French *jarron*, dim. of *jarre*, a jar, large pitcher; or *i.q.* Spanish *jarrón*, a large jug, an urn, augmen. of *jarra*, a jug, jar, pitcher; from Arabic *jarrah*, a jar. Indeed, from the French or Spanish words we have also the slang term *jerry*.

PELL.—

"God save the lady of thys pel,
Our oune gentil lady Fame."
The House of Fame, 220.

Speght gives *pel;* Urry and Tyrwhitt, *pell*, a house, cell; Skinner renders *pell*, a palace; Bailey, a house. If it means "house," it is from O. Fr. *pila*, "porte, entrée"; but I prefer Mr. Morris's rendering, "castle," "fortress." This agrees with Chalmers, who says: "*Pil* in the British and Cornish, as well as in ancient Gaulish, signifies a stronghold or fortress, a secure place. There are a number of old forts called by this name; as the Peel of Gargunno, the Peel of Gardin, the Peel of Linlithgow, Peel Castle in E. Kilbride, Lanarkshire. The term *pil* or *peel* is unknown to the Irish language or the Scoto-Irish, as well as to the Teutonic." The Cornish has also "*pil*, a hillock, a sea-ditch, a trench filled at high-water,

a manor, a lordship," *teste Lh. Arch.*; and Dr. Pughe renders the Welsh *pil*, "a small inlet of the sea filled by the tide; generally called *camlas* in North Wales." R. S. CHARNOCK.

Boulogne-sur-Mer.

SWINTON OF THAT ILK.

I met the other day with a document which interested me much—a lease in the Scottish vernacular, by "Jon of Swynton, lord of that Ilk," to the Prioress of the Cistercian nunnery of Coldstream-on-Tweed. John of Swinton leases to them all his land of "litill Swynton" for ten years, from Whitsunday 1424. The amount of rent is not given, merely "the raward mad and for to be mad to me both temporal and spiritual"—the latter no doubt prayers for his welfare. The deed is undated, but it is executed at Dunbar, in all likelihood about the term when the tenants took possession. Now this was an historical personage; none other than the John Swinton who figured at the battle of Baugé (April 3, 1421), where he is said by some historians to have overthrown Thomas of Clarence, the brother of Henry V., with his lance, and is usually styled "Sir John," though it is evident from this lease he was not a knight even in 1424. From the mention of Dunbar it is likely he was on the eve of sailing for France, where he was killed at Verneuil (August 27, 1424). The same MS. vol. in which I met with the above lease (the Register of Coldstream, Harl. MSS., Brit. Mus.) reveals another fact in the early history of this old Border family. The first presumed "Swinton" was Ernulf, who obtained from David I. a charter of Swinton, "meo militi Hernulfo" (Coldinghame Charters, No. xii.). In the "Quæquidem," or deduction of title from previous owners, it is said that it had belonged previously to Liulf, son of Edulf, and Udard his son. But not a word is said of any relationship between these three persons and Ernulf, the new grantee, which would have been stated had there been any. Yet they have usually in the Swinton pedigree been set forth as the grandfather, great-grandfather, and father of Ernulf. In another grant of David I. to Ernulf (Cold. Charters, No. xiii.) the lands are said to have been held by "Udard the Sheriff." Still no relationship is given between the two. Indeed, hitherto there has been no evidence that Ernulf ever used the surname of Swinton. He evidently had none before he got the lands. This was pointed out by the learned John Riddell, yet he, though he must have had this MS. chartulary or a transcript (Adv. Library) in his hands, does not, so far as I have seen, notice the fact that in the eleventh charter, which is granted by "C. Comes" (Cospatric, the third Earl of March, who died before 1166), the fourth witness is "Ern[ulfus] de Suint[on]." This is an interesting addition to the Swinton pedigree.

There is in the same volume a lease, dated July 22, 1426, by William Drax, Prior of Coldinghame, to the Prioress of Coldstream, of the same lands, for "al ye tym yat ye land is in warde till us," at a rent of forty shillings annually. This shows that John Swinton was dead, and his heir a minor, wherefore the superior lords, the prior and convent of Coldinghame, had the right to take the profits of the lands till the heir's majority. This interesting MS. is soon to be printed by the Grampian Club, under the editorship of "A. S. A.," a gentleman not a stranger in these columns.

ANGLO-SCOTUS.

THE COURTS OF FLEET STREET.

As one of the principal City thoroughfares, with many historical associations, Fleet Street has been brought prominently under notice by Mr. Noble and others; and its frays, pageants, churches, celebrated houses, and still more celebrated residents, have each in turn received a full measure of attention. But, as it has been pointed out, Fleet Street, wealthy as it is in these respects, is rich also in another way—in the number of its courts, branching out on both sides, and not by any means to be confounded with the narrow passages remaining in the neighbourhood, and known as alleys.

These courts, originally named, for the most part, from the signs of taverns or other well-known houses to be found in days of yore between Fleet Bridge and Temple Bar, are twenty-three in number, and may be roughly described as cricket-bat shaped, with the handles turned towards the main thoroughfare. Their titles show, as might be expected, a great diversity, and therefore it is somewhat remarkable that, while we find the Crane, Falcon, Popinjay (Poppin), and Hen and Chickens, as well as the Red Lion, Boar's Head, the Hind, and the Hare, there exists at the same time no allusion to fish of any kind—not even to the extent of a solitary mermaid. Royalty is represented by Three King Court and Crown Court; while episcopacy appears in references to the Mitre, St. Dunstan, Salisbury, and Peterborough. The Bell also seems to have an ecclesiastical significance, and the Bolt may be assumed to pertain to martial matters or the chase, or both. The classical student is conciliated by allusions to Apollo and Hercules' Pillars; and family names are discerned in Child's Place and in Pleydell and Johnson's Courts. Finally, to wind up the list, Racquet Court and Wine Office Court speak to us of recreation, and serve to enforce the old warning concerning the deteriorating effect of all work and no play.

Touching the court last named, a story is told

which, as it is not given in Mr. Noble's interesting volume, may be worth recording. It is said that the brilliant and facetious Dr. Maginn had, upon a certain occasion, been dining out, and was proceeding homeward, when he was suddenly brought to a standstill by what may be called, in the language of history, "an intestine commotion ending in a general rising." Whilst steadying himself by leaning for support against Temple Bar, he was accosted by a stranger, who inquired the way to Wine Office Court. "My dear sir," said the doctor, with a rueful pleasantry, "allow me to express my great regret that I am unable to furnish the information you seek. Unfortunately I do not know Wine Office Court, but there," pointing to the roadway, "is wine off his stomach."

Up to the commencement of the present century the majority of the Fleet Street courts was composed of private houses, occupied for the most part by persons of fairly good position, who combined a liking for city life with a taste for peace and quietness, and who could say with Cowper:—

"'Tis pleasant, through the loopholes of retreat,
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd;
To hear the roar she sends through all her gates
At a safe distance, where the dying sound
Falls a soft murmur on th' uninjur'd ear."

But this has all been changed, and trade, growing too big for the crowded highway, has pushed up side streets and through other openings, and thus it has come to pass that the old residents, with their families, have long since fled to the suburbs or more distant places, and the once retired spots, where trees were planted and gardens cultivated, have been given up to printers, engravers, binders, and other zealous caterers for the ever-increasing demands of a book-coveting and newspaper-loving public.

WM. UNDERHILL.

Lausanne Road, Peckham.

JOHN KEATS.—In *The Life and Letters of John Keats* (Moxon, 1867), Lord Houghton says at p. 3, "He [Keats] was born on October 29, 1795"; and in a foot-note to the statement:—

"This point, which has been disputed (Mr. Leigh Hunt making him a year younger), is decided by the proceedings in Chancery on the administration of his effects, where he is said to have come of age in October, 1816 (Rawlings *v.* Jennings, June 3, 1825)."

In the shorter memoir prefixed to *The Poetical Works of John Keats* (Moxon, 1868), Lord Houghton repeats the same date (p. x). On looking through Leigh Hunt's papers to-day, I found a copy of *The Literary Pocket-Book; or, Companion for the Lover of Nature and Art* (C. & J. Ollier), for the year 1821, which belonged to Mrs. Leigh Hunt, and on the fly-leaf of which is written, by Leigh Hunt: "To Marian Hunt, from her affectionate husband." In the pages for diary Mrs. Hunt has entered the birthdays of her numerous friends, such as—

January 22. "Lord Byron."
February 10. "Mr. Lamb, born 1775."
March 3. "Mr. Godwin."
April 10. "Mr. Hazlit."
April 27. "Mrs. Wolstonecroft."
May 24. "Mr. Hogg."
July 4. "Mr. Shelley born 1793."
August 17. "Mrs. Novello."
August 30. "Mrs. Shelly."
September 6. "Mr. Novello."
October 18. "Mr. Peacock."
October 19. "Mr. Hunt."

And under date Monday, October 29, is, "Mr. Keats, born 1796; told me by himself at the time I entered the date in a former book." It was doubtless on this authority that Hunt, *apud* Lord Houghton, made Keats "a year younger" than his noble biographer. I am aware that a man cannot be regarded as able to give conclusive or even the best evidence of the *date* of his own birth, but it is interesting to know Keats's own belief in the matter, and in the absence of any certificate this is not without a certain value. Was a certificate of Keats's baptism (certificates of *birth* did not then exist) produced in the Chancery case? If so, a copy of it is easily attainable, or a biographer might do what Mr. Charles Kent has recently done, with the assistance of the Rev. Dr. Vaughan, in the case of Charles Lamb. In the absence of any documentary evidence, I should say that this entry by Mrs. Leigh Hunt is of some importance. I may add that under Friday, February 23, Mrs. Hunt has entered, "Mr. Keats died at Rome," "1821" being added by her in pencil. Under November 21 we get "Mr. Proctor"; and December 3, "Miss Lamb, 1764." In their due chronological order Mrs. Hunt has also entered the dates of the birth of her children, with, in most cases, the place of birth added.

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

"WHIG" AND "TORY."—In that curiously illustrative book, *London in the Jacobite Times*, it says in vol. ii. p. 352:—

"Lord Marchmont thought Johnson had distinguished himself by being the first man who had brought *Whig* and *Tory* into a dictionary."

Now does this mean that Johnson was the first to give what his lordship thought the correct definition, or that his dictionary was the first that contained these words? Johnson's *Dictionary*, according to Croker, was published on April 15, 1755. Now I have before me

"Dictionarium Britannicum, or a more Compleat Universal Etymological English Dictionary than any Extant. The Whole Revis'd and Improv'd by N. Bailey. London, printed for T. Cox at the Lamb, under the Royal Exchange, 1730."

In this I find:—

"*Whig*, one of a party opposite to the Tories."

"*Whiggish* (Sax. *Whey*) because (as some say) the name *Whig* was first given to the Field-Meeters in Scotland, whose chief diet was sour milk—a nickname the opposite to that of *Tory*, and is applied to those that were against the Court interest in the time of King Charles II., King James II., &c., and for it in the reign of King William and King George."

"*Tory*, a name which the Protestants in Ireland gave to those Irish robbers, &c., that were outlaw'd for robbery and murder; also, the enemies of King Charles I., accusing him of favouring the rebellion and massacre of the Protestants in Ireland, gave his partizans the name of *Tories;* but of late the name has been transmitted to those that affect the *style of High Churchmen*, and since the death of King James II. to the partizans of the Chevalier de St. George."

Is this the first edition of Bailey's *Dictionary?* Can any one give a definition published before 1730? CLARRY.

MARRIAGE OF CHARLES I. AND HENRIETTA MARIA.—The following extract, describing the rites observed at the wedding of Charles I. and Henrietta Maria, may fitly find a corner for itself in "N. & Q." It is taken from the treatise by Pope Benedict XIV., *De Synod. Diœces.*, Romæ, MDCCLXVII., lib. vi. cap. v. § 5 (vol. i. p. 154):—

"In Collationibus Ecclesiasticis Parisiensibus *de Matrimonio, tom.* iii. *lib.* i. *collat* 2, § 5, exhibetur ritus quo celebratæ fuerunt nuptiæ inter *Henrichetam* e Regio Francorum sanguine Principem, et *Carolum I.*, Magnæ Britanniæ Regem, quibus Apostolicam dispensationem *Urbanus* Papa VIII. in eum finem concesserat: quæ nuptiæ descriptæ habentur etiam in Historia, seu Commentario, cui titulus *Mercurius Gallicus*, tom. ii. p. 359. Narrant itaque, matrimonium inter prædictam Catholicam Principem, & hæretici Regis Procuratorem, extra Ecclesiam contractum fuisse ad limina Ecclesiæ Metropolitanæ Parisiensis coram Cardinale magno Franciæ Eleemosynario, a quo tamen benedictio nuptialis data non fuit: deinde Britannici Regis Procuratorem novam nuptam deduxisse usque ad ingressum Chori: ibi vero a prædicto Cardinale celebratam solemni ritu fuisse Missam, adstantibus Rege, & Regina Franciæ, & nova Magnæ Britanniæ Regina, ac universa Regia Familia: sed prædictum Regis Angliæ Procuratorem, quamvis ipse Catholicus esset, cum personam gereret Principis Anglicanæ sectæ addicti, in proximum Archiepiscopi Palatium interim secessisse, donec Missa terminaretur; qua demum expleta, ad reducendam ab Ecclesia Reginam accessit."

The proxy for Charles I. was the Duc de Chevereux. JOHNSON BAILY.

TOWN CROSSES.—In a minute book belonging to the town of Melton-Mowbray, Leicestershire, I find the following as to two of these, formerly standing at the principal entrances to the town:—

"1584. It'm. The stockstone at Thorpe Crosse was sold to John Wythers for towe pense, and to plante or sett one Ashe tree or a thorne, and to renewe the same till yt please god theye growe.

"It'm. The stocke stone at Kettlebye Crosse w^t^ one stone standinge is solde to Willm Trigge for fyve shillings, and he to sett a Tree and husbond yt till yt growe as above-said."

In addition to the above, the "stock stone" of the "Sage-cross" was standing a few years ago (and may be there still) in the Beast Market, now called Sherrard Street.

THOMAS NORTH, F.S.A.

The Bank, Leicester.

WYMBERLEY OF PINCHBECK, CO. LINCOLN.—As Marrat, in his *History of Lincolnshire*, vol. i. p. 226, only gives part of the monumental inscription on the Wymberley monument in Pinchbeck Church, and as now the inscription is wholly illegible, it seems but fitting to place on record in "N. & Q." the copy made of it by my ancestor, Maurice Johnson, *the antiquary*, in 1735. The inscription is as follows:—

"Orta
Gulielmo Welde generoso Cestrensi
et
Dorotheæ Georgii Wright, Cant, Equitis
uxor
Gulielmi Wimberli armigh. hujus co. et parochiæ
Ssrum Innocentium die
Chori triumphantis Æmula
suam sibi nec minoris Innocentiæ
stolam induta Primo puerperio
ad cœlitis emigravit
et
quicquid habuit terræ hinc totum juxta deposuit
ætatis anno 25 salutis 1656.
Tam gloriose resurgat quam pulchre occubuit."

Arms,—Quarterly, 1 and 4, Azure, two bars, and in chief three bucks' heads caboshed or—Wymberley; 2 and 3, Ermine, a fess nebulee sable—Sharpe; impaling Azure, a fess nebulee between three crescents ermine—Weld. On the base of the monument:—

"Etiam præ memoria Bevillis Johannis filiis Thomæ Wymberley armigeri hinc proxime in vicina ecclesiæ Spaldensi in-humati anno MDCXVI. necnon Elizabethæ et Franciscæ uxorum
filiabus Gulielmo Welbye
prænobili ordine Balnei Equitis Eque villa
Gedeniensi
qui hic juxta jacent sub spe
Christianorum."

On a blue marble, with the arms of Wymberley only, was inscribed on the floor of Pinchbeck Church:—

"Xuvias
Hic deposuit Bevill Wymberley
de Weston
armiger
Obiit 14 die Maii anno { ætat. 46. Dom. 1720."

EVERARD GREEN, F.S.A.

SYNONYM FOR A WEDDING FESTIVITY.—In a case recently brought before the magistrates of a town in Worcestershire, one of the witnesses testified that certain events occurred at "a sweetening job." Being asked what he meant by that phrase, he explained to the bench that "a sweetening job" was the festivity that followed upon a wedding. CUTHBERT BEDE.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Pegge's Monastic Visitation.—In 1789 Dr. Samuel Pegge published transcripts of two MSS., copiously annotated, in one volume. One of these MSS. was the "Annales Eliæ de Trickenham," from Lambeth Library, and the other, "Compendium Compertorum per Doctorem Legh et Doctorem Layton in Visitacione regia provincie Eboracen. et Episcopatu Coventris et Lichf. cum aliis," from the library of the Duke of Devonshire at Chatsworth. This volume, which is described as a 4to. in the *Parentalia* of Dr. Pegge's son, but as an 8vo. in Nichols's *Anecdotes*, is not in the British Museum, nor, strange to say, is there a copy at Chatsworth. I have failed to find a copy in several likely quarters, and as I am wanting to see the book for immediate reference, and for collation with the Chatsworth MS., I should be greatly obliged to any of your readers who could refer me to any public library where it can be found, or who would be kind enough to lend me the book for a few days. J. Charles Cox.

Chevin House, Belper.

Birding-Piece.—Will some one be so good as to explain the difference between a birding-piece and a fowling-piece? That the terms were not synonymous is evident, for in a statement of arms, armour, and ammunition seized from dangerous and disaffected persons in 1684, we find that both descriptions of arms were taken from the same person, *e.g.* from "William Clutterbuck, of Estinton," co. Glouc., were seized, *inter alia*, one "fowling gunn" and one "birding gunn"; from "Mr. Charles Trinder, of Burton on y^e^ Water," in the same county, were taken, *inter alia*, one "fowling peice" and one "birding peice"; and so from many others. Moreover, we find the names occurring together in old inventories.

John Maclean.

Bicknor Court, Coleford, Glouc.

Common Aryan Words for Agricultural Institutions.—Professor Max Müller (*Science of Language*, eighth edit., vol. i. p. 246) claims that the Aryans, before their first separation, had advanced to a state of agricultural civilization (see also Bunsen's *Egypt*, vol. iv. p. 562). Now we know from the researches of Sir Henry Maine and others something about this common agricultural civilization; the essential feature being the village community or cultivating household. In the earliest periods the whole community is shifted, at certain seasons, from one tract of land to another; in the later periods, the allotments incident to every householder only, the village itself remaining fixed. Instances of the former are found among the Afghans (*Bengal Asiatic Society Journal*, No. iii., 1862, p. 270); of the latter, throughout India (Maine's *Vill. Com., passim*), Russia (Rev. J. Long's *Vill. Com. in India and Russia*), Ireland (Maine's *Early Hist. of Inst.*), England (Nasse's *Agric. Com. of Eng.*), Iceland (Dasent's *Introd. to the Story of Burnt Njal*), and generally through Germany and Scandinavia (see, for instance, J. S. Mill's *Polit. Econ.*, chapter on peasant proprietors, and *House of Commons Commercial Reports*, No. 1590 (1876), p. 457, *et seq.*, and Von Maurer's German works).

I should be glad if any of your correspondents would furnish me with a list of common Aryan words indicating this common Aryan agricultural civilization. Professor Müller, at vol. ii. p. 236, gives "corn" and "tree"; but the list should surely be of some length. It should include words denoting some system of government, and perhaps the method of cultivation.

G. Laurence Gomme.

Bishop Young (Bishop of Rochester).—Was he of Italian descent? His arms, as given by Sir B. Burke:—Per saltier, az. and gu., a lion pass. guard. or; crest,—a lion's head guard. or, between two wings ar., each charged with a fleur-de-lis az. Now I have an old "coat of arms," given me lately by a friend, which was borne by an Arthur Young, who was said to have been descended from an Italian family of rank that fled from Italy, on account of religious persecution, and settled in England. His arms:—Gu., a lion statant passive or; crest,—a lion's head guard. or, between two wings ar., each charged with a fleur-de-lis az. At the bottom are the initials A. Y. and the date 1689, all painted on parchment.

I should like to know whether, from the fact of their crests being identically the same, it shows conclusively a relationship. S. W. B.

U.S. America.

Annibal Caracci painted a dead Christ at the grave, surrounded with four women. Where is the original, and what its history? The engraver was Jean Louis Roullet. I saw recently here a fine specimen of this masterpiece of drawing and engraving. If I am well informed only three copies are known to exist. Where are they, and who are their fortunate owners? On the lower left corner of the engraving are the words: "Annibal Caracci pinxit, Joan. Lud. Roullet del. & sculp^t^. Cum privilegio regis." G. A. M.

Washington.

"Scottish Scenery, or Sketches in Verse," by James Cririe, D.D. (Dumfries, Dalton), a large quarto vol. published in 1803.—In his preface the author acknowledges that he has drawn his materials chiefly from the *Statistical History of Scotland*, but the work is curious as containing

also "*Loch Kettrin*, a poem in which, being a work of fancy, the reins of imagination are held with a firmer hand." There appears to be a similarity of treatment between this *Loch Kettrin* and Scott's *Lady of the Lake*, which was not published until 1810. Is anything further known of Dr. Criric, and is this his only production? C. H.

Stirling.

Aurora Borealis.—It is said that there is no natural phenomenon unnoticed by Shakespear. Are the Northern Lights the exception to prove the rule, or can any of your readers refer me to any mention of them by our great poet?

D. M. Stevens.

Guildford.

Heraldic.—The arms borne by Richard Owen, of Morben, co. Montgomery, who, in the early part of the seventeenth century, married the heiress of Lewis Owen, of Peniarth, co. Merioneth, are given in Burke's *Landed Gentry* as Gules, a lion rampant reguardant or; and by others as Argent, a cross flory engrailed sable between four Cornish choughs proper, with a boar's head in chief. What were the actual arms and crest borne by the said Richard Owen, of Morben?

Lewis Morgan.

Edgbaston.

Raffaelle less useful than a Pin-maker.—Who was the prelate that declared Raffaelle to be a less valuable member of society than a pin-maker? C. A. Ward.

Mayfair.

Theological Books from Spain.—In 1872 I bought some books in a Dublin sale room. The catalogues of Mr. Jones, the auctioneer, included some thousand volumes from Coimbra. I understood there were 100,000 volumes consigned to him, and many thousands to other book salesmen. What were the circumstances which led to the dispersion of such a large library, which contained many choice and valuable books?

George Lloyd.

Cramlington.

"Threestones."—What meaning is attached (Druidical or otherwise) to the word "threestones," or, as it is in Scotland, "threestanes"? M. G.

Robotham.—Arms were granted in 1560 to Robert Robotham, of "Roskell, in the co. of York," for services done to K. Edward VI. 1. Whereabouts is Roskell? 2. What were the services rendered, and where are they recorded? 3. Where are the pedigrees before that date?

J. K. Rowbotham.

Woodbine Cottage, Leeds.

The Word "Read."—What a perplexing word is "read"! When I meet with it I frequently take it in the present, when it is intended in the past sense, and *vice versâ*. Lord Byron used to write the word in the past tense "redde," but his example has never been followed. Ought not the past form to be either "red," after the analogy of the verb "to lead," or "readed," after that of the verbs "to bead" and "to knead"? J. W. W.

The Greenfield Family.—Can you furnish information respecting this family? Richard Greenfield married a sister of the Rev. Dr. Odam, Rector of Charleton, Devon. The family resided near Exeter about the year 1775. They held property in Tedburn St. Mary and in Charleton, Devon. Are there any descendants of the family now living, either male or female?

R. Ll. Gwynne.

Kilvey, Swansea.

Vere Essex Cromwell.—In the Irish Parliament for 1634 and 1662 he was member for county Down, and was afterwards created Earl of Ardglass. Was he of the same family as the Protector, or related in any way? E. Q.

Claughton, Cheshire.

London Fogs.—Is there any mention of London fogs to be found earlier than the following, from Evelyn's *Diary* for the extraordinarily severe winter of 1683/4, which is quoted in Lady Russell's *Life*, vol. i. p. 115?—

"London, by reason of the excessive coldness of the aire hindering the ascent of the smoke, was so fill'd with the fuligenous steame of the sea-coale, that hardly could one see crosse the streetes, and this filling the lungs with its grosse particles exceedingly obstructed the breast, so as one could hardly breath."

Can any of your readers refer me to any satisfactory account of this disagreeable phenomenon? Is it found elsewhere, as in Manchester, in the same intensity? If not, can it be traced in part to the natural features of London, *e.g.*, to the hills on the north or to the river? Has it been observed to depend at all on the state of the wind or of the tide? R. E. B.

Chelmsford.

The Widow of Lord Bacon.—Did she remarry? Where did she reside? When did she die? Phyllis.

Heraldic.—Whose arms are the following?—Sable, a chevron ermine, between three beavers passant argent, collared argent and sable. Crest: On a coronet, a pelican with wings elevated and vulning her breast, argent, collared argent and sable. Motto: "Assiduitas." They are on a book-plate which has been in my family about a century. Probably a Cheshire or Derbyshire family. W. H.

The Clubs of Dublin.—Will some kind correspondent of "N. & Q." direct me to information

on the above subject? I allude particularly to Dublin club life in the last century, and especially in the last half of it. A speedy reply will be much appreciated by THE INQUIRER.

DESTRUCTION OF CONSTANTINOPLE. — Mrs. Piozzi, writing in 1816 (Whalley's *Memoirs*, 1863, vol. ii. p. 430), mentions the proposed crusade against Turkey of three great Christian powers, and says :—

"I think there is an account somewhere that Harvey, who first discovered the circulation of the blood, did, in the year 1580, tell, in some long-forgotten treatise of his, how an Eastern prophecy had before then assured mankind that a second attack of united Europeans would be decidedly fatal to Constantinople."

Probably Mrs. Piozzi was confounding together William Harvey, 1569-1658, the great anatomist, and Gabriel Harvey, 1545-1630, the caustic Elizabethan wit; but what was the prophecy to which she refers, and where is it to be found?

EDWARD SOLLY.

"CHRONIQUES DE L'ŒIL DE BŒUF."—The reputed author of this work is Touchard-Lafosse. Is this a real or an assumed name; and where can I obtain any information concerning him?

J. K.

WAGES AND POPULATION.—Can you refer me to a report of a speech by the present or late Lord Derby, at a gathering of agriculturists, in which the statement is made that a permanent rise in agricultural labourers' wages was improbable, unless they adopted means for the limitation of their numbers, as had been done by the French peasantry? P. E.

INDIA-RUBBER SHOES.—I always supposed these useful articles a quite modern invention; but in Miss Roberts's *Women of the Last Days of Old France*, she states (p. 382) that about 1796 a French emigré in Russia obtained resources from "manufacturing india-rubber shoes."

W. M. M.

BOOK-PLATE.—Can any collector give me any information respecting a book-plate which represents a man blowing down an arquebuse, with "R. T. Pritchett" at the bottom of it? The engraving looks antique, but the paper is apparently modern.

C. G. JARVIS.

PROPHECIES ABOUT TURKEY.—1. Where shall I find some doggerel verses about the Cock and Bull and Bear, quoted at the time of the Crimean war, and predicting the fall of Turkey twenty years afterwards?

2. What is the prophecy about a certain gate at Constantinople through which the "red Giaours" are to enter? De Quincey alludes to it.

3. Is it true that the green flag of the prophet is lost? H. A. B.

ST. ISHMAEL.—I notice two churches dedicated to this saint in the diocese of St. Davids. Was he a British saint, or by whom was Ishmael canonized? W. F. R.

JOHN BURNET, PROCURATOR-FISCAL OF GLASGOW.—Can you procure me information about his pedigree? He was born March 4, 1799 or 1800, and married a daughter of James Boaz, accountant, Glasgow. JOHN BURNET, Jun.

TIGER DUNLOP.—In or about 1820 an energetic character was known to old Indians in London by this name, and edited, I think, a literary journal. Can any correspondent name him and the title of his work, as well as the reason for his being so designated? J. O.

RHOS, OR "LITTLE ENGLAND BEYOND WALES," PEMBROKESHIRE.—Camden says, "That part of the country which lies beyond the [Milford] Haven is called by the Britains Rhos," or, as he says further on, "Little England beyond Wales." What are the present names of the principal parishes of that district? H. G. C.

Basingstoke.

AUTHORS OF QUOTATIONS WANTED.—

"I tremble from the edge of life, to dare
The dark and fatal leap, having no faith," &c.

I cannot ascertain who is the author of these lines, and the date is not unimportant, because they resemble some well-known lines of the Laureate's *In Memoriam*.

J. R. S. C.

"Thus painters write their names at Co."
"Where the gaunt mastiff, growling at the gate."
"That strain I heard was of a higher mood."
"But though the treacherous tapster Thomas
Hangs a new Angel two doors from us."
"How war may best upheld,
Move by her two main nerves, iron and gold,
In all her equipage" (*sic*).

All from Burke's *Regicide Peace*. S.

Replies.

WORKS ON THE TRADING ROUTES FROM EAST TO WEST, A.D. 476-1492.

(5th S. viii. 369, 435.)

To the works already mentioned I may add :—

Ameilhon. Histoire du commerce et de la navigation des Egyptiens, sous le règne des Ptolémées. Paris, 1766, 12mo.

Arriani Periplus Ponti Euxini, et Maris Erythræi Periplus, Gr. et Lat. cum comment. Guil. Stuckii. Genevæ, Vignon, 1577, fol.

Audiat (L.). Pélerinage en Terre sainte au xv^e^ siècle. Paris, 1870, 8vo.

Bayer (Th. S.). Historia regni Græcorum Bactriani in qua simul Græcorum in India coloniarum vetus memoria explicatur. Acc. Chr. Th. Waltheri doctrina temporum Indica. Petropoli, 1738, 4to.

Benjamin Tudelensis. Itinerarium hebraice. Constantinopolis, 1543, 12mo. Cum versione latina et notis

Const. l'Empereur, Lugd. Batav. ex off. Elzeviriana, 1633, 8vo.; also, 32mo., same date, 2 vols.

Brascha (Santo). Tutto il suo Itinerario di giorno in giorno al sanctissima cita de Jerusalem nell' anno 1480. Leonardus Pachel et Uldericus Scinczenzeler, 1481. 4to., black letter.

Breydenbach (Bern. de). Sanctarum peregrinationum in montem Syon, ad venerandum Christi sepulchrum in Jerusalem—opusculum. In civitate Moguntina, per Erhardum Renwich, 1486. Fol., black letter. Maps of Venice, Paros, Corfu, Modon, Candia, Rhodes, and plan of Jerusalem. There are several other editions.

Breydenbach (B. de). Le Sainct Voiage et pelerinage de la Cite Saincte de Hierusalem fait et copõse en latin. Trãslate.....en françoys par frere Jehã de Hersin. Lyon, 1489. Sm. fol., woodcuts.

Brunet de Presle (W.). Recherches sur les établissements des Grecs en Sicile. Paris, impr. royale, 1845, 8vo., map.

Brugsch (H.). Examen critique du livre de M. Chabas intitulé Voyage d'un Egyptien en Syrie, en Phénicie, en Palestine, &c., au xiv^e^ siècle avant notre ère. Paris, 1867, large 8vo.

Capodilista (Gabriele). Itinerario di Terra Santa, e del monte Sinai. 4to., no place nor date. [That journey was made in 1458.]

Clermont-Ganneau (Ch.). Observations sur quelques points des côtes de la Phénicie et de la Palestine, d'après l'itinéraire du pélerin de Bordeaux. Paris, 1875, 8vo.

Depping (Geo. Bernard). Histoire du commerce entre le Levant et l'Europe, depuis les croisades jusqu'à la fondation des colonies d'Amérique. Paris, Treuttel & Würtz, 1830, 2 vols., 8vo.

Derenbourg (J.). Essai sur l'histoire et la géographie de la Palestine d'après les Thalmuds et les autres sources rabbiniques. Paris, 1867, 8vo.

Essai historique sur le commerce et la navigation de la mer Noire. Paris, 1805, 8vo. (by M. Anthoine).

Fabri (F. F.). Evagatorium in Terræ sanctæ, Arabiæ et Ægypti peregrinationem, ed. C. E. Hassler. Stuttgardiæ, 1843-49, 3 vols., 8vo.

Gail (fils). Dissertation sur le périple de Scylax, et sur l'époque présumée de sa rédaction. Paris, 1825, 8vo.

Guillain. Documents sur l'histoire, la géographie, et le commerce de l'Afrique orientale. Paris, 1856-57, 3 vols., 8vo., maps.

Hasselquist (F.). Voyage dans le Levant, contenant des observations sur l'histoire naturelle, la médecine, l'agriculture, le commerce, et particulièrement sur l'histoire naturelle de la Terre-Sainte. Paris, 1769, 2 vols., 12mo.

Henin (Chevalier d'). Histoire du commerce, de la navigation, et des colonies des anciens dans la mer Noire, traduit de l'italien de Formaleoni. Venise, 1769, 2 vols., sm. 8vo.

Hese (Joan. de, presbyter). A Hierusalem itinerarius describens dispositiones terrarum, montium et aquarum, &c. Davētrie, par Richardum Pafraet, 1499. 4to., black letter; and other editions.

Huet. Histoire du commerce et de la navigation des anciens. Lyon, 1763, 8vo.

Ibn Batoutah. Voyage à travers l'Afrique septentrionale et l'Egypte au commencement du xiv^e^ siècle, publié par M. Cherbonneau. Paris, 1852, 8vo.

Ibn Khordadbeh. Le livre des routes et des provinces, publié, trad., et annoté par Barbier de Meynard. Paris, 1865, 8vo.

Itinéraires de la Terre Sainte, des xiii^e^, xiv^e^, xv^e^, xvi^e^, et xvii^e^ siècle, traduits de l'hébreu, par E. Carmoly. Bruxelles, 1847, 8vo., illustrations.

Itinerarium Portugallensium e Lusitania in Indiam et *inde in occidentem et* demum ad aquilonem ex vernaculo sermone in latinum traductum, interprete Archangelo Madrignano mediolanense, 1508, sm. fol.

Jardot. Révolutions des peuples de l'Asie Mineure. Influence de leurs migrations sur l'état social de l'Europe. Paris, 1839, 2 vols., 8vo.

Jolibois. Dissertation sur l'Atlantide. Trévoux, 1843, 8vo.

Labat (Dr. L.). Mémoires sur l'Orient ancien et moderne. Paris, 1840, large 8vo. ports. and map.

La Brocquiere (Bertrandon de). Travels to Palestine, and his return from Jerusalem overland to France in 1432 and 1433. Trans. by Th. Johnes from the French published by Legrand d'Aussy. At the Hafod press, Henderson, 1807, large 8vo., plates.

Larcher. L'expédition de Cyrus dans l'Asie supérieure et la retraite des dix mille. Paris, 1778, 2 vols., 12mo., maps.

Lettres sur l'Atlantide de Platon et sur l'ancienne histoire de l'Asie. Londres, 1779, 2 vols. 8vo. map.

Ludolphus, rector in Suchen. De terra sancta et itinere hierosolymitano, et de statu ejus et aliis mirabilibus, quæ in mari conspiciuntur videlicet mediterraneo. Sm. fol., black letter, no place nor date. Several other editions.

Mauroy. Du commerce des peuples de l'Afrique septentrionale dans l'antiquité, le moyen-âge, et les temps modernes, comparé au commerce des Arabes de nos jours. Paris, 1845, 8vo.

Mauroy. Précis de l'histoire et du commerce de l'Afrique septentrionale. Paris, 1852, 8vo.

Michel (Francisque). Recherches sur le commerce, la fabrication et l'usage des étoffes de soie, d'or et d'argent, et autres tissus précieux en Occident, principalement en France, pendant le moyen âge. Paris, 2 vols., sm. 4to.

Murad (Mgr.). Notice sur l'origine de la nation Maronite, et sur ses rapports avec la France, sur la nation Druze et sur les diverses populations du Mont-Liban. Paris, 1844, 8vo.

Œlsner. Des effets de la religion de Mohammed, pendant les trois premiers siècles de sa fondation. Paris, 1810, 8vo.

Oppert (J.). Mémoires sur les rapports de l'Egypte et de l'Assyrie dans l'antiquité, éclaircis par l'étude des textes cunéiformes. Paris, 1869, 4to.

Pastoret (de). Dissertation sur l'influence des lois maritimes des Rhodiens sur la marine des Grecs et des Romains, et de l'influence de la marine sur la puissance de ces deux peuples. Paris, 1784, 8vo.

Pélerinage (un) en Terre Sainte au xv^e^ siècle. Paris, 1860, 8vo. (Journey of Guillaume d'Orange.)

Pugei de Saint-Pierre. Histoire des Druses, peuple du Liban, formé par une colonie de François. (Paris) 1762, 12mo., plates.

Rambaud (A.). L'empire grec au x^e^ siècle. Constantin Porphyrogénète. Paris, 1870.

Ramsay. Les voyages de Cyrus. Paris, 1727, 2 vols., 12mo.

Reinaud (J. T.). Relation des voyages faits par les Arabes et les Persans dans l'Inde et la Chine dans le ix^e^ siècle de l'ère chrétienne. Texte arabe et français. Paris, 1845, 2 vols., 18mo.

Reinaud. Relations politiques et commerciales de l'empire romain avec l'Asie Orientale pendant les cinq premiers siècles de l'ère chrétienne. Paris, Impr. impériale, 1863, 8vo., maps.

Relation des voyages de Saewulf à Jérusalem et en Terre Sainte, pendant les années 1102 et 1103, publiée d'après un MS. de Cambridge. Paris, 1839, 4to.

Rey. Etudes pour servir à l'histoire des Châles. Paris, 1823, 8vo.

Robiou (F.). Itinéraire des Dix-Mille. Etude topographique avec trois cartes. Paris, 1875, 8vo.

Sauvaire (H.). Histoire de Jérusalem et d'Hébron depuis Abraham jusqu'à la fin du xv^e^ siècle de J. C. Fragments de la Chronique de Moudjir-ed-Dyn. Paris, 1876, 8vo.

Sayous (Ed.). Les origines et l'époque païenne de l'histoire des Hongrois. Paris, 1874, 8vo.

Thurot (Al.). Manuel de l'histoire ancienne considérée sous le rapport des constitutions, du commerce, et des colonies des divers états de l'antiquité, traduit de l'Allemand de A. H. L. Heeren. Paris, 1836, large 8vo.

Tucher (Hans). Wallfart und Reise in das gelobte Land. Hannsen Schönsperger, Augspurg, 1482, fol.; or Nuremberg, same date, fol. There are several other editions.

Vincent (Dean). History of the Commerce and Navigation of the Ancients in the Indian Ocean. 1807, 2 vols., 4to., maps and plates.

Vivien de Saint-Martin. Description historique et géographique de l'Asie Mineure, comprenant les temps anciens, le moyen âge, et les temps modernes, avec un précis détaillé des voyages qui ont été faits dans la Péninsule depuis l'époque des Croisades,.....précédée d'un tableau de l'histoire géographique de l'Asie depuis les plus anciens temps jusqu'à nos jours. Paris, 1852, 2 vols., 8vo., maps.

Voyages faits en Terre-Sainte par Thetmar en 1217, et par Burchard de Strasbourg en 1175, 1189 ou 1225; par le baron Jules de Saint-Genois. 4to.

Le saint voyage de Jérusalem, par le baron d'Anglure (1395). Paris, 1858, sm. 8vo.

Voyaige d'oultremer en Jhérusalem par le seigneur de Caumont, l'an 1418, publié par le marquis de la Grange. Paris, 1858, 8vo., plates.

Voyages faits principalement en Asie, dans les xii^e^, xiii^e^, xiv^e^, et xv^e^ siècles; avec une introduction par P. Bergeron. Leyde, 1729; or La Haye, 1735, 2 vols., 4to.

HENRI GAUSSERON.

Ayr Academy.

JOHN COOKE, THE REGICIDE (5th S. viii. 407.)—Ludlow says (*Memoirs*, vol. iii. p. 69) that

"Mr. John Coke (*sic*), late Chief Justice of Ireland, had in his younger years seen the best part of Europe, and at Rome had spoken with such liberty and ability against the corruptions of that court and church, that great endeavours were used there to bring him into that interest. He thought it no longer safe to continue among them, and therefore departed to Geneva, where he resided some months in the house of Signor Gio. Diodati, after which he returned to England and applied himself to the study of the law."

In 1658 Cooke was living in England, and in a letter to the Lord Lieutenant of Ireland, H. Cromwell (Thurlow's *State Papers*, vii. 305), he explains why he had been so long absent from Ireland: "Intending all last year to have returned, had not my wife's consumptive condition and the death of my aged father retarded." There is also preserved in Thurlow (vol. vi. p. 666) a letter dated Dec. 9, 1657, from Northampton, which is of some interest, though it contains no reference to his family. In that curious little volume, *Rebels no Saints*, London, 8vo., 1661, there are several letters of John Cooke's, one of which, dated Oct. 15, 1660, a day before his execution, contains these expressions addressed to his little daughter, Free-love Cook: "Be obedient to thy dear mother, and good grandmother, and thy loving uncle and aunt Massey. Know that thy dear father is gone to Heaven to thy dear brother." There is a good deal of confusion in respect of his name in books of the time, being spelt Cook, Cooke, and Coke in English histories; Couke and Cowke by Raguenet and Leti. EDWARD SOLLY.

Noticing this query I have turned up the undermentioned little vol., thinking it might supply an item about this notability in the direction required, but have been disappointed; nevertheless, as it is a curiosity, perhaps you may deem it worth a niche in "N. & Q." :—

"Monarchy no Creature of God's Making, &c. Wherein is proved by Scripture and Reason that Monarchicall Govt is against the Minde of God. And that the Execution of the late King was one of the Fattest Sacrifices that ever Queen Justice had. Being a Hue and Cry after Lady Liberty, which hath been ravished and stolne away by the Grand Potentates of the Earth: Principally Intended for the Undeceiving of some Honest Hearts, who like the poore Iewes cry, Give us a King, though they smart never so much for it. By Iohn Cooke, late of Grayes Inne, Esquire, Chief Iustice of the Province of Munster, in Ireland," &c. 12mo., pp. 134. Printed at Waterford, in Ireland, by Peter le Pienne, in the Year of our Lord God 1651.

There is a savagery in the title to this which proclaims the king-killer, Justice Cooke, and a corresponding fanaticism runs through the volume, exhibiting a Puritan of the severest type. It is introduced by an address "To the Supreme Authoritie of the three Nations, the Parliament of the Commonwealth of England," in a style not less rancorous, extending to twenty-seven leaves, and the whole is founded upon the king's speech in which he says, "I must avowe that I owe an accompt of my actions to none but God alone," and which is indeed Justice Cooke's text. In *Rebels no Saints*, 1661, there is a long account of Cooke's behaviour at and before execution, representing him as glorying in the testimony he was bearing to justice, truth, and liberty, only incidentally alluding to my book: "As for that against monarchy," he says, "they will be ashamed to oppose it." My query is, Was the book really printed at Waterford, and by such a printer? The bibliographers say it was reprinted in 1652; Allibone, that another edition came out as lately as 1794; if so, the date might suggest it to have been to forward the original purpose—the downfall of the monarchy. J. O.

If MR. STILLWELL is not already acquainted with the *Trials of the Regicides*, Lond., 1724, he may see at pp. 298-328 a notice of "Mr. Justice Cooke during his Imprisonment in the Tower and Newgate, with his Speeches and Prayer upon the Ladder." There is also "A Letter to a Friend," p. 310; "A Letter to his Wife," p. 322; and a

"Letter to another Friend," p. 328. There are also "Some Additional Passages of Mr. Cooke," pp. 351-2, and "A Letter to his Daughter," p. 352. There is a reference by Cooke at p. 321 to some account of himself in the *Relation of his Passage by Sea from Wexford to Kingsale.*

ED. MARSHALL.

IS MR. STILLWELL correct in styling the above a regicide? His name is not amongst the signatures on the warrant to execute Charles I., and I am under the impression that only those whose signatures appear on the warrant were styled regicides. SYWL.

CAROLS (5th S. viii. 491.)—In Parker's *Glossary of Architecture*, third ed., 1840, vol. i. p. 38, the term is thus noted:—"Carol, carrol, carrel, carola (Lat. *studium*), a small closet or enclosure to sit in."

I am well acquainted with the example in the cloisters of Chester Cathedral concerning which Mr. Parker writes, in his book entitled *The Medieval Architecture of Chester*, p. 28:—"In the west walk (of the cloisters) are the places prepared for the carols of the monks, or their studies, to sit and write in; . . . . they were so called probably from their being square, *carrels*, or *quarrés*."

J. W. W.

It seems that in some places *carols* was the name given to recesses in ancient cloisters where the monks studied and transcribed manuscripts. It is asked what is the derivation. In Gaelic *cro* has several meanings, among them a hut, a house; *-ol* is the diminutive from *caol*, small; in composition the *c* is aspirated and loses its sound. In some cases a word may be said to be derived from another; in other instances it may be said to be *derivable* from another: perhaps the latter way is the one here. The early Celtic Christian church was overlaid or superseded by the Roman Catholic, and some terms from a Celtic source may have come into use. Some Celtic words begin in Gaelic with *c*, and in Cornish with *t:* the Gaelic *cro*, a house, is the analogue of the very common Cornish word *tre*. THOMAS STRATTON.

Carrells, carralls, caroles (Fr.), karils, quarrels, quadrils; so called from their square shape.

Mr. Parker, in his *Glossary of Architecture*, says:—"*Carola* is applied to any place enclosed with skreens or partitions. In Normandy and elsewhere in France the rails themselves are termed *caroles*. Also this term was applied to the aisles of French churches which have skreened chapels on one side." T. F. R.

Carol = *quadrellus*, a pew. J. T. M.

THE WORKHOUSE KNOWN AS THE BASTILLE *(5th S. viii. 406.)*—I have heard the workhouse called Bastile at Darlington; and Lieut.-Col. Egerton Leigh's *Cheshire Glossary* contains:—

"*Bastils*, the Poor House or Work House. Not used simply except as a synonym. Very common throughout England. Of course, the origin of the word would be the French State prison, the Bastille, destroyed by the Paris mob in 1789."

The word does not occur in Messrs. Nodal and Milner's *Glossary of the Lancashire Dialect*, nor does Halliwell record it with the above meaning attached to it. ST. SWITHIN.

The term Bastille applied to the workhouse is not local. Forty years ago it was a general term through England. More, your correspondent may be informed that such use of the word did not arise from the "lower ten." With the change of the poor laws forty years and more ago appeared a large book on the English Bastilles, or a similar title comprising those words, by G. R. Wyther Baxter, if my memory is correct to each initial. The book was most voluminous, and most people would say now most intemperate. Newspapers adopted the term, and it became at once popular and the one slang word for the new union-houses.

W. G. W.

I remember that every one in the part of Derbyshire where I lived in my young days called the workhouse "the Bastile." The workhouse was looked upon as a veritable prison, and it was considered by many quite as great a disgrace to be obliged to go into the one as to be put into the other. THOS. RATCLIFFE.

Worksop.

In the days of my youth I always heard the Kidderminster workhouse spoken of as "the Bastile" by the lower classes; and, since then, I have frequently heard the same misapplication of the word in various counties.

CUTHBERT BEDE.

APSLEY FAMILY OF THAKEHAM, CO. SUSSEX (5th S. viii. 409.)—I think this the solution of D. C. E.'s question. Alice, eldest daughter and co-heiress of Sir Edward Apsley, and sister to the Edward Apsley who died a bachelor, *did* marry Sir John Butler, son and heir of Sir Oliver Butler, of Teston, Kent, who, however, died before his father and *without issue*. His widow married secondly George Fenwick, of Brinkburne, co. Northumberland, afterwards a colonel in the Parliamentarian forces. They had issue two daughters, named after two of their mother's Apsley aunts—"Elizabeth" and "Dorothy." According to the Visitation of Northumberland, 1666, the former married Sir Thos. Haslerig, of Noseley Hall, Bart., and had children. The latter married Sir Thos. Williamson, Knt. and Bart., of East Markham, Notts, and afterwards of North Wearmouth Hall, co. Durham. She died 1699,

aged fifty-four. "Brunton" Hall is simply a mistake for Brinkburne. "Lady Alice Boteler, wife of George Fenwick," as she is called on her tombstone in America, emigrated there with her second husband in 1639. He was one of the company who held the patent of Connecticut, granted to the Earl of Warwick, in which Lord Say and Sele, Lord Brooke, Sir Arthur Haslerig, &c., were interested. Thos. Lechford, in his *News from New England*, 1641, says "Master Fenwike with the Lady Boteley" were living at Connecticut river's "mouth" in a fair house, and "well fortified: and one Master Higginson, a young man, their chaplain." The lady died shortly after the birth of her daughter Dorothy, Nov. 4, 1645, and was buried at Saybrook. Her remains were removed in 1870, to make room for a railway terminus, and reinterred in the presence of the principal inhabitants of that town; and a long account of the ceremony, and some interesting particulars of her family, appeared in an American newspaper.

George Fenwick soon after returned to England, was governor of Berwick for the Parliament, married secondly Katherine, daughter of his old friend Sir Arthur Haslerig, of Noseley (who was also a Parliamentarian, and much connected with the North), and she survived him, but they had no children. Brinkburne passed into the possession of his brother, Claudius Fenwick, M.D., and his heirs. J. Boyd.

Moor House.

"The Lounger" (5th S. viii. 409.)—This periodical was projected in 1785 at Edinburgh by Henry Mackenzie, the well-known author of *The Man of Feeling*. Together with a small band of literary friends, he brought out in 1779 a folio periodical called the *Mirror*, which lasted for two years, and has been frequently reprinted in 3 vols., 12mo. In 1785 the idea was revived under the title of the *Lounger*, and 101 numbers were printed. The *Lounger*, like the *Mirror*, appeared first in folio, but was subsequently reprinted in 12mo. The chief contributors were H. Mackenzie and Lord Craig, who wrote more than half the numbers. Besides these, Lord Abercrombie, Frazer Tytler, Mr. Cullen, Dr. Henry, Mr. M'Leod, Bannatyne, D. Hume, Prof. Richardson, and Mr. Greenfield all contributed. The *Mirror* was published at threepence a number, and about four hundred copies were sold of the first issue. When reprinted, Mackenzie and his friends, who were known as the "Tabernacle Club," received one hundred pounds, which they handed to the Orphan Hospital, and enough over to buy a hogshead of claret for themselves. There is an interesting criticism of the *Lounger* in Sir Richard Phillips's *Public Characters* for 1802-3. It is quite safe to say that the *Lounger* contains "some very readable papers," for some of them will probably last as long as our language. Lovers of Burns have a kindly value for No. xcvii., from the pen of Mr. Mackenzie, which I believe first drew public attention to "the Ayrshire ploughman" (see "N. & Q.," 5th S. ii. 325). Mr. Mackenzie died in 1831. There is a fair biographical notice of him in the *Annual Biography*, vol. xvi. pp. 10-23.

Edward Solly.

This was a weekly paper of the *Tatler* tribe. It ran through a hundred and one numbers, and appeared on the Saturdays of 1785-7, its first issue being dated February 5 in the former, and its final January 6 in the latter year. It makes three volumes of the *British Essayists*, edited by Alexander Chalmers. The *Lounger* succeeded to the *Mirror*, and was mainly by the same authors—Messrs. H. Mackenzie, R. Cullen, M'Leod, Bannatyne, Alex. Abercromby, W. Craig, and G. Home. *Vide* Chalmers's "Advertisement" to the *Mirror*, wherein he says:—

"In this edition it has been thought proper to furnish the reader with the following table (and a similar one is annexed to the *Lounger*), by which he is informed of the author of every number except the few which were furnished by correspondents neither known at the time nor ever afterwards discovered, and who chuse still to remain unknown to the public."

This valuable table seems to have been forgotten in the case of the *Lounger*, but from that affixed to the *Mirror* I learn that the letters of "John Homespun," which must have amused Mr. Wing at Stow, were by Mackenzie. St. Swithin.

The title-page of this work affords all the information that is likely now to be obtained concerning it, namely, that it was a periodical paper published in Edinburgh in the years 1785 and 1786, and in a collected form, in 3 vols., in 1787. Few persons, I imagine, share your correspondent's curiosity respecting the names of the contributors to this bygone but by no means uncommon book, in comparing which in style to the *Spectator* and the *Rambler* he no doubt means that, like these, the *Lounger* was first issued in numbers. With regard to date, it appeared seventy-four years after the commencement of the former, and thirty-five years after the latter of these publications.

Charles Wylie.

In the *Lounger* Burns was first brought into notice on his appearance in Edinburgh towards the close of the year 1786. The editor, Henry Mackenzie, in giving a specimen of his poetry, introduces the fact by saying, "My readers will discover a high tone of feeling, a power and energy of expression, particularly and strongly characteristic of the mind and the voice of a poet," &c.

James M'Kie.

Abraham Fleming (5th S. viii. 409.)—He was rector of St. Pancras, London. He was a most

industrious writer, and his publications range from 1575 to 1586. He is mentioned by Warton in *Hist. Poetry*, and according to Webb, quoted by Warton, seems to have been most remarkable as a translator of Virgil, Cicero, Pliny, &c. He is not mentioned by Lowndes at all. His black-letter *Hist. of England* is certainly scarce, but as to its money value I can find no hint. Its mental value as a book is probably *nil*. C. A. WARD.

Mayfair.

PRINTED CALENDARS OF POST MORTEM INQUISITIONS AND ESCHEATS (5th S. viii. 468.)—W. F. C. may see in the account of the "Inquisitiones Post Mortem," in R. Sims's *Manual for the Genealogist, &c.*, Lond., 1856, pp. 123-30, that there are no other printed volumes, but only the four which he has seen in the Bodleian, and which were published by the Record Commission early in the century. But Mr. Sims also gives a list of MS. Inq. p.m. and abstracts, which are in the British Museum, the Bodleian, and elsewhere. The original inquisitions are, of course, in the Public Record Office, where there are MS. calendars.

ED. MARSHALL.

Four volumes only have been printed, exclusive of some referring to Lancashire which form part i. of vol. i. of *Ducatus Lancastriæ*. Copies are in the British Museum and in several public libraries, amongst them the Chetham Library and the Rochdale Free Public Library.

H. FISHWICK, F.S.A.

If W. F. C. will apply to Mr. Sage, Turnstile, Lincoln's Inn, he will be happy to sell him a set of printed calendars of Inq. P. Mortem cheap enough. H. T. E.

AUTOGRAPHS OF SIR JOSHUA REYNOLDS (5th S. vi. 88, 219; vii. 18, 176.)—In looking over some waste-paper rubbish at a furniture broker's, a few months ago, I picked up a well-bound quarto volume, containing a collection of the *Discourses* of the great painter, "delivered to the students of the Royal Academy." Inside the cover is the heraldic book-plate of Sir Charles Dance, and on the fly-leaf of each of the discourses, which are the original issues, is the inscription, in slightly varied terms, "George Dance, Esq., from the Author," in the handwriting of the President. This is, of course, George Dance, the Royal Academician, who preceded Sir John Soane, R.A., as Professor of Architecture to the Academy, and who retired from that office in 1806.

In the interesting catalogue of Messrs. Ellis & White, just issued, I see a copy of the *Cento Favole Bellissime* of Verdizotti (Venetia, 1661, 4to.), "Sir Joshua Reynolds's copy, with his autograph and monogram on the title-page." This most interesting and characteristic relic is described as being "in the old binding, preserved in a blue morocco case," and is priced 8*l.* 8*s.*, with the statement that it is "a most valuable memorial of this great artist, volumes from his library being of the greatest rarity."

The monogram used by Sir Joshua, as described by G. D. T., is well known, and will often be found impressed upon one of the lower corners of drawings by the old masters which have formed part of his collection. I have seen it, however, upon specimens of such inferior merit and questionable authenticity as to lead me to the suspicion that it may have been forged—a very easy matter—by unscrupulous dealers. It may, however, be that Sir Joshua, on purchasing a lot of drawings, would at once impress his stamp upon them, and huddle them, good, bad, and indifferent, into his cabinet, postponing a more discriminative examination to a moment which never arrived.

WILLIAM BATES.

Birmingham.

INQUISITIONS POST MORTEM (5th S. viii. 426, 516.)—Roger Mortimer, first Earl of March, died "die veneris in vigil' Sc'i Andree," anno 4 E. III. [Nov. 29, 1330] (Inq. p. m. 28 E. III., i. 53).

Edmund, second earl, died at Stanton Lacy, 26 kal. Jan., 5 E. III. (Dugdale's *Baronage*). This was Dec. 7, 1331.

Roger, third earl, died in Burgundy, Feb. 26, anno 24 E. III. [1350] (Inq. p. m. 46 E. III., i. 40). This is the date given by the inquisition, and this was the point to which I called attention. In fact, the probability seems to be that Vincent was right in giving 1360 as the date, since the marriage of William, Lord Greystock, was granted to the earl July 24, 1359 (Rot. Pat. 33 E. III., Part II.), and the office of Clerk of the Marshalsea in the hospice of Prince Thomas is declared vacant by the earl's death, April 20, 1360 (*ib.* 34 E. III., Part I.). I ought to have added a note to my former communication, pointing this out, as the date in the inquisition is probably a scribe's error; but my point was the difference between the date *given by* the inquisition and the date at which it was taken.

Edmund, fourth earl, died at Cork Dec. 27, 1381 (Inq. p. m. 5 R. II., 43).

Roger, fifth earl, was killed in a skirmish at Kenles (Dugdale), Ireland, July 20, 1398 (Inq. p. m. 22 R. II., 34).

Edmund, sixth and last earl, died at Trim Castle, Ireland (Anderson's *Royal Genealogies*), Jan. 19, 3 H. VI. [1425] (Inq. p. m. 3 H. VI., i. 32).

Each of these earls was the son of his predecessor. HERMENTRUDE.

LAKE THIRLMERE (5th S. viii. 469.)—In the *Edinburgh Gazetteer*, 1822, the lake is called Brackmeer; but Speed, in 1610, names it Thurlemyre, and this designation is also given in Camden and other old writers. In Robert Morden's map in

Cox's *Magna Britannia*, 1720, the name is spelt Thurlemire. In the *Guide to the Lakes*, 1778, the lake is described as "Leather Water, called also Wythburn and Thirlmeer." The latter name is evidently one of considerable antiquity. When was the name Brackmeer, which is suggestive of sea water, first used? EDWARD SOLLY.

USE OF EVERGREENS AT CHRISTMAS (5th S. viii. 482.)—As an item of Christmas lore, and *à propos* of the reason for using evergreens at Christmas, the following tale, told to Mr. C. G. Leland by an English gipsy, is not out of place:—

"The ivy, and holly, and pine trees never told a word where our Saviour was hiding himself, and so they keep alive all the winter, and look green all the year. But the ash, like the oak, told of him where he was hiding, so they have to remain dead through the winter. And so we gipsies always burn an ash-fire every Great Day." —*The Engl. Gipsies and their Language*, by C. G. Leland, Lond., 1874.

H. T. C.

SERLE'S GATE, LINCOLN'S INN (5th S. viii. 491.) —So called because it was the gate leading to Serle's Court, as New Square was originally called. See Cunningham's *Handbook of London*, 1850, p. 444. The site of New Square was, after the Restoration, the property of Sir John Birkenhead, F.R.S., Master of the Faculty Office and Court of Requests, who died in 1671. It was then acquired by Mr. Henry Serle, or Searle, a bencher of the Inn (Knight's *London*, iv. 372), who died intestate and left his property heavily mortgaged about 1690 (Timbs's *London and Westminster*, i. 176). The Society of Lincoln's Inn purchased this part of Serle's estate about 1697. Hatton, in his *New View of London*, 1708, mentions Serle's Court as the new square designed and partly built by Henry Serle, Esq., who died before it was completed.

EDWARD SOLLY.

MR. WARD is in error in saying that Cunningham does not give the explanation of the name of this gate. If he will consult the 1850 edition, *sub* Serle Street, he will find some particulars of Mr. Henry Serle (who appears to have owned considerable property in this part of London), and the express statement: "The old name for Lincoln's Inn New Square was Serle's Court; the arms of Serle, with those of the Inn, are over the gateway next Carey Street." MR. WARD may supplement Cunningham's information by a reference to the late W. H. Spilsbury's *Lincoln's Inn*, pp. 81-82.

W. P. COURTNEY.

15, Queen Anne's Gate.

Sir John Birkenhead was the conductor of the Royalist paper, *Mercurius Aulicus*. See Thornbury's *Haunted London*, p. 493.

The publisher's name was Illidge, *not* Illidoc.

GEORGE POTTER.

42, Grove Road, N.

Was this gate ever used exclusively as a footway? and, if so, when was it first opened as a carriage road? AJAX.

"CIVET CAT" (5th S. viii. 468.)—Being without information as to the nature of the "certain miscellaneous articles" in which a shop, referred to by CLERICUS RUSTICUS, deals, I can only conjecture that the following extract furnishes the reply to his query:—

"The Civet is common all over Europe as a perfumer's sign, as it was said to produce musk. A Dutch perfumer in the seventeenth century wrote under his sign:

'Dit's in de Civet kat, gelyk gy kunt aanschouwen,
Maar komt hier binnen, hier zyn parfumien voor mannen en vrouwen.'

'This is the Civet, as you may see; but enter. Perfumes sold here for men and women.'"—*The History of Signboards*, p. 162 (London, John Camden Hotten, 1866).

ST. SWITHIN.

Shops in which fancy articles are sold used frequently to bear the above sign, because among those articles was the once favourite scent prepared from a secretion of the so-called civet cat (*Viverra civetta*), an animal nearly allied to the weasels, and a native of North Africa. This scent, as is remarked in the *Guide to the Zoological Society's Gardens*, edited by Mr. P. L. Sclater, is now superseded by purer and more delicate floral perfumes. A graphic account of the way in which these animals were kept, chiefly in Holland, and of the manner of extracting their secretion twice or three times weekly, will be found in Bewick's *History of Quadrupeds*, or indeed in any old work on natural history. W. R. TATE.

Blandford St. Mary, Dorset.

I will answer this query by proposing another, and that is, Are "shops dealing in miscellaneous articles" called Civet Cats? I think only to this extent, viz. that the civet cat was for long the sign of a perfumer's shop, and in every village the barber and the toyshopman are "two single gentlemen rolled into one."

H. FISHWICK, F.S.A.

[The old gilt figure of the Civet still distinguishes the long-established firm of Gattie & Peirce, perfumers, Bond Street. Shakspeare, in *King Lear*, shows who sold the article in his time: "Give me an ounce of civet, good apothecary, to sweeten my imagination"; and Cowper (*Conversation*, l. 283) lets us know that, in *his* days, gentlemen were perfumed with it like milliners:—

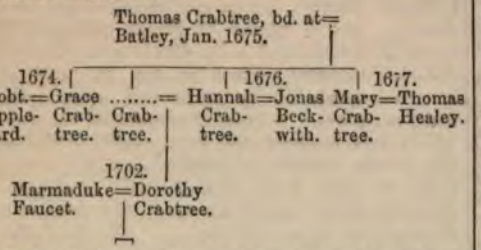
"I cannot talk with civet in the room,
A fine puss-gentleman that 's all perfume."]

COCKER'S "ARITHMETIC" (5th S. viii. 349.)—Having occasion to make search with respect to this name, I made reference to a copy of the work alluded to in the Public Library, Newcastle-on-Tyne, my object being merely to ascertain the author's Christian name. I took no other note, but remember that the date of publication was

about 1672. Edward Cocker, the arithmetician, died in 1677. His will is not found in London.

In Hunter's *South Yorkshire*, vol. ii. p. 155, the following suggestion occurs: "A memoir on the early Yorkshire and Lancashire mathematicians, Field, Saxton, Briggs, Gascoign, Horrocks, and Crabtree, would make an interesting chapter in the history of science. I am not aware what countryman Edward Cocker was, but the name occurs in the neighbourhood of Leeds, near which town Christopher Saxton was also born." According to Thoresby, John Cocker Saxton was buried in Leeds parish church in 1701. The combination of names is somewhat remarkable. The names of Cocker and Crabtree both occur in the registers of Batley parish, near Leeds. Possibly some of your correspondents may be able to throw more light on John Cocker Saxton.

I append a few extracts from registers, together with two partly conjectural tabular sketches, in the hope that by similar contributions the parentage of Edward Cocker may be cleared up, and, if possible, the connexion of his family with the Saxtons made out.



Batley Registers.—Thos. Crabtree, buried Jan. 5, 1675.

Robt. Appleyard and Grace Crabtree, nupt. Aug. 26, 1674.

Thomas Healey and Mary Crabtree, nupt. Dec. 2, 1677.

? Edward Cocker
1. Alice, d. of ....., Batley, bur. May 24, 1674.
Richard Hardwick, Clk., of Batley; his admin. granted, June, 1689, to John Thurnam and Robert Radcliffe.
2. Sarah, d. of ..... Cocker, mar. June 21, 1675.
Martha, bap. June 20, 1672, bd. Feb., 1674.
Richard.
Edward. ? if named after his maternal grandfather.
Sarah.
Susanna, bap. May 13, 1677.

Batley Registers.—Alice, wife of Richard Hardwick, bd. May 24, 1674.

Richard Hardwick and Sarah Cocker md. June 21, 1675.

W. Newsome Nighe.

Newcastle-on-Tyne.

"Ladies' smock" (5th S. viii. 358.)—Mr. Coleman gives "ladies' smock" as the Dorsetshire synonym of bindweed. Is this quite correct? I have always thought that "lady's (not ladies') smock" was the *Cardamine pratensis*. It is so in Worcestershire anyhow, and I think that I have seen it so described in botanical works. B. R.

Booksellers' Signs (5th S. viii. 469.)—I think the non-mention of these, in the edition of Dr. Watts's *Psalms of David* published in 1758, must have been the result of an agreement between those who brought it out: the law did not interfere with signs until a later date. If Larwood and Hotten's *History of Signboards* may be trusted, Paris began a reform in the matter in 1761:—

"London soon followed. In the *Daily News*, November, 1762, we find: 'The signs in Duke's Court, St. Martin's Lane, were all taken down and affixed to the front of the houses.' Thus Westminster had the honour to begin the innovation by procuring an act to improve the pavement, &c., of the streets, and this act also sealed the doom of the signboards, which as in Paris were ordered to be affixed to the houses. This was enforced by a statute of 2 Geo. III. c. 21, enlarged at various times. Other parishes were longer in making up their mind; but the great disparity in the appearance of the streets westward from Temple Bar, and those eastward, at last made the Corporation of London follow the example and adopt similar improvements. Suitable powers to carry out the scheme were soon obtained. In the 6 Geo. III. the Court of Common Council appointed commissions, and in a few months all the parishes began to clear away: St. Botolph in 1767; St. Leonard, Shoreditch, in 1768; St. Martin's-le-Grand in 1769; and Marylebone in 1770."—P. 28.

For further information I must refer M. D. to the book itself. St. Swithin.

Shortly after the accession of Geo. III., Oct. 25, 1760, an Act of Parliament was passed for paving and also for removing the signs and obstructions in the streets of London. The use of signs had become universal, and traders sought to outvie each other in their size, fittings, and attractive devices, and to project them so far into the streets as to encumber the way. See *ante*, Samuel Wale, R.A. (5th S. vii. 72). Jos. J. J.

The reason of signs being discontinued is not far to seek. In 1760 names were first put on doors, and in 1764 houses were numbered. The first houses numbered were those in New Burleigh Street; the next those in Lincoln's Inn Fields (*Haunted London*, 458). Charles Wylie.

"The Third Part of the Pilgrim's Progress" (5th S. viii. 469.)—I have an old 12mo. copy of Bunyan's *Pilgrim's Progress*—the first part, thirty-second edition, printed for W. Johnston, &c., 1767; the second part, twenty-fifth edition, printed for W. Johnston, &c., 1767. On the title-page of this second part: "Note. The Third Part, suggested to be J. Bunyan's, is an impostor." The third part, twentieth edition, printed for L. Hawes & Co., &c., 1765. On the

title-page is: "To which is added the Life and Death of John Bunyan, Author of the First and Second Parts (completing the whole Progress)." On the back of the title of the third part, "Licensed and Entered according to Order." This may help in ascertaining the author: "The Preface to the Christian Reader" is signed "J. B." Verses "to his Worthy Friend, the Author of the Third Part of the Pilgrim's Progress, upon Perusal thereto," &c., are signed "B. D."; and other verses, "These Lines are humbly Recommended to the Reader (written upon the Perusal of this Book," &c.), are signed "L. C." SAMUEL SHAW.

Andover.

THE MISTLETOE (5th S. viii. 487.)—I have never experienced any difficulty in propagating mistletoe, and can show four trees in my garden at Dulwich all bearing mistletoe, raised from seed inserted under the first or outer skin of the tree by myself.

W. H. CUMMINGS.

Brackley Villa, Dulwich.

THE SHEPHERDS OF BETHLEHEM (5th S. viii. 490.)—In Dr. Edersheim's book on *The Temple* is an interesting suggestion as to their having been Temple officers, whose duty was to take care of and send to Jerusalem the sheep for the daily sacrifices, and that the tidings of the Saviour's birth would thus soon reach the Temple.

J. T. F.

Winterton, Brigg.

FLEMISH (5th S. viii. 475.)—As MR. MORFILL takes exception to Sir Walter Scott's describing burghers of Liége talking Flemish, will he kindly enlighten my ignorance by specifying the limits of the district in which Flemish is, or was, spoken?

W. M. M.

HUGHENDEN VEL HITCHENDEN (5th S. viii. 491.)—Seventy-five years agone I was a child in "Hitchenden," my father's waggons were so inscribed, and the parish was so called until Mrs. Norris (*née* Douglas), the wife of the then possessor of Hitchenden House, re-called it by an old and obsolete name—Hughenden. Only a few years since some of the waggons of the farmers of the parish still bore the old name, Hitchenden. I have often bathed in the brook below the house, and have since seen the channel growing a crop of beans, though it is now again running a clear stream. I was not a little puzzled when I last visited the old place to find the church and churchyard, in which I had attended the funeral of an infant brother, brought within the park fences.

R.

ARMS OF ARCHBISHOP HERRING (5th S. viii. 491.)—The present Lord Bishop of Durham, who descends from the marriage of Sir Francis Baring, first baronet, with Harriet, daughter of William Herring, of Croydon, cousin and co-heir of Thomas Herring, Lord Archbishop of Canterbury (see Burke's *Peerage*, &c., *s.v.* "Northbrook"), quarters the arms of Herring with his paternal coat. Upon his seal as Bishop of Gloucester and Bristol (of which I have an impression in my cabinet) the Herring quarters agree with the blazon given by Moule from the painted windows at Croydon and Lincoln's Inn, viz., "Gu. crusilly, three herrings hauriant arg." (see my Supplement to Bedford's *Blazon of Episcopacy* in the *Herald and Genealogist*, vol. vii. p. 443). JOHN WOODWARD.

SCOTT FAMILY: THE PARENTAGE OF ARCHBISHOP ROTHERHAM (5th S. vii. 89, 139, 158, 292, 330, 375, 416, 470, 490, 509; viii. 29, 79, 370, 389, 410.)—Amongst Alumni Etonenses who passed to King's Coll., Cambridge, in the first list, A.D. 1443, 22 Hen. VI., occur Wm. Hatecliffe, Wm. Towne, John Langport, Robert Dummer, Richard Cove, John Chedworth, *Thomas Scot*, alias *Rotherham*, with the following note:—

"The six Fellows of the first Foundation continued members of the second. On this new Establishment by K. Henry, *Hatecliffe* and *Towne*, A.M., two of the former Fellows or Scholars, came to Eton, and were incorporated and admitted Gremials of the College by Provost Waynflete, *Sept.* 15, 1443, and two days after, viz. *Sept.* 17, they returned to Cambridge, and were readmitted Fellows or Scholars of King's College, together with *Langport* and *Dummer*, on the new Establishment. And this being after the Founder had compleated the 21st year of his reign, *viz. August* 31*st*, consequently it then was the 22d year of Henry VI. *Cove*, *Chedworth*, and *Rotherham* were admitted Scholars of King's in *July* following."

Also Mr. Foss, whom every one must allow to be a very good and careful authority, in his *Judges of England* says:—

"Rotheram, *alias* Scot, Thomas (Archbishop of York), adopted the name of his native place. His family was named Scot, and resided at Rotheram, in Yorkshire, where he was born [? baptized] on August 24, 1423."

The above points very much to the fact that Archbishop Rotheram's original surname was Scot: possibly he changed it to Rotheram on his removal from Eton to King's College, a scholar of which he was appointed in July, 1444; or, more probably still, did so on coming of age, which must have been just about this time. SYWL.

QUEEN ELIZABETH (5th S. viii. 266, 313, 394.)—The eulogistic effusions in praise of Queen Elizabeth, as given by MR. KENNEDY, are to be found in Camden's *Remaines concerning Britaine*, ed. 1614, chapter on "Epitaphs," pp. 378-9.

Although deprecating repetition, I would, in this case, venture to ask for their reappearance in the quaint old garb of the period, with the context as given in the book referred to above:—

"Queene Elizabeth, a Prince admirable aboue her sexe for her princely virtues, happy gouernment, and long continuance in the same, by which shee yet surviueth, and so shall, indeared in the memory not only

of all that knew her, but also of succeeding posterities, ended this transitorie life at Richmond, the 24. of March, 1602, the 45. yeare of her Raigne, and seuuenty of her age. Vpon the remooue of her body to the pallace of White-hall by water, were written then these passionate dolefull Lines:—

'The Queene was brought by water to White-hall,
At euery stroake the oares teares let fall:
More clung about the Barge, fish under water
Wept out their eyes of pearle, and swome blinde after.
I thinke the Barge-men might with easier thighes
Have rowed her thither in her peoples eyes.
For how so ere, thus much my thoughts haue scand,
Sh'ad come by water, had shee come by land.'

Another at that time honoured her with this—H. Holland:

'Weepe greatest Isle, and for thy mistresse death
Swim in a double sea of brakish water:
Weepe little world for great Elizabeth.
Daughter of warre, for Mars himselfe begat her,
Mother of peace; for shee brought forth the later.
Shee was and is, what can there more be said?
On earth the chiefe, in heaven the second Maide.'

Another contriued this Distich of her:

'Spaines rod, Romes ruine, Netherlands reliefe;
Earths ioy, Englands gemme, Worlds wonder, Natures chiefe.'"

F. D.

Nottingham.

CARACCIOLO (5th S. vii. 507; viii. 74, 132, 412.)—Has this disputed question been set at rest for ever? If Dumas is to be trusted, in a matter of which proof can be easily obtained, there are now original documents in the archives at Naples, taken from the Royal Palace in 1860—where he copied them—which would throw a different light on the subject. In his *Storia dei Borboni di Napoli* he gives extracts, from which it appears:—1. That Ruffo was the *alter ego* of Ferdinand, with full powers of life or death. 2. That Sir W. Hamilton wrote in a letter to the king, June 27, 1799, *before* Caracciolo was secured, "It is hoped he is already taken, and will be hung at the yard-arm, and exposed from morning to night as an example." 3. That Nelson wrote to Count Thurn to say Caracciolo must be tried, and, "if found guilty, inquire of me what punishment he is to suffer."

I take these jottings from my note-book, written down at the time I was reading the book. Among the documents Dumas mentions the note of Sir W. Hamilton to Ruffo, which said Nelson would not break the armistice in any way. According to Dumas, Ruffo was not satisfied with this, and persuaded Captains Troubridge and Ball, the bearers of the letter, to write on the back of it:—

"I Capitani Troubridge e Ball hanno autorità per la parte di Milord Nelson, di dichiarare a S. Eminenza che Milord non si opporrà all' imbarco dei Ribelli, e della gente che compone la guarnigione dei Castelli Nuovi e dell' Uovo."

They refused, however, to sign it. If this is true, we know how the promise was kept. A search in the archives at Naples would show, at any rate, if these statements are corroborated by the documents quoted. Dumas had full access to the private papers of the king when in Naples, in 1860, with Garibaldi. I ought to add that he gives the text of the remonstrance addressed to Nelson by all those who signed the capitulation, except Foote, who had been sent to Palermo. They say that an infraction of the capitulation would be "un attentato abominevole contro la fede pubblica," and "chiamano risponsabile innanzi a Dio e al mondo chiunque ardisse d' impedirne l' esecuzione." K. H. B.

THE TITLE OF "ESQUIRE" (5th S. vii. 348, 511; viii. 33, 55, 114, 157, 256, 314, 450.)—I am informed that a relative of mine had this title conferred upon him by William IV. Can any of your readers tell me if the title was ever conferred by that monarch? if so, if there is any list of names to which I can refer? F. C. J.

THE "HONOURABLE" MRS. BYRON (5th S. viii. 345, 416.)—In *Traditional Ballad Airs*, by W. Christie, M.A., Dean of Moray, the following allusion occurs in a note in reference to the royal descent of Mrs. Byron, the mother of the poet:—

"Miss Gordon of Gight (lineally descended from the second Earl of Huntly and his wife, a daughter of James I. of Scotland) was second wife to John Byron, son of Admiral Byron. Their only child was Lord Byron, sixth baron, the celebrated poet."—Vol. i. p. 50.

The ballad is also given in the same book, *Miss Gordon of Gight*, written on the occasion of her marriage to Captain Byron:—

"O whare are ye gaun, Miss Gordon?
O whare are ye gaun, sae bonny and braw?
Ye 're gaun wi' Johnny Byron
To squander the lands of Gight awa'."

Gight is in the parish of Fyvie, and in the county of Aberdeen. JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

AUTHORS OF BOOKS WANTED (5th S. ix. 9.)—

Letters, Conversations, and Recollections of S. T. Coleridge, 2 vols., Moxon, 1836. Author, Thomas Allsop.
G. H. S.

John Forster calls this, in a letter to Landor, in *Life* of latter, vol. ii. p. 469, a "wonderfully foolish book."
J. A. RUTTER.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 449.)—

"Toujours perdrix."

An editorial answer to this query will be found in "N. & Q." (4th S. iv. 337). W. F. R.

A long and careful editorial note (4th S. iv. 337) is supplemented by well-known correspondents at 4th S. iv. 464. ED. MARSHALL.

(5th S. viii. 509.)

Napoleon's Midnight Review.—This poem is by the Austrian poet, Baron von Zedlitz. It has been often translated. The most animated of all the translations

may be found in *Graham's Magazine* (Philadelphia, U.S.) for 1854. M. N. G.

(5th S. viii. 519.)

"Alackaday! the well is dry," &c.

also—

"Going, gone! to Tom Toddle for seven pounds ten," are both to be found in *Rural Scenes*. E. R. W.

(5th S. viii. 509; ix. 18.)

"Pity is akin to love."

As to the exact relationship in which love and pity stand to each other, there seems to be some doubt:—

"Pity, some say, is the parent
Of future love."

—Beaumont and Fletcher, *The Spanish Curate*, Act v. sc. 1.

"And some say pity is the child of love."
Cotton, *Love's Triumph*, v. 5.

St. Swithin.

That the thought is older than Dryden or Butler is clear when we remember Shakspeare's *Twelfth Night*:—

"*Vio.* I pity you.
Oli. That 's a degree to love."

D. B. Brightwell.

Miscellaneous.

NOTES ON BOOKS, &c.

The Vision of William concerning Piers the Plowman; together with Vita de Dowel, Dobet et Dobest, Secundum Wit et Resoun. By William Langland (1362-1393 A.D.). Edited by the Rev. Walter W. Skeat, M.A. Part IV. Section I. Notes to Texts A, B, and C. (Early English Text Society.)

The English Works of John Fisher, Bishop of Rochester (*born* 1459, *died June* 22, 1535). Now first collected by John E. B. Mayor, M.A. Part I. (Early English Text Society, Extra Series.)

The History of the Holy Grail. Englisht ab. 1450 A.D. by Henry Lonelich, Skinner. From the French Prose (ab. 1180-1190 A.D.) of Sires Robiers de Boiron. Re-edited from the Unique Paper MS. in Corpus Christi Coll., Cambridge, by Fred. J. Furnivall, M.A. Part III. (Early English Text Society, Extra Series.)

The Bruce; or, the Book of the Most Excellent and Noble Prince Robert de Broyss, King of Scots. Compiled by Master John Barbour, Archdeacon of Aberdeen, A.D. 1375. Edited, with Preface, Notes, and Glossarial Index, by the Rev. Walter W. Skeat, M.A. Part III. (Early English Text Society, Extra Series.)

It is impossible to glance at the four goodly volumes whose titles we have just transcribed, or to turn over their pages, without recognizing in them most valuable contributions to the history of our language and literature; and, consequently, without feeling how much those who take an interest in such studies owe to the untiring energy of Mr. Furnivall, to whom they are mainly indebted for the establishment of the Early English Text Society, by means of which these volumes have been given to the world. The object for which that society was established was certainly not one to command success, however much it may have deserved it; but it has achieved it: and Mr. Furnivall will, we are sure, be among the first to recognize how large a portion of that success is owing to the band of learned and hard-working scholars who have enlisted under his banner.

Three of the volumes just described are instalments of large and important works—namely, *The Holy Grail*, edited by Mr. Furnivall, and *Piers the Plowman* and Barbour's *Bruce*, by Mr. Skeat—and as such will be most welcome to the subscribers. The fourth is likewise an instalment, being the first part of a collection which will have special interest for many readers, namely, *The English Works of John Fisher, Bishop of Rochester*; and we congratulate the members of the Early English Text Society that a book of this peculiar character has been entrusted to an editor, Mr. Mayor, whose previous labours have shown how especially fitted he is to do justice to the life and writings of the pious Christian prelate who sealed his faith with his blood. We sincerely hope that Mr. Mayor will be able to complete the work here commenced sooner than he anticipates.

Mr. J. Charles Cox has published vol. iii. of his important and interesting work, *Notes on the Churches of Derbyshire* (Chesterfield, Edmunds; London, Bemrose). This third volume contains records of the Hundreds of Appletree and Repton and Gresley. The work is not only well written, but profusely illustrated, admirably printed, and handsomely, that is to say appropriately, bound. All who have a justifiable pride in our churches should possess themselves of this series. It will revive old memories in some, and excite in others a desire to visit these ecclesiastical monuments, and so have joyously reverential memories of their own.—Messrs. Longmans have published a second issue of the small edition of *The Life and Letters of Macaulay*. It is emphatically a handy book. We advise those who read it to note Macaulay's opinions on books, and also how many were, in his estimation, each the very best book of any he ever read.—We have received the first and second parts of *The Norfolk Antiquarian Miscellany*, edited by Walter Rye (Norwich, Miller & Co.). The first part was published in 1873; the second in 1877. If subscribers have had to wait, they have now something worth the waiting for, and which they probably could not have obtained so easily by other means.

The Folk-Lore Society.—The published prospectus of the Folk-Lore Society will show that the suggestion first made in "N. & Q." has at length been carried out by the formation of a society having for its object the collecting and printing the fast-fading relics of our popular fictions and traditions, legendary ballads, local proverbial sayings, old customs and superstitions. It is intended to include in the field of the society's labours the folk-lore of aboriginal people. But the extent of the society's operations must of course be in proportion to the amount of support which it receives. In order, however, to carry out one important portion of its work, it is necessary to ask the many country readers of "N. & Q." to forward me the names of any local journals in their neighbourhood which have a folk-lore column. It is essential that as complete a list as possible should be obtained. G. Laurence Gomme, Hon. Sec.

Castelnau, Barnes.

Temple Bar and Buckingham Street Gate.—Why should not Temple Bar be set up again between the Temple and the Embankment, as an entrance to the gardens, and the beautiful Buckingham Street Gate, now buried and lost, be placed between the garden and the road Then, almost in juxtaposition and quite in association with their old names and sites, there would stand two works, one of Inigo Jones, the other of Sir Christopher Wren, each not a little interesting to many who are neither sages nor judges of art.

Wm. Jno. Blew.

The Primroses, Earls of Rosebery.—If, as stated in the *Athenæum* (Jan. 5), the Earl of Rosebery (Baron Rosebery of the U.K.) is about to become proprietor of the *Examiner*, the family name of this peer will once

more be connected with literature. The founder of the family was John Primrose, who in 1616 (the year of Shakspeare's death) had licence to print the tract, *God and the King*, "for twenty-one years, in English or Latin, abroad or at home."

MR. ELLIOT STOCK is now reproducing in fac-simile the copy of Thomas à Kempis's *Imitation* in the author's handwriting, which is in the Royal Library at Brussels.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

ATHENRY.—The Annesley case was not the first in Ireland in which a similar question was involved. In the "Remembrances to be thought of touching the Parliament"—the Irish Parliament, 1611 (*Calendar of Carew MSS. preserved in the Archiepiscopal Library at Lambeth*, p. 147)—there is the following passage, referring to a question of summoning certain peers to the above Parliament:—"The like question may be made of the Lord Bourke, of Castleconnell, whose elder brother has a son living, and by his friends called Lord Bourke. His uncle alleges that he is a bastard, but the boy is not yet proved to be so. Upon this allegation only his said uncle assumes the name of Lord. How he may be called to the Parliament (before his right be determined) is to be considered." The "boy" is on the roll of peers with the word "infant" added to his name. By an enactment of 1611 it was unlawful for an illegitimate child to take for his surname any other than his mother's Christian name.

M. E. B.—The descent of the quotation is traced as follows: Seneca (the dramatic writer), who died A.D. 30, has, in his *Thyestes* (Act ii. l. 380), "Mens regnum bona possidet." Byrd, in *Psalms, Sonnets*, &c. (1588), has, "My mind to me a kingdom is." Southwell (*ob.* 1595) has, "My mind to me an empire is," in *Look Home*. Sir Edward Dyer, who died 1607, is quoted in Prof. Morley's *Shorter English Poems*, p. 218, in the lines—

> "My mind to me a kingdom is;
> Such present joys therein I find,
> That it excels all other bliss
> That earth affords or grows by kind."

H. R. D. should send his name and address (not for publication).

J. J. P., A. L. G., SWYL, T. K. (Bristol), C. E. B.—Next week.

W. JOHNSON (Philadelphia.)—See "N. & Q.," 5th S. vii. 6, 137, 179, 413.

S. should apply to the publisher of the Hon. Mrs. Norton's works.

W. F. (Glasgow.)—Forwarded to Mr. Lowe.

ANTIQUITAS ("Podmore Family," 5th S. viii. 349.)—We have a letter for you.

SI JE PUIS.—With pleasure next week.

ERRATUM (5th S. ix. 17.)—I see I have written the more familiar word "Easedale" Tarn, instead of *Grisedale* Tarn, which was the subject of King Mounsey's grant. W. G.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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LONDON, SATURDAY, JANUARY 19, 1878.

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Notes.

"GARETH AND LYNETTE."

I have just been reading the story of Gareth in Sir Thos. Malory's *History of Prince Arthur*, and have been greatly struck with the deviations of Tennyson's version from the more ancient story. For my own part I much prefer the prose narrative, which is more consistent and natural. Probably many will be interested in having a brief sketch of each of these versions, told in such a way that they may be readily compared together; but, before entering on the stories themselves, the reader must be reminded that the word "Gareth" is the only name which the poet has not more or less altered, as the subjoined table will plainly show:

Tennyson.	*History of Pr. Arthur.*
Lynette and Lyonors.	Linet and Lionès.
The Evening-star, or Hesperus.	The Green Knight, Sir Pertolope.
The Noonday-sun, or Meridies.	The Red Knight, Sir Perimones.
The Morning-star, or Phosphorus.	The Blue Knight, Sir Persaunt of India.
Night, or Nox.	The Black Knight of the Black Lands, Sir Peread.
Death, or Mors.	The Red Knight of the Red Lands, Sir Ironside.

The classic names of Hesperus, Meridies, Phosphorus, Nox, and Mors appear to me especially out of character in this British romance.

CHAPTER I.

The Historical Account.—King Arthur was holding his annual Whitsun festival at the city and castle of King Kenedon, on the sands in the borders of Wales, when three men on horseback and a dwarf on foot drew nigh. The horsemen alighted, and, giving their steeds to the dwarf to hold, approached the castle gate. The middle one of the three was young, tall, and broad shouldered, and his "hands were the largest that ever man saw." He entered the presence-chamber leaning on the shoulders of his two companions, over whom he towered a foot and a half in height. "A boon, sir king," he said modestly; and being told to name it, craved three gifts, one to be granted forthwith and the other two at the next anniversary. All he asked at present was that he might be taken into the king's service for meat and drink till next Whitsuntide. His prayer was at once vouchsafed, and the king ordered his steward, Sir Kay, "to take the young man and treat him as a lord's son." Sir Kay received him sulkily, and from the unusual size of his hands nicknamed him Beaumains (not "Fairhands"*), and put him into the kitchen, but his two companions departed, leaving him behind.

When Sir Launcelot saw how churlishly the young stranger was treated, he rebuked the steward sharply, but Sir Kay heeded him not; and the young stranger "went to the hall door and sat him down among the boys and lads, and there ate he sadly with them." For twelve months he put up with this insulting treatment, but in all those days "he never displeased either man or child, but was invariably meek and courteous."

The next Pentecost the king held at Carlion in unusual state; and on Whitsunday a damsel entered, and said, "A lady of great worship is oppressed by a tyrant, who will not allow her to quit her castle, and wants to force himself upon her against her will. She has sent to crave aid of thee, sir king, and hopes you will permit one of your knights to espouse her cause." She refused to give up the name of the lady, but said the oppressor was called the Red Knight of the Red Lands. Then said the king, "If you withhold the lady's name, no Knight of the Round Table can undertake the cause." At this arose the stranger nicknamed Beaumains, and said, "Sir king, I have a boon to ask. I have now been with you for twelve months, and the time is come for me to prefer my other two petitions." "Ask," said the king; "they shall be granted at my peril."

* Tennyson's *Fair-hands* is very improper. We speak of "fine fruit," "fine vegetables," "fine fellows," meaning *large*, but never use *fair* in this sense. "Fine-hands," in the sense of *big-hands*, would do, but "Fair-hands" gives quite a wrong idea. Instead of "Fine-face" and "Fair-hands," the poet ought to have said *Fair-face* and *Fine* (*i.e.* Big) *hands*.

And the young man replied, "Grant me, sir king, this adventure." "You shall have it," said the king. "And grant that Sir Launcelot may dub me knight," said Beaumains. "So be it," was the gracious answer.

The damsel now broke out indignantly, and cried, "Fie on it, fie, I say! What, shall no one but a kitchen page be given me?" And she was exceeding angry, left the presence-chamber, mounted her horse, and departed. At this moment one entered and told Beaumains that a dwarf was at the gate, who had brought a steed and armour. And the young man went and armed himself; then, having taken leave of the king, he rode after the damsel.

Tennyson's Version.—Gareth was the youngest and tallest son of Lot, King of Orkney, and Bellicent (the history says his mother was Morgawse, Arthur's sister), and, thirsting for adventure, he wanted to join his two brothers (the history says his three brothers, Gawain, Agravine, and Gaheris) in the court of King Arthur; but his mother, in order to quash the wish, said, more in banter than in earnest, she would consent to his so doing on the following conditions: that he concealed his name and served as a kitchen menial for twelve months and a day. She thought his proud heart would revolt from such degradation, but he replied, "The body may be in thrall, yet the mind be free." Next morning ere daybreak he started with two servitors, who had waited on him from his birth, and making his way southwards came to Camelot (the history says King Kenedon, in Wales). On reaching the castle an old warder came out and asked his business, and Gareth said, "We be tillers of the soil, who have left our ploughs to come and see the glories of the king." On hearing this the old greybeard began to banter the strangers; but, heeding him not, they entered the court and came with other suitors to the great hall, where the king was seated on his throne administering justice, as was his wont. When it came to Gareth's turn, he cried, "A boon, sir king. Grant me for meat and drink to serve among thy kitchen knaves a twelvemonth and a day, but seek not to know my name." The king smiled at the request, and answered, "Then must my seneschal be thy master." And Sir Kay unwillingly took the young stranger in charge, and called him in mockery "Sir Fine-face" and "Sir Fair-hands" (? Big-hands). And Gareth "underwent the sooty yoke of kitchen vassalage" the allotted time.

One day he tilted with Sir Gawain, and, having overthrown him, went and told the king, saying, "Joust can I; make me thy knight, sir king, in secret." And the king replied, "Make thee my knight! My knights are sworn to hardihood." And Gareth made answer, "So be it." (Compare *this* with the original tale, as given above.)

That very same day came into the hall a damsel of high degree, who said, "My name, O king, is Lynette, and I come to crave a boon for my sister Lyonors,* a lady of high lineage, who lives in Castle Perilous. Three knights defend the three passages to her castle, and a fourth holds her a captive, wanting to wed her against her will. Send therefore, I pray thee, thy chief man, Sir Lancelot, to deliver her." The king then asked "the fashion of these knights"; and the maid replied, "Three of them call themselves Day, viz. Morning-star, Noon-star, and Evening-star; but the fourth names himself Night, and oftener Death."

Then rose Gareth and cried, "A boon, sir king. Be this quest mine. Thy promise, king." And Arthur could not gainsay his word, and said, "Go." And all were filled with amazement; but the damsel was indignant, and cried in her anger, "Fie, O king! I asked for thy chiefest knight and you give me your kitchen knave." So saying, she left the presence-chamber, mounted her horse, passed "the weird white gate," and rode off. And Sir Gareth found a war-steed ready for him, the gift of the king, and his two companions (in the history they had left) waiting for him, with shield, and casque, and spear. So he armed himself and rode after the damsel.

This is no place for criticism, but I fancy none can read these two accounts and not regret the alterations. The arrogance of the damsel is truly offensive, and her telling the king the name of her sister deprives the poet of a capital point, viz. the impossibility of a Table Knight engaging in an anonymous adventure. I think also the brag of the "meek" Gareth that he could joust, and claiming knighthood of the king in secret, is no improvement, but the reverse.

E. Cobham Brewer.

Lavant, Chichester.

(To be continued.)

"SHAKESPEARE IN FRANCE."

I observe that our editor, in his interesting paper upon "Shakespeare in France" in this month's number of the *Nineteenth Century*, leaves undecided the question as to the earliest mention of Shakespeare in French literature. The subject is of course one of literary curiosity only, for it is certain that our great poet could have had no appreciable influence upon French literature until the days of Destouches and Ducis.

Was not St. Evremond the first Frenchman who discovered our Elizabethan drama? The

* The history says Lionès or Lyonese, quite another person. Lyonese was sister of Linet or Lynette, daughter of Sir Persaunt of Castle Perilous; but Lyonors was daughter of the earl Sanam, and the unwedded mother of Sir Borre by king Arthur.

Réflexions sur les Tragédies et sur les Comédies Françaises, Espagnoles, Italiennes, et Anglaises of this sadly neglected but very charming writer has indeed no reference to Shakespeare by name, but contains evidence that its author was acquainted with his works, which, as may be naturally supposed, the Gaul was quite unable to estimate. As St. Evremond never took the trouble to acquire our language, his knowledge of Shakespeare must have been obtained from his English friends, and probably from seeing some of the plays performed. Des Maizeaux, in his *Life of St. Evremond* (Lond., 1714), tells us that the *Réflexions* were the result of the writer's acquaintance with D'Aubigny and Buckingham :—

"Being often together, they discours'd about all manner of subjects, but chiefly about the Dramatick Pieces of several nations. Mr. de St. Evremond not understanding the English Tongue, those gentlemen acquainted him with the best Strokes in our most celebrated Plays; of which he retain'd a clear idea to the very last; and from these ingenious Conversations resulted his Reflexions on the English Stage."

Dryden also, in an allusion to the work of St. Evremond, makes use of the expression that the writer did not see our theatre with his own eyes. St. Evremond wrote his dissertation about the year 1676. C. Elliot Browne.

[With reference to English actors rather than to Shakespeare himself in France, we reprint, from the *Intermédiaire des Chercheurs—Notes and Queries Français*, i. 65, the following account of an English company in France, playing in Paris and at Fontainebleau, when Shakespeare was yet alive. By this it will be seen that the English troop had legal possession of the stage in the great hall of the Hôtel de Bourgogne, and were liable to a fine of one crown every day, during the term agreed upon, if they acted in any other theatre. Further, that they acted before Henri IV. at Fontainebleau, and that the young Dauphin, then five years old, and afterwards Louis XIII., was sufficiently impressed by the English actors to dress himself like them, and to repeat an exclamation which he had caught from them in the words, "Tiph toph, milord!" The name of the piece, as of the actors, is unfortunately lacking.

"Comediens anglais en France sous Henri IV.—Dans l'inventaire des titres et papiers de l'hôtel de Bourgogne se trouvent mentionnés: 1° un bail de la grande salle et théâtre du dit hôtel, passé le 25 mai, 1598, devant Huart et Claude Nouvel, notaires à Paris, par Jehan Schais (*sic*), comédien anglais; 2° une sentence du Châtelet, rendue le 4 juin, 1598, à l'encontre des dits comédiens anglais, tant pour raison du susdit bail que pour le droit d'un écu par jour, jouant par les dits anglais ailleurs qu'au dit hôtel.

"Dans le journal manuscrit du médecin Héroard, qui se trouvait autrefois dans le cabinet de M. de Genas (No. 21,448 de la Bibl. hist. du P. Lelong) il est dit que le samedi 18 septembre, 1604, le roi et la cour étant à Fontainebleau, le dauphin (Louis XIII., qui entrait alors dans sa quatrième année) est mené dans la grande salle neuve, ouïr une tragédie représentée par des Anglais. Il les écoute avec froideur, gravité, et patience, jusques à ce qu'il fallut couper la tête à un des personnages. Le mardi 28, le dauphin se fait habiller en masque et imite les comédiens anglais qui étaient à la cour et qu'il avait vus jouer. Enfin, le dimanche 3 octobre de la même année, l'enfant se fait encore habiller en comédien, et, marchant à grands pas, imite les comédiens anglais, en disant: *Tiph! toph! milord!*

"Voilà donc, à l'époque de Shakespeare, des comédiens anglais jouant à Paris, en 1598, et à la cour de Fontainebleau devant Henri IV. en 1604. Serait-il possible de connaître le personnel de ces troupes et les pièces de leur répertoire?"

By the above account we find that the lease and other documents are only mentioned in the papers connected with the Hôtel de Bourgogne as having existed. If the originals are in existence, they would be well worth examination; but, without disputing their genuineness, the examiner would have to bear in mind the facility with which "original documents" are occasionally fabricated in France. The so-called autograph letters of Sir Isaac Newton and others may be cited as an example. Then, as to the Dauphin's quotation, "Tiph! toph! milord!" where is anything like it to be found in Shakespeare? Falstaff says to the Chief Justice (2 *Hen. IV.* Act ii. sc. 2), "This is the right fencing grace, my lord; tap for tap, and so part fair." But there is here no question of a man losing his head, as in the play at Fontainebleau. In *Measure for Measure* (Act i. sc. 2) Claudio's head, according to Lucio, stands "so ticklish on his shoulders that a milkmaid, if she be in love, may sigh it off." Lucio hopes the mediation of Claudio's sister, Isabella, may save her brother's life, "as well for the encouragement of the like [Claudio's offence], which else would stand under grievous imposition, as for the enjoying of thy life, who I would be sorry should be thus foolishly lost at a game of tick-tack." The last words are so near to the French name for backgammon, *tric-trac*, that a French boy could hardly have changed them, as the Dauphin is said to have done, into "Tiph! toph!" Again, in the passage from *Measure for Measure* there is no "my lord," as in *Henry IV.*, but, on the other hand, there is a man in peril of losing his head. The only question of interest is, was there an English troop of actors in France at the period indicated above? If this be proved, they may have acted either or both of the plays. If any correspondent possesses a series of the *Mercure Galant*, and will inform the readers of "N. & Q." if, and when, the name of Shakespeare occurs in it, he would render most acceptable service. We would also ask any one who can refer to M. E. Fournier's *Théâtre Français aux 16me et 17me Siècles* to kindly look into it for the same purpose; and finally, as having some bearing on the question, how long after 1591 did the English military force remain in France as allies of Henri Quatre?]

BEWICK'S MASTERS.

I have lately turned up the following list of a small collection of old illustrated books which I understood to have been the workshop library of Thomas Bewick. They were distinguishable from his home library by their much used condition, as well as their specialty of old engravings. The books themselves were accidentally destroyed soon after this description was drawn up, but you may think the list worth preserving as indicating Bewick's masters, if masters he had :—

1. Old Vulgate Latin Bible, with Woodcuts. 8vo., no title. Old dated stamped binding. 1573.

2. Albert Dürer's Woodcuts of the Passion. 1510. 35 cuts, with 5 duplicates loose in the cover. This copy is printed on blank paper, without any letter-press or inscriptions of any kind. 4to., old vellum.

3. Iohan. Posthii Germershemii Tetrasticha in Ovidii Metamorph., qvibus accesserunt Vergilii Solis figuræ elegantiss. *Francof.*, 1569. 178 woodcuts, 2 of them coloured. Oblong 8vo., old forrell.

4. The Historie of Fovre-Footed Beastes (and Serpents). By Edward Topsell. *Iaggard*, 1607. Full of woodcuts. Folio. Used copy, and not quite perfect. Autograph on title:—"Thomas Bewick's [vign.] Book, 1795."

5. Grimston's Historie of the Netherlands. Full-length copperplates of Kings and Governors. Folio, imperfect.

6. The Herball; or, Generall Historie of Plantes. By John Gerarde. 1597. Frontispiece mounted. Portrait engraved by Rogers, also many hundred excellent woodcuts. Folio. Autograph in print-hand:—"This curious Book belongs to T. Bewick, Engraver, NEWCASTLE, 1798."

7. Ovidii Metamorphoses. Tomus 2dus. *Lips.*, 1621. Many woodcuts.

8. Help to English History. By P. Heylyn. 1675, 12mo.

9. Fabellæ Æsopicæ. Latine. Cum Imaginibus. (*Ante.*) *Raphelengius*, 1604. Many good woodcuts. 12mo., old vellum. Written on the cover:—"Present to T. Bewick from Messrs. Longman & Co., Booksellers, June...79..., London."

10. Fabvlæ Variorvm Avctorvm, Æsopi, &c. *Francof.*, 1660. Many woodcuts. 12mo. Autograph:—"T. Bewick, 1770."

11. Book of Ciphers. 4to., fragment only.

12. School Horace. No cuts.

13. About 100 plates of Hunting, &c. By Jo. Stradanus. Engraved by Galle, &c. Oblong folio, used.

14. Alciati Emblemata. Cuts. Small 8vo., imperfect.

Also Bewick's collection of old engraved writing books, in 5 vols., folio, and various others of his shop pattern books.

THOMAS KERSLAKE.

Bristol.

THE PURY FAMILY: A SPEECH IN THE LONG PARLIAMENT.

Some years ago, taking an accustomed stroll among the London bookstalls, I met with a small quarto pamphlet which bore this title:—

"Mr. Thomas Pvry, Alderman of Glocester: his Speech upon that clause of the Bill against Episcopacy the which concernes Deanes, and Deanes and Chapters, at a Committee of the whole House. Printed in the year 1641."

I thereupon very gladly gave the florin or half-crown which was the marked price for it; and as it is a remarkable speech by a remarkable man, of whom, though he took an important part in the civil war, comparatively but little is known, I propose to occupy some of your space with an account of the speech, and of the speaker and his family.

Thomas Pury was one of the members returned to the Long Parliament for the city of Gloucester in 1641. It was, therefore, during his first session that he made this speech, and the occasion was this. Sir Edward Dering, member for Kent, on May 21, 1641, brought in a Bill "for the utter abolishing and taking away of all Archbishops, Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Archdeacons, Prebendaries, Chapters, Canons, and all other their under officers." He seems to have incurred great obloquy by doing so, and in *A Collection of Speeches*, &c., published by him in 1642, he says:

"The Bill for abolition of our present episcopacy was pressed into my hand by S. A. H. (Sir Arthur Haslerig), being then brought unto him by S. H. V. (Sir Harry Vane) and O. C. (Oliver Cromwell). He told me he was resolved that it should go in, but was earnestly urgent that I would present it. The Bill did hardly stay in my hand so long as to make a hasty perusall."

This Bill was distinguished from others of a similar character as "The Root and Branch Bill." The second reading was carried by 139 against 108 (*Parl. Hist.*, vol. ii. p. 815), and went into committee June 11, when Hyde (afterwards Lord Clarendon) was appointed chairman, and it was hotly debated from seven in the morning until night. The debate was resumed the next day, and also on June 15, when Sir B. Rudyard, member for Wilton, opposed the Bill, and concluded his speech by saying:—

"I am as much for reformation for purging and maintaining religion as any man whatsoever, but I profess I am not for innovation, demolition, nor abolition."

Thereupon up stood Mr. Alderman Pury, and said, "Mr. Hide, I rise not up to answer the arguments of the learned Gentleman of the long robe that spoke last"; and, having stated why he would not enter upon a technical discussion, he proceeded to say:—

"Here is a copy of the Statutes, Grant, and Foundation of the Dean and Chapter of the City of Gloucester. I have read them over, and doe find first the end wherefore the Lands and Possessions were granted unto them. Secondly, the manner and forme of Government of themselves. And lastly, their several oathes to keep all the Statutes prescribed unto them."

He then read the terms of the grant by Henry VIII., and went on:—

"Mr. Hide, you see wherefore the lands were granted unto Deanes and Chapters, what their Statutes are, and their oathes to keep them. It might be thought these men doe know another or nearer way to Heaven than they teach us, or otherwise that they would not sit in the seate of Perjury as it may seeme they doe without remorse of conscience. For it is notoriously knowne to the City of Gloucester and country thereabouts that not one of the said Statutes before mentioned are, or ever were, during my remembrance, kept, or the matters contained in any one of them performed by any of the Deanes or Prebendes of the said Cathedrall: They come indeede once a yeare to receive the rents and profits of the said Lands, but do not distribute unto the Poore and needy their portion, neglecting altogether the mending of the highways and Bridges, and do not keep any common table at all: And instead of Preaching the Word of God themselves, *in season and out of season*, they and have been the chiefe instruments to hinder same in others. Infinite are the pressures that m cities near unto Deanes and Chapters have endured them and their procurement. And whereas it was jected by another learned gentleman of the long r that the Deanes and Chapters are a body corporate, that they have as much right unto their lay possessi

as any other body politicke, or any City or Towne Corporate; I am of his opinion for such Lands and Possessions (if they have any) which they bought themselves in right of their corporation, or for such Lands as were given them for their owne use, and I am well contented that such lands should be left unto them, but their case is farre different in my opinion; for I have showed you before to what goodly, pious, and charitable uses the said Lands and Possessions were granted unto them. . . . Seeing therefore the said Deanes and Chapters are but Trustees, and the profits of the said Lands so ill imployed by them, contrary to the trust reposed in them; I am cleare of opinion that by a Legislative power in *Parliament* it is fitt to take them away, and to put them into the hands of Feoffees, to be disposed of to such pious, religious, and charitable uses as they were first intended."

He then proceeds to show what are the possessions of the Dean and Chapter of Gloucester;—

"Above twelve Rectoryes of good value, and about thirty Vicaredges, Pensions, and Portions of Tythes, which being at the first *Deo consecrata*, most fit they should be still imployed for the maintenance of the Gospell, for 'preaching ministers' instead of so many singing men there in orders that cannot Preach. And then there are left to be provided for only the Organist, eight singing boys, two schoole masters, foure poore Almesmen, and some under officers, whose yearly wages come unto about one hundred pound per annum."

He says:—

"The Deane and Chapter have almost the third part of the houses of the City of Gloucester, the old rent of them being yearly about 175 pound, which will well defray that charge with a sufficient surplusage for repairing the highwayes, Bridges, and twenty pound yearely to the poore."

And then proceeds:—

"But over and besides the said yearly revenues before mentioned, the said Deane and Chapter of Gloucester, although but of the last Foundation, and one of the least revenues in this kingdome, yet they have eighteen goodly mannors, and also divers other Lands, Tenements, and Hereditaments, besides the Manors, houses and premises, the old rent of assize of one of the said Mannors being 80 pound *per annum*; out of which Mannors and Lands, the said Cathedrall being to be made a Parochiall Church, 200 pound *per annum* or more may be allowed for a learned Preaching minister there, and a hundred pound a year a piece, for two such others to assist him, all which stipends within a few years one of the said Mannors will discharge, and also sufficiently repaire the said Cathedrall Church, and then the rest of the said Mannors and Lands may be imployed to other godly, pious, or charitable uses, as the Wisdome of the King and Parliament shall think fit. And sutable to this, but in a more ample proportion of maintenance, will be the allowances of all other Deaneryes in England."

The speech concludes thus:—

"And surely, Sir, if these things take effect I am confident we shall be so far from having a poore beggerly Clergy, as that no kingdom in the Christian world will have a more rich and flourishing Clergy, both for Nurseries, and incouragements of learning: and for their maintenance in more plentiful manner than it is at this present. Please you therefore to put the Question, I am ready to give my ayde thereunto."

This being the substance of the speech, I purpose in a future number to give some account of the speaker and his family. J. J. P.

Secret or Mystic Societies.—I have several times called attention to the light which may be thrown on the development of mystic societies in the eighteenth century by collecting accounts of those which existed in Italy. Cornelius de Brujn in his voyages to the East gives an account of his admission into an ascetic society. The works of Van Dael de Oraculis and others on the ancient mysteries had widely spread the notions of initiations, of which we find traces among the Rosicrucians and alchemic sects. The practice of white magic was possibly carried on by small secret conclaves. The ideas of such societies must, as is suggested by early masonic rituals, have been much more ancient, for the scheme of such a system will be found sufficiently displayed five centuries ago in a burlesque tale of Boccaccio. It is the ninth novel of the eighth day of the *Decameron*, where Bruno and Buffalmace fool Master Simon, the doctor, with a sham initiation.

Hyde Clarke.

Modern Affectations.—

"About five years ago, I remember, it was the fashion to be short sighted. A man would not own an acquaintance until he had first examined him with his glass..... However, that mode of infirmity is out, and the age has recovered its sight: but the blind seem to be succeeded by the lame, and a janty limp is the present beauty..... I indeed have heard of a Gascon general who by the lucky grazing of a bullet on the roll of his stocking took occasion to halt all his life after. But as for our peaceable cripples, I know no foundation for their behaviour without it may be supposed that in this warlike age some think a cane the next honour to a wooden leg. This sort of affectation I have known run from one limb or member to another. Before the limpers came in, I remember a race of lispers, fine persons who took an aversion to particular letters in our language.....

"This humour takes place in our minds as well as bodies. I know at this time a young gentleman who talks atheistically all day,.....and in his degrees of understanding sets up for a Free-thinker, though it can be proved upon him he says his prayers every morning and evening.....

"Of the like turn are all your marriage-haters, who rail at the noose, at the words 'for ever and aye,' and at the same time are secretly pining for some young thing or other that makes their heart ake by their refusal."

This passage is from the *Tatler*, No. 77, Thursday, October 6, 1709. One of the sentences I have omitted begins, "Some never uttered the letter *h*." This is the first time I ever heard of its being considered "the thing" to drop one's *h*'s.

St. Swithin.

The Isle of Man a Bad Place.—In an account of the Isle of Man, printed by Quiggin, Douglas, 1852, which came into my possession some time since, I found the following epigram written at the back of the title, which is suggestive of Man's not being entitled to be called a "holy island," as some others are. I do not know whether this is a popular idea, or only the result of individual experience, and should like to know

why the island should have the diabolical reputation here inferred :—

> "When Satan tried his arts in vain
> The worship of our Lord to gain,
> The world, he said, shall all be thine
> Except one place that must be mine;
> Though bare it is, and scarce a span,
> By mortals called the Isle of Man,
> That little spot I cannot spare,
> For all my chosen friends are there."

No initials are put to this unmanly gibe.

EDWIN LEES, F.L.S.

Worcester.

THE LONGEVITY OF LITERARY LADIES.—The mayor of Bath (now probably the ex-mayor), Mr. Jerom Mutch, has published a paper which he read before a literary society on this subject, and he gives the following list :—

	Died	Aged
Miss Jane Austen	1816	... 42
Mrs. Radcliffe	1823	... 59
Miss Mitford	1855	... 69
Mrs. Trimmer	1810	... 69
Miss Jane Porter	1850	... 74
Mrs. Elizabeth Montagu ...	1800	... 80
Mrs. Piozzi	1821	... 81
Mrs. Barbauld	1822	... 82
Miss Edgeworth	1849	... 82
Lady Morgan	1859	... 82
Madame d'Arblay	1840	... 88
Miss Hannah More	1833	... 88
Mrs. Marcet	1859	... 89
Mrs. Joanna Baillie	1851	... 89
Miss Berry	1852	... 90
Mrs. Somerville	1872	... 92
Miss Harriet Lee	1851	... 95
Miss Caroline Herschel ...	1848	... 98
Lady Smith	1877	... 103

These give an average age of eighty-one. Harriet Martineau and some others might have been included.

KINGSTON.

COWPER AND THE DRAMA.—By a ludicrous misapprehension of the poet's satire, a writer in the *Mirror* for 1839, p. 343, quotes from Cowper's *Task*, bk. vi., to prove that Cowper had no dislike to the theatre. It was in reference to the jubilee at Stratford in 1769 that Cowper wrote :—

> "'Twas a hallowed time, decorum reigned
> And mirth without offence. No few returned
> Doubtless much edified, and all refreshed."

Having quoted these, this writer pleases himself with the idea that Cowper, "a pious and in some respects a severe Christian," thought better of the stage than did his religious friends.

J. R. S. C.

"NEITHER HAWK NOR BUZZARD."—This phrase is used in North and East Derbyshire, and in parts of Notts, and is thus applied :—Persons on being asked how they are will reply, "Oh ! I 'm neither hawk nor buzzard," which means a state of *being* "*rather* out of sorts." It is mostly used by *women*. *They also say* of a young girl just on the edge of womanhood that she is "neither hawk nor buzzard."

THOS. RATCLIFFE.

Worksop.

EPITAPH.—

> "John Eager. Dies Marcii xx. 1641.
> You Earthly Impes which here behold
> This Picture with your Eyes,
> Remember the end of mortal men,
> And where their Glory lies. "I. E."

The above lines are on a small brass plate on the wall of Crondall Church, Hants. They are engraved under the representation of a partially shrouded skeleton. The use of the word *imp*, as applied to the human race in general, is new to me.

W. J. BERNHARD SMITH.

Temple.

NEW YEAR'S DAY CUSTOM.—Early in the morning of each New Year's Day groups of children may be observed in the towns and villages of South Wales, perambulating the streets, headed by a boy or girl carrying an apple pierced with barley or oats on end, bearing a comparison to thorns, and resting on three legs similar to a tripod. The children will gather around the door of some house, the boy or girl carrying the apple standing in the centre, and the whole will sing the following medley :—

> "I wish you a merry Christmas,
> A happy New Year,
> A pocket full of money,
> A cellar full of beer;
> My feet are very dirty,
> My shoes are very thin,
> I 've got a little pocket
> To slip a penny in."

The apple-bearer then knocks at the door, exclaiming, "Please give us a penny for singing so well."

I am informed this procedure is of ancient origin. I shall be obliged if any of your readers can inform me whether the custom is prevalent in any part of the kingdom except South Wales, and further if any can enlighten me as to its origin and the object of the pierced apple.

W. WILLIAMS.

Oakfield, Pontypridd, Glam.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

A SERVIAN DOCUMENT.—I have come across a Servian document, of which the following is the French translation :—

"LETTRES PATENTES.—Au nom du Père, du Fils et du St. Esprit, Amen. Nous Stephan Doubicha par la grâce de Dieu Roi de Serbie, de Bosnie, du littoral de la terre de Khilm, des pays inférieurs et occidentaux de Oussora

et du Podrinia (vallée de la Drina),—Faisons savoir à tous ceux que cela pourrait concerner, qu'ayant succédé, par la grâce de Mon Seigneur Jésus-Christ, à la royauté sur les terres ci-dessus dénommées, Nous avons constaté que Notre père et Notre aïeul avaient donné le village et domaine de Umikolo aux ancêtres de Joupan Wlessimir Semikowitch, en récompense de leurs exploits et services rendus en combattant l'ennemi.

"Attendu que le nommé Joupan Wlessimir nous supplie aujourd'hui humblement de vouloir bien confirmer cette donation et faire enregistrer en son nom le dit domaine d'Umikolo, Nous avons arrêté, eu égard aux services signalés qu'il Nous a rendus et au sang qu'il a versé pour notre cause, que la propriété du fief d'Umikolo lui serait confirmée, pour lui et ses descendants. Ont été témoins de cet acte Nos hauts dignitaires dont les noms suivent: Le prince (Kniez) bosniaque, Pawel (Paul) Radimowich, le prince de la terre de Khilm, Vlikachin Milatowitch, le prince de la même terre, Jouvan Radinowœwitch, le voïvode du pays-bas (low-lands), prince Mladen Staninitch, le voïvode d'Oussora, prince Stepan Wilochéwitch, le grand-maître (pristav) de la cour, Joupan Rado Radosanitch, l'adjoint du grand-maître (ipo-voïti), Branko Siménitch.

"Nous Nous engageons à maintenir la présente donation en jurant sur les Sts. Evangiles et au nom du Père, du Fils et du St. Esprit. Ecrit au Palais de Kruchéwatch, de la main de Thomas Logothète, le 31 du moi de mai de l'an de N.S. 1395.

"Signé: (Stepan). (L. S.) Signé: (Doubicha)."

The original is written on leather in old Servian characters, and has a large seal attached, one side representing a man on horseback, the other a king sitting under an elaborate canopy, with two smaller canopies on each side. The document was brought into Constantinople at the beginning of the Servian war. Can any of your correspondents tell me anything about this document—as to its value or otherwise?

Arthur Leveson Gower.

British Embassy, Constantinople.

Pelham Family: Rever vel Treve Manor, co. Sussex.—Can any of your correspondents hailing from Sussex explain to me where the above manor was really situated? I am frequently coming across it in connexion with the Pelham family, but I never can identify it with any particular parish. In De Banco Rolls, Trinity, 18 Ed. IV. m. 321, and Easter, 21 Ed. IV. m. 400, I find it mentioned, first, concerning the abduction of Emma Pelham, dau. and co-heir of John Pelham, Esq., son of Sir John Pelham, Knight, who held the m. of Treve als Ryver; in the second reference, concerning the partition of the m. between John Pelham's four daughters and co-heirs, viz. Emma, Alice, Isabel, and William Hersy and Elizabeth his wife, another dau. and co-heir. This partition mentions numerous places which appear all to have been in some way connected with the m. of Rever, and, to give it as shortly as possible, was as follows:—Lotgarshall and part of Tolyngton (where is this place?) and free chapel of Rever allotted to Emma Pelham. Isaïes from Tolyngton allotted to Alice Pelham. Site of the m. and chief mansion (wherever it was), advowson of free chapel or chantry of Rever, demesne lands of the m., all services issuing from the manors, lands, &c., called Upmerden, Merston, Lynche, Rumboldswyke, and Stopham, and from the m. of Gerecourt in Yapton, all knights' fees belonging to said m. of Rever, and all services issuing from all manors of Cotes and Ludgarsale, and all services issuing from lands called Covertys in Yapton, and from lands in Tolyngton, formerly of Andrew Dawtre, allotted to Isabella Pelham. Parish of Rever als Trevar, in circuit seven miles, &c., in Ludgarsale, allotted to William Hersy and Elizabeth his wife. The three unmarried daughters were under age, and appeared by their guardian, William Covert. The manor was held of Henry, Earl of Northumberland, as of his honour of Petworth; but where it was situated, or what parish, seven miles in extent, it now represents, I am unable to identify, and shall be much obliged to any one who will help me to do so.

The above is likewise interesting inasmuch as it brings on the stage four Miss Pelhams instead of, as all other accounts give, only one, Isabella, married to John, second son of William Covert, of Sullington. D. C. Elwes.

5, The Crescent, Bedford.

Unknown Portrait (size, 6 in. in diameter).—I have in my possession a circular portrait, dated 1583, representing a young man in the costume of the period, viz. an enormous, deeply frilled white ruff, and black doublet, quilted in cross pattern. The hair is reddish brown, and the face ruddy; cheek-bones high, and nose prominent. The portrait is painted on beechwood turned. On the frame is the inscription: "Plus cher Honnevr qve Vie. Aº 1583. ÆTATIS SVÆ 23 &c." Any contributor to "N. & Q." who could furnish particulars relative to the person represented in the above would greatly oblige. Si Je Puis.

Personal Proverbs.—Amongst the proverbial sayings which were common more than two centuries ago, there are a number which appear to apply by name to distinct persons. Who these persons were, and under what circumstances their names thus became household words, is now lost. The following are some of them:—

Banbury—As nice as the Mayor of B.
Bolton—Bate me an ace, quoth B.
Bolton—Wide! quoth B. when his bolt flew back.
Bumsted—Crack me that nut, quoth B.
Croker—As coy as C.'s mare.
Cumberland—The devil and John of C.
Day—Ware wapps, quoth William D.
Dawkins—Dab! quoth D. when he hit his wife.
De la Mott—As much deformed as D.'s house.
Doddipol—As learned as Dr. D.
Gilbert—Gip! quoth G. to his mare.
Jerman—As just as J.'s lips.
Mortimer—Backan! quoth M. to his sow.

Mosse—He found him napping as M. found his mare.
Mumford—Mock not, quoth M.
Nicholas—Good night, N., the moon's in bed.
Noble—Gramercy, forty pence, Jack N.'s dead.
Palmer—What! again quoth P.
Parnell—Madam P., crack the nut and eat the kernel.
Ployden—The case is much altered, quoth P.
Roger—As red as R.'s nose, who was christened with pump water.
Russe—He will live as long as old R. of Pottern.
Snelling—Mark S. anon.
Spratt—Jack S. could eat no fat.
Vavasour—What! nowhere such a V.
Vier—O Master V. we cannot pay you.
Walley—Wide! quoth W.
Waltham—As wise as W.'s calf.
Weymark—Two heads are better than one, said W.

Probably, if it were known where these sayings first arose, the persons meant by them might be made out. In the case of Jack Spratt, Howell, in his *Proverbs*, 1659, gives a version different from more modern authorities. He prints, "Archdeacon Pratt would eat no fatt."

It is curious that in Le Neve's *Fast. Eccl. Ang.* there is, out of many thousand names, only one Archdeacon Pratt, and his name was John. He was Archdeacon of St. Davids from 1557 to 1607, when he died, and appears to have held considerable church preferment, for he was also Prebendary of Southwell, Lincoln, and Bath. An attempt was made to oust him from the former in 1599, but he would not give up, and held it till his death. Was this good man the real original Jack Spratt of the nurseries? EDWARD SOLLY.

THE MSS. OF DR. BENNETT, BISHOP OF CLOYNE.—This great antiquary of the last century, who, with the Rev. Thos. Leman, walked over the course of nearly all the Roman roads of England, compiled the result of his observations in a series of articles on the Roman roads of each English county. They were intended for publication in the *Magna Britannia* of the Messrs. Lysons. Commencing alphabetically, his notes on Bedfordshire, Berkshire, Bucks, Cambridge, Cheshire, Cornwall, Cumberland, Derbyshire, and Devon were published in the above-named work. Those for Hertfordshire were communicated to Mr. Clutterbuck for his history of that county; and those for Leicestershire appeared in Mr. Nichols's *History of Leicestershire*. Owing to the death of the Messrs. Lysons, the *Magna Britannia* stopped short at "Devonshire," and the remainder of the bishop's notes was never published. That they existed may be gathered from the fact of his stating in *Magna Britannia*, vol. ii. pt. ii. p. 483, and in vol. v. p. ccxiii, that he places the *Mediolanum* of the Tenth Iter of Antoninus at Chesterton, near Newcastle-under-Lyne, but will treat of the fact at greater length when he comes to examine the Roman towns and roads in Staffordshire. This is *confirmed by the MS.* notes of Mr. Leman on *the margin of his* copy of Horsley's *Britannia Romana*, preserved at the Bath Institute. The bishop died in London, July 16, 1820, and was buried in Plumstead Church, Kent. What became of his MSS. seems never to have been publicly ascertained. Can any reader of "N. & Q." give this information? That portion of them relating to Staffordshire is especially needed.

W. THOMPSON WATKIN.

Liverpool.

CANDLESTICKS AT ST. BAVON'S, GHENT.—While paying a visit to the cathedral of St. Bavon, a year or two ago, a person who acted as guide pointed out to me, among other objects of interest, four massive copper candlesticks, standing in prominent positions in the choir. These, he informed me, were stamped with the arms of England, and had once belonged to King Charles I. They are briefly referred to, I find, in Murray's *Handbook*, where it is said that they were probably sold and sent abroad in the interregnum, having previously adorned the chapel of Whitehall, or possibly St. Paul's. My present object is to inquire whether any particulars have come to light showing the original local position of these ecclesiastical ornaments, and under what circumstances they were transferred to Flanders.

WM. UNDERHILL.

Lausanne Road, Peckham.

BREAD AND SALT.—Some years since I called for the first time upon Canon Percy, of Carlisle, at his residence there. When refreshment had been offered and declined, he said, "You must have some bread and salt," with some remarks to imply that it was the way to establish a friendship. These were then brought in and eaten, without anything to lead one to suppose that this was an unusual custom at the house. Was this a practice peculiar to himself or to his family? or is such a custom prevalent in the North, or in any other part of England? I have not met with it elsewhere. ED. MARSHALL, F.S.A.

"THE FAULTY ETHICAL SYSTEM OF SIR PHILIP SIDNEY."—In the prefatory matter in Gifford's edition of the works of Ben Jonson there is a notice of the song which occurs in the play of the *Fox*:—

> "Come, my Celia, let us prove
> While we may the sports of love,
> Time will not be ours for ever," &c.

And the writer says: "This song, unfortunately founded on the faulty *ethical* system of Sir Philip Sidney," &c. Can any reader of "N. & Q." tell me why this censure is applied to Sidney, whom (although not acquainted with his writings) I have always looked upon as a great example of moral purity? HIGHGATE.

WILLIAM ROGERS, of Weymouth, Dorsetshire, born at Dawlish, Devonshire, married Jan. 22,

1760, Martha Matticks, of Weymouth. He held a commission in the army, and had an estate in Weymouth, known during the latter part of the last century as "Rogers's Folly." It was afterwards used as an hotel. Any further information in regard to his family and history, also his wife's connexions, will be gladly received by

S. P. May.

Newton, Mass., U.S.A.

Glasgow Cathedral Organ of Sixteenth Century.—It is stated by Lawson, in his *History of the Episcopal Church of Scotland*, but on very insufficient authority, that there "still exists in Holland an organ that was removed from Glasgow Cathedral at the time of the Reformation." Is anything known of such an instrument?

R. B. S.

M. W., a Dublin Silversmith.—Where am I likely to obtain any information respecting a silversmith with the initials M. W., who worked in Dublin in 1764-65, and used those initials as his mark? F. M.

The Red Mouse.—I have lately seen an allusion to the "red mouse of German literature." Where can I find an explanation of it?

J. Woodward.

Felice Ballarin, of Chioggia.—The *Art Journal* for February, 1863, contained an engraving of a picture, by Mr. F. Goodall, A.R.A., of "Felice Ballarin reciting Tasso to the people of Chioggia," a seaport on the Gulf of Venice. In the letter-press description of the picture it is stated that Ballarin was a person who, at the period of the artist's visit to Italy a few years previously, got his living by reading or reciting the works of the Italian poets in the market-place of the above-named town to the street population, which consists principally of fishermen and fruit-sellers, and that he recited with much skill and taste. It would be interesting to know something more of a character who obtained his living in so laudable a manner. Do any of your readers know anything of him? What were his antecedents and education? and is he still living, and charming the good people of Chioggia with Tasso's glowing stanzas? Query, if an English Felice Ballarin were to take to reciting the works of our poets, say of Milton or Spenser, to the fishermen and costermongers in the streets of an English seaport, or, for the matter of that, to the merchants and stockbrokers in the neighbourhood of Lothbury, how many would care to listen to him, and, of those who did, how many would appreciate him?

Jonathan Bouchier.

Bexley Heath, Kent.

Anti-Popery Hymns and Songs.—I am very anxious to study some of the English and Latin hymns and popular anti-Popery songs of the Reformation, and those in vogue in 1553-58. Could any reader of "N. & Q." help me in the matter by telling me where to procure such a collection, if there is one? Acton West.

[The rest of your query can be answered best at the British Museum.]

Ogilvie Family.—Can any genealogist give information as to the parentage and descent of Conyngham Ogilvie, a commissioned officer in the 51st Line, who sold out A.D. 1811?

C. D. Williams.

Browne's School, Stamford.

Akaris or Akarius Family.—Will either of your learned correspondents, Anglo-Scotus or Hermentrude, be kind enough to enlighten me on the following points?—1. Was Geoffrey filius Hervey, who held lands in Westmoreland (in Lowther, Clifton, and Melkanthorpe—Escheat, 8 Ed. II.), the grandson or great-grandson of Hervey Fitz Akaris, of Ravenswath? The arms are exactly the same, except that the tinctures of the former are silver and sable.

2. Was Alice de Staveley the wife of Henry, son of Hervey Fitz Akaris, or of another of his sons named Hervey?

3. Where can I find a reliable account of the grant of any lands or manors in Westmoreland (belonging to Hugo de Morville or Robert Vipont) to any of the family of Hervey Fitz Akaris?

Idonea.

"Formes" of Land.—I find the following entry in an old account book (seventeenth century): Paid so much "for plowing 8 formes of land." What is a "forme" of land?

Paul Q. Karkeek.

Torquay.

Touching for the King's Evil.—When did James I. of England first perform this ceremony? I have, as it were, a remembrance, though not improbably a wrong one, that the custom had been for some time omitted prior to his accession. Was it, or was it not? B. Nicholson.

Authors of Books Wanted.—

Who is the author of two articles in *Cornhill Mag.*, 1860, vol. i. p. 475, and ii. p. 615, viz., "Ideal Houses" and "Neighbours"? Have any of his writings been published in a separate form? J. A. Rutter.

To or *On a Stepmother*.—A poem with this title has been, I believe, incorrectly attributed to Beattie. Who was the author? Scribe.

Authors of Quotations Wanted.—

Mr. Bright said, "Some poet, I forget who, has said,

'Religion, freedom, vengeance, what you will,
A word's enough to raise mankind to kill.'"

—*Times*, Jan. 14, 1878. W. H. C.

Replies.

GEORGE WASHINGTON AND THE REV. JONATHAN BOUCHER.

(5th S. i. 102 ; v. 501 ; vi. 21, 81, 141, 161.)

At the above references are certain extracts from the autobiography and correspondence of the Rev. Jonathan Boucher, some of which contain severe animadversions upon the personal character of General Washington. Such animadversions have been so rare during the century of his historical existence, and, when made, so readily refuted, that it does not seem proper that these should continue to stand upon record without some notice. It is true that the grandson of Mr. Boucher, who furnished these extracts, very plainly dissented from the estimate placed upon Washington's character and *status* by his ancestor, and in vol. vi. p. 143, used this language :—

"It is only fair, however, both to Washington and to Mr. Boucher to state that the latter, in after years, appears to have changed, or rather modified, his opinion of Washington's conduct, as, when in 1797 he published a set of sermons on the causes and consequences of the American Revolution, which he had delivered at various times in America, he dedicated the volume to his old friend in terms so friendly, and, at the same time, so independent, that I would gladly insert the dedication here, had not these extracts already extended to what I fear is an unconscionable length."

This is very well and very honourable, so far as it goes ; but I think that, in strict fairness and justice to the memory of Washington, the dedication in question should have been printed side by side or in close juxtaposition with the original damnatory allegations, in order that the bane might not be without the antidote. A copy of the volume mentioned has just come into my possession. It is well enough known, but not likely to be much sought after, and hence thousands who have read Mr. Boucher's letter to Washington (5th S. vi. 161-2), and been affected by its wholesale denunciations of the man to whom it was addressed, but by whom there is no evidence that it ever was received, would probably never see what appears to me a complete renunciation of, and manly apology for, the unfounded charges made more than twenty years before.

This letter is dated "Aug. 6, 1775," and was generally, as Mr. Boucher's grandson candidly explains, the natural outpouring of grief, indignation, and disgust, by a man who considered himself wrongly persecuted on account of his political opinions. It is clear, however, from the internal evidence of the letter itself, that the writer had conceived the notion that for some reason—perhaps the very personal friendship which had long existed between him and Washington—he should be singled out from others who held the same political sentiments and protected in the expression of them, when, by his own admission, they were offensive to the majority of the community in which he lived. The sting of the letter is in its closing sentences, which must here be repeated in order that the case may be perfectly comprehended. After detailing his grievances, he addresses Washington thus :—

"And yet you have borne to look on, at least as an unconcerned spectator, if not an abettor, whilst, like the poor frogs in the fable, I have in a manner been pelted to death. I do not ask if such conduct in you was friendly : was it either just, manly, or generous? It was not : no, it was acting with all the *base malignity* of a virulent Whig. As such, sir, I resent it : and, oppressed and overborne as I may seem to be by popular obloquy, I will not be so wanting in justice to myself as not to tell you, as I now do with honest boldness, that *I despise the man who, for any motives, could be induced to act so mean a part. You are no longer worthy of my friendship : a man of honour can no longer without dishonour be connected with you.* With your cause I renounce you." &c.

The italics are mine, and I use them to bring out more pointedly what I regard as an attack upon the personal rather than the political character of the individual addressed. And yet, two-and-twenty years later—viz. in 1797—on publishing *A View of the Causes and Consequences of the American Revolution*, Mr. Boucher dedicated his volume to the very man whom he had accused of base malignity—the man he so despised, who had acted so mean a part, who was no longer worthy of his friendship, and with whom he could no longer be connected without dishonour—in the following terms :—

"To George Washington, Esquire, of Mount Vernon, in Fairfax County, Virginia. Sir, In prefixing your name to a work avowedly hostile to that Revolution in which you bore a distinguished part, I am not conscious that I deserve to be charged with inconsistency. I do not address myself to the General of a Conventional Army, but to the late dignified President of the United States, the friend of rational and sober freedom.

"As a British subject I have observed with pleasure that the form of Government, under which you and your fellow-citizens now hope to find peace and happiness, however defective in many respects, has, in the unity of its executive, and the division of its legislative, powers, been framed after a British model. That, in the discharge of your duty as head of this Government, you have resisted those anarchical doctrines, which are hardly less dangerous to America than to Europe, is not more an eulogium on the wisdom of our forefathers, than *honourable to your individual wisdom and integrity*.

"As a Minister of Religion I am equally bound to tender you my respect for having (in your valedictory address to your countrymen) asserted your opinion that 'the only firm supports of political prosperity are religion and morality'; and that 'morality can be maintained only by religion.' Those best friends of mankind, who, amidst all the din and uproar of Utopian reforms, persist to think that the affairs of this world can never be well administered by men trained to disregard the God who made it, must ever thank you for this decided protest against the fundamental maxim of modern revolutionists, that religion is no concern of the State.

"It is on these grounds, Sir, that I now presume (and I hope not impertinently) to add my name to the list of

those who have dedicated their works to you. One of them, not inconsiderable in fame, from having been your fulsome flatterer, has become your foul calumniator: to such dedicators I am willing to persuade myself I have no resemblance. I bring no incense to your shrine even in a Dedication. Having never paid court to you whilst you shone in an exalted station, I am not so weak as to steer my little bark across the Atlantic in search of patronage and preferment; or so vain as to imagine that now, in the evening of my life, I may yet be warmed by your setting sun. My utmost ambition will be abundantly gratified by your condescending, as a private Gentleman in America, to receive with candour and kindness this disinterested testimony of regard from a private Clergyman in England. I was once your neighbour and your friend: the unhappy dispute, which terminated in the disunion of our respective countries, also broke off our personal connexion: but *I never was more than your political enemy;* and every sentiment even of political animosity has, on my part, long ago subsided. Permit me then to hope, that *this tender of renewed amity between us* may be received and regarded as giving some promise of that perfect reconciliation between our two countries which it is the sincere aim of this publication to promote. If, on this topic, there be another wish still nearer to my heart, it is that you would not think it beneath you to co-operate with so humble an effort to produce that reconciliation.

"You have shown great prudence (and, in my estimation, still greater patriotism) in resolving to terminate your days in retirement. To become, however, even at Mount Vernon, a mere private man, by divesting yourself of all public influence, is not in your power. I hope it is not your wish. Unincumbered with the distracting cares of public life, you may now, by the force of a still powerful example, gradually train the people around you to a love of order and subordination; and, above all, to a love of peace. 'Hæ tibi erunt artes.' That you possessed talents eminently well adapted for the high post you lately held, friends and foes have concurred in testifying: *be it my pleasing task thus publicly to declare that you carry back to your paternal fields virtues equally calculated to bloom in the shade.* To resemble Cincinnatus is but small praise: be it yours, Sir, to enjoy the calm repose and holy serenity of a Christian hero; and may 'the Lord bless your latter end more than your beginning!'

"I have the honour to be, Sir, your very sincere Friend, and most obedient humble Servant,

"Jonathan Boucher.

"Epsom, Surrey, 4th Nov., 1797."

Here again the italics are mine, for the purpose of contrast. As I said before, I know of no withdrawal of unfounded charges more complete, and no apology more manly, than are embraced in the foregoing dedication. It is alike honourable to the man who wrote it and him to whom it was addressed, and I feel certain that its reproduction will at once do away with any unpleasant and unjust conceptions of the personal character of Washington which may have been produced by the publication of the letter to which it is a perfect antidote.

Joseph Lemuel Chester.

"Swallow Holes" (5th S. viii. 509.)—"Swallow holes" are very common in places where the surface consists of, or is underlaid by, limestone, this species of rock being generally full of fissures eroded or enlarged by the action of water. Cases in point are common in North Derbyshire and elsewhere. At the south end of Breconshire, near the Beacon range, is a district extremely interesting both scenically and geologically, lying between the Melltè river and its tributary the Hepstè. The surface seems to be a not very thick capping of millstone grit resting upon carboniferous limestone. East and south-east of Ystrad-fellte, a secluded Welsh village, the moorland contains many fissures and funnel-shaped holes, down some of which the surface streams come to a sudden end, but which never discharge water, that office being left to other holes and crevices in the floors and sides of the numerous deep dingles, and at far lower levels. The whole region seems honeycombed with caves, the gritstone roof having often fallen in: hence the cracks and "swallow holes." The Melltè plays curious tricks at and below the above-named village, sometimes in, sometimes below, its surface channel, until swallowed up by a huge cave (reversing the case of the Castleton cavern), and reappearing half a mile below, forced up by *vis a tergo*, just before dashing over a fine series of waterfalls, below which it receives the Hepstè, and on either side of which its banks present a fine combination of lofty rocks and beautiful hanging woods.

The Hepstè is well worth following up for two or three miles above the junction. First come the series of lower waterfalls, whirlpools, and rapids, then the upper or great Cilhepstè fall, 50 ft. wide by 50 ft. high, where a public footway crosses *under and behind* the water. Here it is best to climb the southern bank and keep for half a mile or so along the moorland, as the side of the ravine is slippery and treacherous; then descending to the stream you find a beautiful series of rock-pools and rapids, and soon come to where, in ordinary times, the river wells up in a lovely rock basin after an underground course of a mile or more. (In flood time the dingle is swept by a furious torrent, amid which the place of ordinary emergence is shown by a curious haycock-shaped jet in mid-stream, proving great hydrostatic pressure below, as the fountain has to fight its way through the strong surface current.) On again along the usually dry bed, note the beauty, as all along, of rock cliff and woodland, and the variation in geological detail, and minor "faults" too small for the Ordnance map (42, S.W., a beautifully engraved sheet), till you come to, Hibernicè, a dry waterfall, about 16 ft. high by 20 ft. wide, near which tongues of dry sand show the blocked mouth of a cave, and prove the sometime exit of the stream there. The frequent absence of the slightest sound of running water proves what must be the vagaries of the hidden river, which, as shown at the falls below, must, even in dry weather, gauge equal to 20 ft. wide by 2 ft. deep.

Again up-stream (or stream bed), and you soon meet running water from some side feeder, trickling away with a pleasant tinkle behind some mossy block into unseen depths; more dry channel maybe, or a few hundred yards of stream leaking mysteriously away right, left, or below, more or less, according to weather, the Hepstè's course being decidedly a riddle in more senses than one. Note the more frequent mixture, amid the grit and limestone shingle, of pebbles of "old red" from the roots of the Brecon Beacons. Soon you emerge on the open moors or pastures, and see those mountains a few miles ahead, the chief peak, 2,910 ft. high, bearing N.E. about five miles. This range is well worth a visit, is easily reached from Brecon, and presents in its northern cliffs and slopes a grand geological section of nature's making, as well as proof of a denudation justly called by Ramsay "stupendous." The Hepstè falls are half a mile south of Cilhepstè-coed, and the same distance north of Cilhepstè-fach (see Ord. map); and about two miles more to the south the counties Brecon and Glamorgan are separated by the ravine of the Sychrhyd, or *dry ford*, so called from aqueous freaks similar to those of the Hepstè, which latter name seems akin to the Welsh *Nesp*, "dry" or "barren." The Sychrhyd, besides caves and "swallow holes," presents scenic and geological details of great interest. It lies along a "fault," and amid the coal measures on the south side is a grand gable of limestone, with beautifully arched and, as it were, rib-moulded strata, not yet spoiled by quarrying (*pace* Murray), though that fate has befallen Craig-y-dinas on the Brecon side. The gable is called Bwa maen, "stone bow."

I trust the above will give your correspondent some idea of the cause and working of "swallow holes," caused probably in his case by the erosion of chalk beds beneath the clay, and the falling in of the latter. H. B. BIDEN.

Sale, Manchester.

"Swallow holes" occur in many chalk districts. Their formation is explained in many geological treatises. An excellent account of them and of their theory is to be found in a paper by Mr. Prestwich, late President of the Geological Society, in the tenth volume of the society's *Journal*.

J. C. M.

I presume these to be similar to the "hell-kettles" already mentioned in "N. & Q." (5th S. iv. 105, 155, q.v.). See also Brewer's *Dictionary of Phrase and Fable*. W. T. M.

Shinfield Grove.

CRACKNEL BISCUITS (5th S. viii. 491.)—"Biscuits" surely surplusage. One asks for "cracknels" simply at any baker's or confectioner's, and the article is at once produced. The translators of our Bible version took a current word, which has since continued in use. In 1 Kings xiv. 3, quoted by E. J. C., cracknels are mentioned with loaves and honey as presents to the prophet about to be consulted. Spenser speaks of cracknels, in connexion with kids and early fruit, also as the presents of a rustic lover. Dryden also has "tributary cracknels."

In the *Promptorium Parvulorum* (Harl. MS. 221, A.D. 1440, ed. Albert Way, Camden Soc., 1843) occurs:—"Crackenelle, brede. Creputellus, fraginellus (artocopus,* k)." Turning to "Brede": "Brede, twyys bakyn, as krakenelle, or symnel, or other lyke (twyes bake or cracknell, P.†)."

Palsgrave, ed. 1530, and Hollyband, ed. 1593, merely mention *craquelin* as equivalent to cracknel.

In Florio (*A Worlde of Wordes*, 1598) we get, under *spira* (after various other meanings): "Also a cracknell or cake like a trendle, or writhen like a rope."

Cotgrave, ed. 1611, mentions the ingredients, "Craquelin, a cracknell, made of the yolks of egges, water, and flower;‡ and fashioned like a hollow trendle; hence, also, a little light cap of that fashion."

In 1508 the *craquelin* seems to have been the subject of legal enactment at Rouen. The quotation suggests a labyrinthine archæology of breadstuffs into which I do not intend to plunge the reader; for we find in M. Littré's splendid dictionary:—

"*Craquelin*, sorte de biscuit qui craque sous la dent. Craquelin au beurre—nom, dans quelques provinces, de l'échaudé.§ Hist. XVI^e S. Il est ordonné que tous les boulangers de Rouen fasse de bon pain blanc, comme mollet, fouache, pain de rouelle, semineaux, cornuyaux, *craquelins*, cretelées. Ordonn. d'oct., 1508, etym. craquer."

In J. Higens's edition of the *Nomenclator* of Adrianus Junius, London, 1585, 8vo., p. 85 (misprinted 65), occurs:—

* Artocopus, "Quivis dulciarius panis et arte laboratus"; and below, in a secondary meaning in which we approach the sacramental wafer, "panis elaboratus ad opus Domini," Ducange.

† Added in Pynson's printed ed. 1499.

‡ So made at the present day, as a practical "baksster" is good enough to tell me. She adds, moreover, that the cracknels are most troublesome biscuits to bake. They must, in fact, be twice baked and twice boiled. This is the cracknel, A.D. 1878, as some American reader may not know the biscuit, viz.: a very light, crisp biscuit, made of eggs, flour, and water; circular in shape and concave; about 2½ inches in diameter; nearly half an inch in thickness; perforated in its flatter central portions with 7-10 considerable punctures; the sides raised and scalloped into 7-10 turret-like rounded projections.

§ "Echaudé, a kind of wigg or symnel," Cotgrave; "Pastilla, a cake, cracknel, or wigge," Skinner. On a cap of the period being nicknamed after the cracknel, cf. the dumpling or the pork-pie hat of modern days.

"Spira, Cat(o).* Placentæ genus aut panis dulciarii ad spinæ funisve in orbem convoluti modum circumductum atque implicatum. *Crakelinck*, vel panis, quem *wielbroot*, quasi *rotarium* nominamus, Flandris est *wielken*, quasi dicas *rotula*. Sive quod rotæ effigiem habeat, sive quod spinas quasdam circulares in solo expressas habeat. *A cracknel or cake made like a trendell, or writhen like a rope.*"

That is to say, a biscuit shaped as in Cotgrave, or like what bakers now call "a halfpenny twist." I have seen what might be called "wheel-bread" or "little wheels" in Germany, but not to my remembrance in England. The *pain de rouelle*, however, of the Rouen enactment (= *rotula*, *wielbroot*, above) is enumerated as distinct from the *craquelin*.

It is interesting to find that the Sussex dialect has preserved for us an English equivalent for "crakelinck" in *cracklings*, of which Halliwell says (*Arch. and Prov. Dict.*): "Cracklings—crisp cakes. Sussex. More usually called *cracknels*. See Elyot in voce *Collyra*. *Cracklings* may be the older English form of the two."

In Cooper's *Thesaurus*, 1578 (founded on Elyot), *collyra* is given: "A loafe of bread, a bunne, a cracknell, a simnell." Turning to *collyra* in Andrews's *Latin Dictionary*, 1852, we get "macaroni or vermicelli"; while Liddell and Scott, ed. 1849, say of κολλύρα, "probably = κόλλιξ, a roll of coarse bread." Andrews explains *spira* much as does the *Nomenclator:* "A kind of twisted cake, a twist, cracknel." The Vulgate renders cracknels *crustula*, which last word Cooper translates "a little crust." In the Latin Old Testament version of Tremellius (London, 1661, 12mo.) I find cracknels, at 1 Kings xiv. 3,† as *buccellata*, "biskets, twice baked, and made in cakes" (Cooper). In the last folio edition of the Genevan version of the Bible (Robert Barker, London, 1616) "or wafers" is offered in the margin as an alternative explanation of *cracknels* in the same text.

Tracing cracknel back from the present day, here are a few more dictionary explanations culled at random:—

"Cracknel, a hard biscuit."—Nuttall, 1877.

"Cracknel, a hard, brittle cake."—Johnson, 6th ed., 1785.

"Cracknels, a sort of cakes made in shape of a dish, and bak'd hard, so as to crackle under the teeth."—Phillips's *New World of Words*, 7th ed., 1720.

Bailey's *Dictionary* (fifth ed., 1731) defines in the same words as Phillips (see above), but omits any reference to the dish-like shape. In Holtrop's *Dutch-English and English-Dutch Dictionary* (vol. i., 1789; vol. ii., 1801, Amsterdam) we get: "*Kraakeling*, cracknel, a kind of hard, brittle cake." In the English-Dutch volume: "Cracknel, *kraakeling*, knapkoek"; the last, however, is in its order rendered "hard gingerbread."

To conclude, most of these authorities are fairly at one in giving the cracknel as a round, hollow biscuit. Cotgrave is the most definite; his ingredients agree with those of the modern cracknel, and his words, "fashioned like a hollow trendle," give its present shape, as does also the analogy of the cracknel cap. Twenty-six years earlier the *Nomenclator* said the same thing, "made like a trendell," but added, "or writhen like a rope." There may, therefore, have been another variety of the cracknel in old days more like the modern "twist." HORATIO.

NARES'S "HERALDIC ANOMALIES": "THINKS I TO MYSELF" (5th S. viii. 469.)—Dr. Edward Nares, the author of the former book, and Archdeacon Robert Nares were first cousins. Their grandfather, who was steward to the Earl of Abingdon, had two sons, George and James. The former, na. 1715, was called to the Bar in 1741; elected M.P. for Oxford in 1768; appointed Judge in the Common Pleas and knighted in 1771; and died at Ramsgate in 1786. His son, the Rev. Dr. Edward Nares, na. 1762, was B.A. at Christ Church, Oxford, 1783; Regius Prof. of Modern History and D.D. in 1814; and died in 1848. He wrote several books, amongst which *Heraldic Anomalies* was published anonymously in 1823. The second son, James Nares, na. 1716, was instructed in music by Green and Pepusch; appointed organist at York in 1734; became organist to the Chapel Royal and Mus. Doc., Camb., in 1756; and died at Great James Street, Westminster, in 1783. He was the father of the Archdeacon, Robert Nares, na. 1753, elected from Westminster School to Christ Church, Ox., in 1771; F.S.A. and Librarian, Brit. Mus., in 1795; Archdeacon of Stafford in 1800; and died 1829. He was the author of many books, of which perhaps his *Orthoepy* and his *Glossary* are the best known. I was not aware that there was any misconception as to which of these two was the author of the *Heraldic Anomalies*. It is rightly given to Dr. Edward Nares in Lowndes's *Bibl. Man.*, p. 1650, and in Allibone, *Dict. of Authors*, ii. 1401 (for biographical details see *Gentleman's Magazine*, lii. 182, and lvi. 622; Chalmers's *Bio. Dict.*; and the *Annual Biography*, 1830, p. 430).

It is not so easy to answer the question, Who was R. L., or Robert Long? without further information. If there is any armorial bearing on the book-plate it would probably not be difficult to identify the owner. Failing that, I would suggest

* Cato, *de Re Rustica*, 77.

† There appears to be no second mention of cracknels in the Bible. But compare 1 Sam. ix. 7, where Saul, about to consult Samuel on the loss of his father's asses, says: "For the *bread* is spent in our vessels, and there is not a present to bring to the man of God." A money gift is then substituted.

that he was perhaps one of the Longs of Hampton Lodge (see Burke's *Landed Gentry*).

EDWARD SOLLY.

Sutton, Surrey.

In "N. & Q.," 2nd S. ix. 230, the late MR. J. H. MARKLAND confirms the assertion in Bohn's *Lowndes* that the Rev. *Edward* Nares, D.D., was the author of both these works; and he states that *his* friend, Archdeacon Robt. Nares, of Stafford, always spoke of the former as having been written by his relative (a first cousin). There is, however, a confusion of names and designations which no doubt can easily be cleared up.

In the *Biog. Dict. of Living Authors*, 1816, the authorship of the novel is given, in a long list of more serious works, to the Rev. *Edmund* Nares, D.D., Rector of Biddenden, son of Sir George Nares, a Judge of the Common Pleas, by Mary, daughter of Sir John Strange, Master of the Rolls. His career is fully detailed, and in 1814, on the Professorship of Modern History being conferred upon him, he is stated to have taken his degree of D.D. Here he is called *Edmund*, and so he is called in that very useful little book, the *Brief Biog. Dict.*, but with the title D.C.L. instead of D.D.

In the earliest published volume of the *Clergy List* (1841) the Rector of Biddenden is the Rev. *Edward* Nares, D.D., and, with MR. MARKLAND'S testimony, this is no doubt correct. But, so far as the *Heraldic Anomalies* may be concerned, there is plenty of internal evidence in the second edition of that work (1824), in allusions to his ancestor Sir John Strange, to show that, whether *Edmund* or *Edward*, whether D.C.L. or D.D., and with the Archdeacon's disclaimer, there can be no doubt that the Rector of Biddenden was the author of these two amusing and instructive works.

S. H. HARLOWE.

St. John's Wood.

The brothers, Sir George Nares, who was for fifteen years Judge of the Court of Common Pleas, and Dr. James Nares, the composer, were born at Stanwell in 1715 and 1716 respectively. Who were their parents?

James was father to Archdeacon Robert Nares. George had, by his marriage with Mary, third dau. of Sir John Strange, Master of the Rolls, besides daughters, three sons, of whom the eldest, John (Bow Street magistrate), was grandfather of Sir George Strange Nares, who led the expedition of 1875 in quest of the North Pole; and the third was the Rev. Edward Nares, somewhile Regius Professor of History at Oxford and Rector of Biddenden, co. Kent, and, to my hitherto belief, author of *Thinks I to Myself*. Robert and Edward, born respectively in 1753 and 1762, were therefore first cousins.

The Nares family were deservedly quoted at 5th S. vi. 419, in illustration of the Horatian maxim that "fortes creantur fortibus et bonis." Rejoicing to have my not very robust faith in the truth of this assertion quickened by so marked an instance in its favour, I venture to amplify the genealogical information there given, and to add the above query. H. W.

New Univ. Club.

A reference to the *Handbook of Fictitious Names*, p. 208, will show HIRONDELLE who the Rev. E. Nares was; see also pp. 63 and 152.

At the same reference GEN. RIGAUD, who asks as to *Thinks I to Myself*, will find his question answered. OLPHAR HAMST.

THE AGGLESTONE, DORSETSHIRE (5th S. viii. 501.)—I cannot think that MR. PICTON'S interesting remarks on this primæval monument (if such it be) will meet with assent from the archæologists of Dorset. All that he states respecting the Danish incursions on the coast of Dorset is historically correct, yet cannot be allowed to justify the inference of this being a Danish sacrificial altar. It is jumping to a conclusion from insufficient premises. The Danes visited this coast, and elsewhere, as roving bands of robbers and pirates, and I question whether such a lawless horde of freebooters would trouble themselves with altars and sacrifices or any kind of religious observance. There is no evidence, in fact, as to this being a Danish monument. It is not an unusual thing for popular opinion, in its ignorance of ancient works, to attribute to the Danes that which does not belong to them. As regards the etymology of the name, Hutchins may have erred in deriving it from *hálig*, holy; and MR. PICTON'S suggestion of the A.-S. *egl*=suffering, sacrifice, is plausible, and may be the more correct derivative; nevertheless, it would not follow that it has reference to a *Danish* sacrificial altar. The Anglo-Saxons may have applied that term to the monument from a legendary character attributed to it, and handed down for centuries before the Vikings were heard of in these parts. There is indeed some analogy between this rocky mass and the so-called rock idols of Cornwall, described by Borlase, and undoubtedly unconnected with the Danes. If this singular rock had any sacred character at all, it may be reasonably referred to an age anterior to that of Stonehenge, I mean to a pre-historic Keltic age. The walls of Wareham are assigned by Mr. Warne, F.S.A., not without reasonable probability, to the Saxons. See his *Ancient Dorset*.

T. W. W. S.

"SHAKESPEARIAN" OR "SHAKESPEAREAN" (5th S. viii. 41, 136, 160, 273, 357.)—I am glad to find that as regards the general rule MR. WARREN and I are nearer to an agreement than I supposed. That a large proportion (not, as he puts it, all) of my examples are either purely Latin words, or the

English forms of such words, is a natural result of the fact which I set out with noticing, that the suffix *-ian* is only the English form of the Latin *-ianus*. If he repudiates the *e* as a component part of the suffix in the cases of *Shakespearean* and *Gladstonean*, and claims to treat it as part of the name itself, it follows that he must pronounce the words as trisyllables, *Shake-speare-an* and *Glad-stone-an*, which seem to me as objectionable to the ear as the spelling he advocates is to the eye. I cannot assent to the doctrine that in forming an adjective from either a proper name or common noun the termination of the latter remains entire, and Mr. Warren could not have furnished a stronger case against his own view than in proposing the name of *Novello*, with a distinct Italian termination. It is a necessary inference from Mr. Warren's rule that he would, in this case, form an adjective by writing the name in full and adding *-an* after the vowel, though he has not ventured to see how it would look in print. He says I should hardly make the adjective *Novellian*. I should indeed avoid coining an adjective from the name at all, holding that as long as it retains its Italian form it is not qualified to receive an English termination. No one has attempted to form an English adjective from the name of Tasso or Ariosto. Mr. Novello might Latinize his name into *Novellus*, or Anglicize it into *Novel*, *Novell*, or *Novelle*, as he might prefer, in any of which forms it would take an adjective, *Novellian*. In fact, we do not form adjectives from all proper names, but only from those which, being suitable in structure, have attained a certain eminence, and in which the inconvenience (which Mr. Warren considers a reason for his canon) of not being able to ascertain the name from the adjective does not arise.

J. F. Marsh.

Hardwick House, Chepstow.

Dr. Pitcairn (5th S. viii. 498.)—The mention by W. T. M. of the eminent and eccentric Scotch physician, Dr. A. Pitcairn, reminds me of an anecdote of him which I do not think is to be found in Dean Ramsay's collection. The doctor hardly ever entered a church. He was, in fact, one of that unsatisfactory class of church-goers dubbed by Mr. Spurgeon "umbrella Christians," who are never seen in a place of worship save when caught near one umbrella-less in a shower of rain. Being in this predicament one Sunday, he went into an Edinburgh kirk, and seated himself in a pew which was occupied by a douce, respectable-looking individual, who was apparently lending an attentive ear to the sermon. The preacher seemed to be much exercised in his mind, and shed tears copiously as he went on with his discourse. Dr. Pitcairn, who could discover nothing in the matter of it to account for this lachrymose display, inclined himself towards his fellow sitter, and whispered in his ear, "What the deil gars the man greet?" to which the other responded behind his hand, "Maybe ye wad greet yoursel', gin ye were up there, and had as little to say."

Hugh A. Kennedy.

Reading.

"Cry matches!" (5th S. viii. 491.)—This expression appears to be nothing more than a conversion of the French "cré matin." I have frequently heard the exclamation used by a friend who had spent some time at the Mauritius, and I presume it was introduced in America by the French Canadians.

A. P.

Thomas Peirce, Mayor of Berkeley (5th S. viii. 491.)—Nothing is known here of his parentage or family, and any investigation is at present impossible, as the ancient parish registers were impounded at the House of Lords after the great peerage case in 1810, and have remained there ever since. The name is an old one in the parish, and still flourishes, under the spelling of Pearce.

There is another epitaph to a Pearce in Berkeley Churchyard, quite as quaint in its way as that of the watchmaker, and I send you a copy of it, in case it may not have already appeared in "N. & Q." It was written by Swift, and is quite characteristic of the caustic dean :—

"Here lies the Earl of Suffolk's Fool,
Men called him Dicky Pearce;
His folly served to make folks laugh
When wit and mirth were scarce.
Poor Dick, alas! is dead and gone,
What signifies to cry?
Dickys enough are still behind
To laugh at by-and-by.
Buried June 18th, 1728, aged 63."

J. H. C.

Berkeley.

Old Receipts (5th S. viii. 145.)—Dr. James, in his *Pharmacopœia Universalis* (A.D. 1747), describes garden rue as a plant "greatly esteemed by the ancients, which will appear by its being the principal basis of the famous antidote of Mithridates." The leaves of rue, he says, "mixed with recent butter, and eaten in a morning with bread . . . are an excellent preservative against the noxious influences of a moist and vapid atmosphere and the contagious miasmata of epidemical diseases. The leaves bruised with pepper, common salt, and strong vinegar," &c. The latter compound is to be applied in other cases; but the doctor further mentions that "strong wine vinegar, richly impregnated with the juice of the rue, applied to the mouth and nostrils, is . . . an excellent preservative against the contagion of epidemical disorders." Galega, *Ruta caprania*, is another species of rue—goat's rue—most probably the herb intended in the "old receipt"; for, according to Dr. James, "it grows in several

parts of Italy," and possesses the properties described above. KINGSTON.

MADAME LE BRUN'S PORTRAIT OF LADY HAMILTON (5th S. viii. 389.)—Although I am not able to give N. M. a clue to the present whereabouts of this picture, I may give him a thread, by following which he may ultimately arrive at the desired information.

Some forty years ago, or it may be a little more, I attended the sale of this picture, which I well remember, at Lark Hill, Salford, then a private residence, now a public library and museum. The sale was conducted by Mr. Winstanley, of Liverpool and Manchester. An application to his son or successors may enable N. M. to follow out his inquiry. I have a faint remembrance the picture was sold for about seventy guineas; but in this I may be mistaken. I had long the catalogue in my possession, giving the names of the purchasers with the prices; but, on looking for it for the purpose of giving a reply, I have not been able to put my hand on it. WILLIAM HARRISON.

Rock Mount, Isle of Man.

SAMUEL ROPER AND THE SEWALL FAMILY (5th S. v. 28.)—Henry Sewall, who was Mayor of Coventry in 1606, married a Margaret Grazbrook, who died in 1632, aged seventy-six. He died in 1628, aged eighty-four. They had the following children:—Anne, married Anthony Power, of Kenilworth, Gent. Henry, bapt. in St. Michael's Church, Coventry, April 8, 1576; died at Rowley, New England, 1657, aged eighty-one: he married Anne Hunt, and was the ancestor of one of the most respectable families in America. Richard, vintner of Coventry, will extant; and Margaret, who married Abraham Randall, of Coventry, Gent. This pedigree is derived from one in Drake's *Hist. of Boston, Mass.*, folio edit., and is said to be of the highest authority. See also the *Heraldic Journal* for 1865, vol. i. p. 68, and the *New Eng. Genealogical Register*, 1847, vol. i. p. 111, published in the same place. The arms of this family of Sewall are, "Sable, a chevron between three bees argent." Allibone mentions eighteen authors of the name, most of whom, if not all, were of the New England Sewalls. In the *Life and Correspondence of Sir Wm. Dugdale*, by Wm. Hamper, 1837, p. 286, is a letter of Samuel Roper to Dugdale, of which the supposed date is 1654, calling him "cozen." A foot-note describes him as "Dugdale's earliest encourager in antiquarian studies," and states he "was a barrister of Lincoln's Inn, and married Elizabeth, one of the daughters of Sir Henry Goodere. He resided at Monks Kirby, and our author has thus mentioned him in his account of it in *Warwickshire*, p. 50," &c. It is noteworthy that, in a pedigree of the Dugdales in the back of this work, Richard Sewall, who married Mary Dugdale, is called of "Corley, Warwickshire." A Thomas Shewell, M.A. of Cambridge University, Vicar of Lenham in Kent, was one of the ejected divines in 1662. He was born at Coventry, where his father was a reputable citizen and clothier. He died Jan. 19, 1693 (*vide* Calamy, and Sibree and Caston's *Independency in Warwickshire*). A family of Shewell were early settlers of Pennsylvania, among which occurs the name of Stephen, also of frequent occurrence in the New England family. Elizabeth Shewell of this line was the wife of Benjamin West, R.A., the celebrated painter. B. F. Rodenbaugh, Bvt. Brigadier-General, U.S.A., 23, Murray Street, New York, is collecting information in regard to this family. Prior to 1750 there was a Peter Sewell and Hannah his wife of Wolsingham, England. They had a son Thomas, who married Elinor Cummin, afterwards of Alnwick, and may have had other children. As they are said to have used the same arms as the Coventry Sewalls, I shall be glad to know if there was any relationship.

WILLIAM JOHN POTTS.

Camden, New Jersey, U.S.A.

EPITAPH AT YOULGRAVE (5th S. viii. 426.)—The epitaph quoted by DR. GATTY is to be found on a tombstone in Holmesfield Churchyard (near Dronfield, co. Derb.), erected to commemorate a musician named Hattersley. I cannot just now give the date, but I strongly suspect the Youlgrave epitaph is only a copy, and that Holmesfield is its original locality. I have always fancied that Mr. Richard Furness, who died in the neighbouring parish of Dore in 1857, was the author of it. CLK.

SIR JULIUS CÆSAR (1st S. viii. 172; 2nd S. v. 394; xi. 139, 153; 4th S. x. 412; 5th S. viii. 427.)—The "Mr. S. Laurence Somnel" mentioned by MR. REYNOLDS at the last reference is a misprint of my own name. I have in my possession one copy of Lodge's life of Sir Julius Cæsar and family, and another copy is in the Guildhall Library. The last representative of the Cæsar family was Mrs. Eliza Aberdeen, living at Hammersmith in 1827, the date of the publication of Lodge's work, and who died in 1833, aged 97 years. Most of the materials used for the compilation of the *Life of Sir Julius Cæsar* were in the possession of this lady. She, however, wishing to place them in safe hands, offered them to Lord Hardwicke, a distant member of the family. My great-grandfather, James Cheatle Gomme, carried out this arrangement for Mrs. Aberdeen, and I have the correspondence which ensued with Earl Hardwicke on the occasion, dating from April 2 to August 4, 1827.

Sir Julius Cæsar's library was sold in 1757: see *Hist. MSS. Com.* vol. iii. p. 64. Several of his

books were bought by Horace Walpole: see catalogue of sale at Strawberry Hill in 1842.

Mrs. Aberdeen's property was sold in June, 1833, and I have a priced catalogue.

For some notes on several members of the family, see index to *Hist. MSS. Reports, sub vocc.* See also Pepys's *Diary*, Feb. 12, 1666; Scott's *Peveril of the Peak*, appendix, p. 56, edit. 1848. There are two marble slabs bearing inscriptions relating to the Cæsar family in St. Catherine's Church, near the Tower, of which I have a copy. In conclusion, I may say my little collection of notes is very much at the service of Mr. Reynolds. G. Laurence Gomme.

Mr. Reynolds will find a good account of Sir Julius Cæsar, his ancestors and descendants, in Burke's *History of the Commoners*, 1837, vol. ii. pp. 18–21.

I notice in Mr. James Watts's *Book Catalogue* for December last a copy of the work on the Cæsar family, mentioned at 4th S. x. 412, priced 7*s.* 6*d.* Hirondelle.

A Mr. Henry Cæsar was Cursitor for Lincolnshire and Somersetshire for the Court of Chancery in 1691 (*New State of England*, by G. M., 1691, p. 194). R. Passingham.

Cousins (5th S. viii. 427.)—Frederick the Great is a notable instance of a great man whose parents were first cousins.

Ernest Augustus, Elector of Hanover, had, amongst other children, George I. of England and Sophia Charlotte, the wife of Frederick I. of Prussia. George I.'s daughter Sophia Dorothea married her cousin, Frederick William I. of Prussia, the only son of Frederick I. and Sophia Charlotte his wife. Frederick William I. and his wife Sophia Dorothea had, amongst other issue, Frederick the Great. R. Passingham.

Celebrated person offspring of cousins—Earl Derby, the Rupert of debate, Prime Minister three times. Hardric Morphyn.

Homer's "Nepenthes" (5th S. viii. 264, 316.)—As a help towards the meaning of Homer's much-discussed word "Nepenthes," in *Od.* iv. 221, I beg to refer Mr. J. Le Boutillier and A. S. W. to two very interesting remarks in the notes to Lane's translation of *The Thousand and One Nights*, viz. note 46 to chap. ii., in which he says:—

"The name of 'benj' or 'beng' is now, and I believe generally, given to henbane; but El-Kasweenee states that the leaves of the garden hemp are the benj, which when eaten disorder the reason," &c.

And in note 76 to chap. xi. he says:—

"Respecting benj, see note 46 to chap. ii. The following remarks by the celebrated Von Hammer, who regards the benj as hyoscyamus (or henbane), should have been there added: '"Bendj," the plural of which in Coptic is "nibendj," is without doubt the same plant as the "nepenthe," which has hitherto so much perplexed the commentators of Homer. Helen evidently brought the nepenthe from Egypt, and bendj is still there reputed to possess all the wonderful qualities which Homer attributes to it.'"

T. S. Norgate.

Sparham Rectory, Norwich.

Original Letter (5th S. viii. 425.)—Your correspondent Mr. Malden says:—"A Turkish history seems to me an unlikely thing for a country gentleman of 1715 to want, even if such a thing had been written." Why such a thing as a Turkish history should not be wanted by a man living in 1715 as much as by one of the present day I am at a loss to understand. That a great many copies of such a book were wanted by "the reading public" is a matter proved beyond doubt. A good proportion of that public then as now, I believe, would be made up of country gentlemen.

There can be little doubt that the book referred to is Richard Knolles's *General History of the Turks*. The first edition bears the date 1603 on the title-page. There are other editions of 1610, 1621, 1631, 1638, and 1679. It was republished with a continuation by Sir Paul Rycaut in 1687–1700, in three volumes folio. In the *Rambler*, No. 120, Knolles's *History* is highly spoken of. Raleigh and Clarendon have already been alluded to; and then the writer goes on to say:—

"None of our writers can, in my opinion, justly contest the superiority of Knolles, who, in his *History of the Turks*, has displayed all the excellencies that narration can admit."

Lord Byron said at Missolonghi, a few weeks before his death:—

"Old Knolles was one of the first books that gave me pleasure when a child; and I believe it had much influence on my future wishes to visit the Levant, and gave, perhaps, the Oriental colouring which is observed in my poetry."—*Byron's Works Complete*, one vol. edit., 1846, p. 62.

Edward Peacock.

Bottesford Manor, Brigg.

Chess (5th S. viii. 269, 316, 438, 495.)—I am obliged to Mr. Kennedy for his answer to me; but I am afraid I must ask leave to rejoin. Mr. Kennedy puts a case—I will accept it—and says my suggestion "creates an unspeakable absurdity." If he had thoroughly followed out my suggestion, I do not think he would have said this. I suppose I ought to have done it myself, but I had thought I should be understood. There is no "unspeakable absurdity"; for on my suggestion black is *not* "in a position of checkmate" as long as white's knight covers his own king from black's check; but when white's knight is relieved from this office, his powers of giving check of course return to him, and black's position then *becomes* one of checkmate. Thus, supposing black is so silly as to let his king stay where it is (it not being

checked, remember, on the supposition), if white frees his knight, either by moving his king or by interposing another piece, he discovers the checkmate given by his knight, and wins the game by that move. On the other hand, if black makes any move which has the effect of freeing white's knight, he makes a false move, which he has no right to make, because he exposes his king to an actual check, which, by the laws of the game, he cannot do; and if he does it inadvertently, he must be dealt with as he would be dealt with if he had played his king into check in any other way.

MR. KENNEDY opposes my definition of check as "such a position of the king that he could be taken if he were not a king," and says, first, that it is "not a position of the king at all." But it appears to me that a king must be in some position, even if he is in check; he would find it difficult to be in none. Secondly, MR. KENNEDY says that check is "an intimation to him that he is attacked." Very good; I quite agree. But what is attacking a king, or any other piece, if it is not threatening to take it? The king cannot be taken, and therefore the intimation is given. MR. KENNEDY and I say the same thing in different words.

MR. JARVIS, in his short and easy solution of my difficulties, just misses the very point. The point is that the piece which is supposed to give check (and according to the present laws of course *does* give check) *itself* covers the attacking king, that is, its own king.

As to the alteration making obsolete all our chess literature, it would of course do so with some, but by no means all. I have played a good deal of chess in my time, and the case has occurred to me comparatively seldom.

C. F. S. WARREN, M.A.

Bexhill.

PROPHECIES ABOUT TURKEY (5th S. ix. 29.)—I extract the following notice and version of the prophecy inquired for by H. A. B. from Blavatsky's *Isis Unveiled* (New York, Bouton, and London, Quaritch, 1877), vol. i. p. 261, a work of great research and erudition in matters occult:

"In an old book of prophecies published in the fifteenth century (an edition of 1453) we read the following among other astrological predictions:—

'In twice two hundred years the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.

In twice ten years again,
Let Islam know and fear,
The Cross shall stand, the Crescent wane,
Dissolve, and disappear."

In a foot-note the modern garb of the prophecy is thus accounted for:—

"The library of a relative of the writer contains a copy of this unique work. The prophecies are given in the old French language, and are very difficult for the student of modern French to decipher. We give, therefore, an English version, which is said to be taken from a book in the possession of a gentleman in Somersetshire, England."

C. C. MASSEY.

Temple.

In the fifty-fifth chapter of Gibbon's *Decline and Fall of the Roman Empire*, we have the following:—

"By the vulgar of every rank it was asserted and believed that an equestrian statue in the square of Taurus was secretly inscribed with a prophecy how the Russians, in the last days, should become masters of Constantinople. In our own time a Russian armament, instead of sailing from the Borysthenes, has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered a hundred canoes, such as those of their ancestors. Perhaps the present generation may yet behold the accomplishment of the prediction—of a rare prediction, of which the style is unambiguous and the date unquestionable."

J. B.

Altrincham.

THE DORMANT SCOTTISH PEERAGE OF HYNDFORD (5th S. viii. 429, 453.)—William de Carmychel lived in 1350. His great-grandson William, at the battle of Beaugé, broke his spear in an encounter with the Duke of Clarence, for which feat he added to his arms a dexter hand and arm, armed, holding a broken spear, which has since been the crest of the family. His descendant, James Carmichael, was in 1627 created a baronet, and in 1647 Lord Carmichael in Scotland, to him and his heirs male whatever, and died in 1672. He was succeeded by his grandson John, second Lord Carmichael, who was sworn a member of William III.'s Privy Council, and in 1690 was appointed the King's Commissioner of the General Assembly of the Church of Scotland. In Macaulay's opinion (*History*, ch. xvi. 222) h was "a nobleman distinguished by good sense, humanity, and moderation." On June 25, 1701, he was created in Scotland Earl of Hyndford, Viscount of Inglisberry and Nemphlar, Lord Carmichael & Carmichael, by patent to him "et hæredibus masculis et talliæ," &c.

The first Earl Hyndford died in 1710, and was succeeded by his son James (second earl), who died in 1737, and was succeeded by his son John (third earl).

The third earl was a celebrated diplomatist, and a friend of Frederick the Great, from whom he had a grant of an addition of the eagle of Silesia to his arms. He married a daughter of the celebrated Sir Cloudesley Shovel, but, dying in 1767 without issue, was succeeded by his cousin John (fourth earl), the representative of the first earl.

The fourth earl was succeeded by his brother James (fifth earl), who, dying in 1787, was succeeded by his cousin Thomas (sixth earl), the last male descendant of the first earl. He died after 1809, since which time the honours have remained dormant.

Even should the earldom not have been in remainder to the heirs male whatever, as MR. CARMICHAEL seems to think possible, there can now be no doubt that, after the decision of the House of Lords in the Mar and other peerage claims, the heirs general have no claim. (See *Biographical Peerage*, 1809, vol. iii. 146; Carlyle's *Frederick the Great*, v. 11, 13, 17, 20, 29, 42, 48, 49, 50, 58, 67, 138; iv. 200; v. 8, 116, 135; vi. 171.) R. P.

This peerage has been dormant since the death of the sixth earl in 1817. Both the earldom of Hyndford (created 1701) and the barony of Carmichael (1647) were granted with remainder to heirs male and of entail. According to Sir B. Burke (*Extinct Peerage*), Sir Jas. R. Carmichael, Bart., is the heir male of the family. As, however, the common ancestor of Sir James and of the Hyndford line lived some two centuries prior to the creation of the peerage in 1647, it may be somewhat difficult to prove the extinction of all intermediate heirs. W. D. PINK.

Leigh, Lancashire.

MARY ROBINSON'S GRAVE AT OLD WINDSOR (5th S. ix. 19.)—In *Public Characters*, 1800-1, R. Phillips, St. Paul's Churchyard, I find the following dates:—

"The lady was born on November 27, 1758, at College Green, Bristol.....On December 26, 1800, she expired. She was interred in the churchyard of Old Windsor, agreeable to her particular request, and the following epitaph by Mr. Pratt is engraven on the simple monument erected to her memory:—

"'Epitaph on Mrs. Robinson's Monument in the Church of Old Windsor, by J. S. Pratt, Esq.

Of Beauty's isle, her daughters must declare,
She who sleeps here was fairest of the fair.
But ah! while Nature on her favourite smil'd
And Genius claim'd his share in Beauty's child,
Ev'n as they wove a garland for her brow,
Sorrow prepar'd a willowy wreath of woe;
Mix'd lurid nightshade with the buds of May,
And twin'd her darkest cypress with the bay;
In mildew tears steep'd every opening flow'r,
Prey'd on the sweets, and gave the canker pow'r.
Yet O may Pity's angel from the grave
This early victim of misfortune save!
And as she springs to everlasting morn,
May Glory's fadeless crown her soul adorn!'"

J. F. NICHOLLS.

Bristol.

MAC MAHON FAMILIES (5th S. ix. 7.)—The President of the French Republic, Marshal de Mac Mahon, is, I believe, descended from the Mac Mahons of Clare, and has no connexion whatever with the Mac Mahons of the county of Monaghan, who bore Or, an ostrich sable, in its beak a horseshoe proper. Hugh Mac Mahon, R.C. Bishop of Clogher, was translated to Armagh in 1715, and died August 2, 1737, æt. seventy-seven. He was of the Mac Mahons of Monaghan, but his parentage has not been ascertained. There were also two brothers who succeeded each other as R.C. Bishops of Clogher and also as Primates of Armagh, Bernard and Ross. The first died May 27, 1747, æt. sixty-seven. Ross died Oct. 29, 1740, æt. forty-nine. Their tombstone is in Edergale old churchyard. Of Arthur (or Augustin?) Mac Mahon, Provost of the Collegiate Church of St. Peter, at Cassel, I have no account, but I think MR. BONE is wrong in supposing that he was R.C. Archbishop of Armagh. In my *History of the County of Monaghan*, p. 206, I have given a pedigree of this illustrious family of Mac Mahon, and found it impossible to identify the three ecclesiastics in question. EV. PH. SHIRLEY.

AUTHORS OF QUOTATIONS WANTED (5th S. ix. 29.)—

"While the gaunt mastiff, growling at the gate,
Affrights the beggar whom he longs to eat."
Pope's *Moral Essays*, ep. iii. l. 195.
H. D. C.

"Thus painters write their name at Co."
Prior's *Protogenes and Apelles*.

"What though the treacherous tapster Thomas."
Swift, lines on *Stella*.
J. C. M.

"That strain I heard was of a higher mood."
Milton's *Lycidas*, l. 87.

"How war may best uphold
Move by her two main nerves, iron and gold,
In all her equipage."
Milton, *Sonnet to Sir Henry Vane the Younger*.
JONATHAN BOUCHIER.

Miscellaneous.

NOTES ON BOOKS, &c.

A Dictionary of Music and Musicians (A.D. 1450-1878). By Eminent Writers, English and Foreign. With Illustrations and Woodcuts. Edited by George Grove, D.C.L. Part I., "A." to "Ballad." (Macmillan & Co.) HALF a century has gone by since Sainsbury & Co. published their *Dictionary of Musicians*, with Choron's summary of the *History of Music* by way of introduction. It is still a pleasant book, as far as it goes, but long since out of date. Dr. Grove's new *Dictionary of Music and Musicians* promises in this first part to supply much of what was omitted in the old work, and still more of the record of the art and the artists of the fifty years that now remain to be added to the history. The old dictionary began with "Aaron"; the new opens with "A." The former finished its A.s with "Azopard"; the latter goes further, and chronicles "Azor and Zemira." Our elder friend put "Babel," a famous tenor singer of the middle of the last century, at the head of the B.s; our contemporary has a word to say for B itself, and the aliases by which it is known (as a

musical sign) in other countries. If succeeding numbers only equal this first, the work will be one of permanent value.

The periodicals open the year with spirit, vigour, and ability. The *Quarterly* has a most important article on "Scientific Lectures, their Use and Abuse."—The "Story of Dr. Faustus" in the *New Quarterly Magazine* puts the date of the historical Faustus at about the beginning of the sixteenth century.—"Spontaneous Generation," by Prof. Tyndall, in *The Nineteenth Century*, should be read after the *Quarterly* article on the use and abuse of scientific lectures.—*Macmillan* has a paper, "Schliemann's Mycenæ," which may be very profitably read in conjunction with a similarly entitled article in the *Quarterly*. Both allow the value of the discoveries, but dispute the theory built upon them.—The historical paper in *Temple Bar* portrays the eccentric Christina of Sweden, and describes her abdication as a mistake.—In *Cornhill* there is a pleasant paper on "Marivaux," reminding the reader of Vinet's critical chapter on this French dramatist in *The History of French Literature in the Eighteenth Century*. Marivaux's plays may be safely commended to students. The *talk* in them gave the word *marivaudage* to the French language. Some persons who do not care for Marivaux speak of his graceful verbiage as mere dust; but the glittering dialogue is, at all events, gold dust. Voltaire's judgment of him was—"Marivaux weighs a fly's eggs in the web of a spider." "He fatigues me and himself," said a lady, "by making me travel twenty leagues on a piece of wood three feet square."

The ancient barony of Mowbray is no longer in abeyance. The question has been decided by the Queen in favour of Lord Stourton, whose ancestor, William, fifteenth Baron Stourton (1753-1781), married Winifred, eldest daughter and co-heir of Philip Howard, brother of the Duke of Norfolk, who died s.p. in 1777. At the death of this duke, twelve (perhaps thirteen) baronies fell in abeyance between the daughters and co-heirs of the duke's brother Philip. His elder daughter married as above. The younger, Anne, married Lord Petre. The co-heirship of the present Lord Stourton, in right of his ancestress Winifred, the elder daughter, is now settled by the grant to this peer of the older barony. The barony of Mowbray (by tenure) dates from William the Conqueror. The eleventh baron was created Duke of Norfolk in 1397. The barony of Stourton was created in 1448. The seventh Baron Stourton was hanged for murder in 1557. His attainder for felony does not appear to have prevented the descent of the dignity. The son of the murderer, however, was not summoned to Parliament till nearly eighteen years after his father's execution.

Col. Chester, who has done such good service for this country by his work on Westminster Abbey registers, has been for fifteen years engaged in collecting materials for a complete history of the Washington family. The Colonel was led to this from the fact that he had demolished the accepted pedigree of Washington, and left the illustrious President without an ancestor. This result Col. Chester published in the late Mr. J. G. Nichols's *Herald and Genealogist*, vol. iv. pp. 49-63, and the paper was reprinted several times, both here and in the United States. Since that time the Colonel has been collecting evidences and materials for a *Stemmata Washingtoniana*. But it will be some time before he will be in a position to produce the volume.

Messrs. Sotheby, Wilkinson & Hodge announce for Wednesday next the sale of an important collection of illustrations of the Drama and Dramatic Literature.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

J. B. Fleming (Glasgow.)—See 5th S. vii. 424; viii. 45. All the separate numbers of the First Series of "N. & Q." are out of print. Our publisher has one complete set from the commencement up to the present time for sale. Many of the subsequent numbers, including the Second Series, up to the present time, may still be had separately. The Fourth Series Index may be had, as also the indexes to all the subsequent volumes.

F. W. F. (5th S. viii. 507.)—Joseph Merlin, born at Huys, between Namur and Liége, Sept. 17, 1735, is said to have been the inventor of roller skates. See "N. & Q.," 5th S. v. 509; vi. 36, 336. For *Skating Literature*, see "N. & Q.," 5th S. ii. 107, 156, 318, 379; iv. 177, 437; v. 136.

B. W. S. (Shillingford Rectory.)—On the subject of hats you will find a number of interesting articles in "N. & Q.," at the following references: 2nd S. i. 450; 3rd S. v. 136, 499; vi. 16, 26, 57, 75; viii. 325, 402, 463, 466, 549; 4th S. ii. 286; vi. 360; ix. 444, 517; x. 96, 193, 219, 247, 318.

H. Hall will find the subject of the meeting of Wellington and Blücher, at Belle Alliance, fully discussed in "N. & Q." of the present series, vol. vi. 48, 98, 112, 230, 370.

W. Garnett (Taunton.)—A correspondent desires to forward you some memoranda bearing on your query, 5th S. viii. 408. To what address should they be forwarded?

Scholastica.—The plays of Destouches, in prose and verse, fill ten volumes. The writer ranks after Molière and Regnard. His plays are thoroughly readable.

Dica.—Received. Two proofs will be sent. To what length would the other article run?

M. E. will find he has been anticipated. In Farquhar's *Inconstant* (Act iv. sc. 2) the French phrase "Tonjours perdrix" takes this form: "Soup for breakfast, soup for dinner, soup for supper, and soup for breakfast again!"

E. D. H.—Any other member of your club could answer the three queries in much less time than it takes to write to this effect.

G. O. asks for the best means of taking out mud stains from printed papers without injuring the colour of the paper or print.

J. P. Wright.—We forwarded the words of the song "Good St. Anthony" to Mr. Taylor, for which he thanks you.

A. C. (Union Club, Brighton.)—Consult *Men of the Time*.

W. D. Pink.—Not received till after the paragraph on the same subject was in type.

Will the writer of the "Legend of the Comtes d'Albanie" send us his name,—not for publication?

S. R. (Manchester).—The ballad is in *Othello*, Act ii. sc. 3.

E. J. Taylor.—Teignmouth will find the lady.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JANUARY 26, 1878.

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Notes.

ARMS ON THE STALLS IN THE CHOIR OF THE CATHEDRAL AT HAARLEM.

When I was at Haarlem in the autumn of 1873, I made the following notes of the fine series of armorial bearings which are depicted on the stalls in the choir of the Groote Kerk, formerly the Cathedral of St. Bavon. I send them for preservation in "N. & Q.," both on account of their historical interest and because it may easily happen in these times of restoration that future visitors to Haarlem may find the stalls newly scraped and varnished, and those "trumpery old coats of arms" obliterated by those who are ignorant, or careless, of their interest to the genealogist and historian. The brass *grille* which separates the choir from the nave is supported by a carved base of oak, of which the principal feature is a fine series of shields, each with its single *tenant* or supporter, but the bearings, which no doubt once adorned the escutcheons, have all disappeared.

SOUTH, OR GOSPEL, SIDE; EAST TO WEST.

1. Quarterly of four grand quarters:—I. and IV. Quarterly, 1 and 4, Castile, quartering Leon; 2 and 3, Arragon, impaling Sicily: the whole *enté en point* Grenada. II. and III. Quarterly, 1, Austria; 2, Burgundy modern; 3, Burgundy ancient; 4, Brabant: over all an escutcheon of Flanders. The whole escutcheon is ornamented with an open crown, and is surrounded by the collar of the Order of the Golden Fleece. These are the arms either of Philippe le Bel, King of Spain, Archduke of Austria, Count of Holland, Flanders, &c. (d. 1516), or of his son Charles V., afterwards Emperor.

2. Quarterly, 1 and 4, Or, a lion ramp. sa. (Flanders); 2 and 3, Or, a lion ramp. gu. (Holland). The arms of the Counts of Holland. The escutcheon is here surrounded in base by the palisade, or hedge, with its gate, which appears on the seals of some of the Counts of Holland (see the seals of William, Duke of Bavaria, Count of Holland, and of his daughter Jacqueline, heiress of Holland, &c., in Vree, *Gén. des Comtes de Flandre*, plate 60). There is an interesting notice of Jacqueline and her four husbands, among whom were the Duke of Gloucester, brother of Henry V., and François de Borsele (whose arms appear on the Epistle side), in Beltz, *Memorials of the Order of the Garter*, pp. 341-342.

3. Quarterly, 1 and 4, Or, a lion ramp. gu., armed az. (Brederode); 2 and 3, Arg., a lion ramp. gu. (*queue fourchée*), crowned or (Valkenberg). The arms are surrounded by the collar of the Golden Fleece, on a field *semé* of flames; on either side of the shield in base is placed a boar's head couped sa., tusked arg. These are the arms of Regnauld, Lord of Brederode, elected a knight of the Golden Fleece at the chapter held at Tournay in 1531 (Chifflet, *Insignia Gentilitia Equitum Ordinis Velleris Aurei*, clxxiii.). The Brederodes claimed the highest place among the nobility of Holland, and had attributed to them in common parlance the epithet of "die Edelste," as the Wassenaers had that of "oudste" (=most ancient), and the Egmonts that of "die ryckste." They descended from the old Counts of Holland (Spener, *Op. Herald.*, p. spec., p. 395). The boars' heads were used to accompany the shield in memory of the Order of St. Anthony *en Barbefosse*, which was in great estimation in Hainault. For the same reason John of Burgundy, Duke of Brabant, another of the husbands of Jacqueline, Countess of Hainault and Holland, assumed two boars as supporters.

4. Gu., ten lozenges conjoined (3, 3, 3, and 1), on the first a lioncel rampant of the field for difference; the shield surrounded by the collar of the Order of the Golden Fleece. The arms of Philippe de Lalain, Count de Hochstraten (or Hoogstraaten), the head of the younger line of the great house of Lalain, elected at Utrecht in 1546 (Chifflet, No. cciii.).

5. Quarterly, 1 and 4, Gu., three crescents arg. (Wassenaer); 2 and 3, Az., a fess or (Leide). Around the shield are four crescents arg., the badges of the family of Wassenaer (see No. 7 on the Epistle, or north, side).

6. Az., three vine shoots fessways, 2 and 1, from

each a leaf pendant or. Behind the shield is a pastoral staff erect in pale, proper, and above the whole an episcopal hat tasselled vert.

7. As No. 3.

8. A lozenge-shaped shield, containing the arms in No. 3, impaling Or, an eagle disp. sa. (probably for the Counts Nieuwenaar; the Dutch family of Honthorst bore the same).

9. Or, a lion ramp. gu., over all a label az. (Brederode). The shield is placed on a ground *semé* of flames, and is ornamented with the collar of the Golden Fleece. These are the arms of Regnauld de Brederode, probably the elder of the two knights of the Golden Fleece who had the same name (*vide supra*, No. 3). This knight was probably the one elected at Ghent in 1445 (Chifflet, *Insig. Gent. Equit. Aur. Vell.*, No. xli.). The label is here given which was used by the Brederodes as a *brisure* to indicate their descent from the old Counts of Holland. About the year 1476 the Brederodes discontinued the use of the label, probably as an indication that they claimed to be the heirs male of the old counts. But when in 1494 the Archduke Philip claimed the homage of the nobles of Holland as count of that country, he insisted that the Brederodes should resume the use of their former *brisure*, which was accordingly done (*v.* Spener, *Op. Her.*, p. spec., p. 396).

10. A lozenge-shaped shield bearing the quartered arms of Brederode and Valkenberg (as in No. 3), impaling, Or, a fess chequy arg. and gu., in chief a lion issuant of the third; the arms of the Counts von der Marck.

11. As No. 3.

12. Arg., three mill-rinds (*zuilen*) gu. The arms of one of the several great Dutch families of Zuylen, whose arms, otherwise called chess-rooks, are allusive to the name.

13. Zuylen, as No. 12, impaling Lalain (see No. 4), but without the lioncel *brisure*.

14. Arg., a cross gu., in each quarter five barrulets wavy az.; over all, on an escutcheon arg., three horseshoes gu. Behind the shield is placed a pastoral staff erect, and the whole is surmounted by a bishop's hat, as in No. 4. As it was only in 1559 that the see of Haarlem was constituted, by the bull "*Supra universas*," I naturally expected that the three ecclesiastical escutcheons would be those of bishops of Utrecht, to which see Haarlem belonged before it was made a bishopric. But I have looked carefully through the list of bishops, afterwards archbishops, of Utrecht, given in the Supplement to Potthast, *Wegweiser durch die Geschichtswerke des Europäischen Mittelalters*, and to none of the prelates of the fifteenth or sixteenth century can I attribute the arms.

15. Brederode, as in No. 3; on the lion's shoulder is a small escutcheon of Zuylen, as in No. 12. The shield is placed on the usual ground *semé* of flames, with the boars' heads in base, as in No. 13.

16. Quarterly, I. and IV. Quarterly, 1 and 4, Barry of six, gu. and arg. (Querfurt); 2 and 3, Arg., six lozenges gu. (3,3), conjoined in fess (Mannsfeld). II. Sa., an eagle disp. arg., crowned and armed or (Arnstein). III. Az., a lion ramp. or; over all a bend *goboné* gu. and arg. (Heldrun gen.). The shield is ensigned with a count's coronet and with the collar of the Golden Fleece. These are the arms of the Counts of Mannsfeld. Two of these were knights of the Golden Fleece—Hoier, elected 1516, and Pierre Ernest, elected in 1546 (Chifflet, Nos. cxxx. and ccv.).

This completes the series on the south, or Gospel, side of the choir. JOHN WOODWARD.

Montrose.

THE TRUE STORY OF THE CENCI FAMILY.

(*Continued from p.* 23.)

THE EXECUTION.

Shortly before the confession of her brothers Beatrice had addressed a petition to Cardinal Aldobrandini, nephew of the Pope, from which an extract was given in the last note. It is dated July 20, and is found in D'Albono. Another passage is worth quoting:—

"Shut up in prison, and unable to see my brothers or relations, I betake myself to your eminence...and beseech you to consider my miserable position, to be delivered from which there is nothing I would not do, whether it were bodily or spiritual punishment or deprivation to be endured.....In my wretched position I submit to whatever sentence the Holy Father may decree on my property and person, pledging myself to dispose of the said property...for the repairs of any building, bridge, or road, or for the glory of our holy religion for the benefit of the holy souls in purgatory.....Terre Savella, 20 July, 1599."

The Pope, as we have seen, had, in his horror at the confession of the prisoners on August 11, ordered punishment to be at once inflicted. But advocates and friends wrung from him a delay of fifteen or twenty-five days for the defence. Several advocates appeared for the Cenci besides Farinacci. Giorgio Diedi ought to go down to posterity as the prisoners' friend, as he was actually imprisoned by order of the Governor of Rome, after having pleaded their cause too boldly, and a memorial exists in which he begs his Holiness not to think more of his foolish talk. He was instantly released. Farinacci's defence was fatal to the whole family, assuming Beatrice's guilt as *originatrix delicti*, yet not proving the provocation on which he rested her claim to mercy, the charge being *articulatum sed non probatum*.

One more despairing appeal was made to the Cardinal by Beatrice on August 20. It is found in D'Albonó, and also in a Venetian MS., where find no less than four memorials in favour of Lucrezia:—

"Memorial of Signora Beatrice...to his Eminence, &c. "In this last extremity I have no other resource than your Eminence's pity, and I beseech you by the bowels of Jesus Christ to hear the dreadful case of myself and my stepmother from our advocate Farinacci, and to procure an audience for him of his Holiness. Then when his Holiness and your Eminence have been good enough to hear the real truth, I am ready to suffer any punishment, and however heavy it will not be hard to bear, considering that it is the holy and just decision of his Blessedness and your Reverence."

The prisoners were evidently expecting death about the 25th of August, as on that day Giacomo made his confession, in which he exonerated Bernardo, and on the 27th he and Beatrice made their wills. The will of Beatrice is still preserved by the notary Gentili at Rome. She directs her body to be laid in S. Pietro in Montorio, and leaves 3,000 sc. to build a wall to protect the approach to the church; other moneys to twenty-four churches and chapels for masses; to her former mistress in the convent, and to Lavinia, a pupil there, 300 sc. each; 200 sc. to Madonna Bastiana, who had waited on her in prison; with other moneys for the dowry of thirty poor girls. She makes the Company of the Sacred Stigmata of St. Francis her residuary legatees, with the obligation to dower fifteen girls every year, who were to walk in procession on their festival. But there is a special bequest:—

"I leave to Madonna Chaterina,...who lives with Signora Margherita Sarocchi, 300 sc., which money is to be put out at interest, and the interest applied, according to the instructions I have given her, in certain relief...if, however, the person who is to be relieved according to my instructions should be alive," &c.

Of this person we shall find fresh mention in the secret codicil later. The same day Giacomo made his will, appointing as executors the Cardinals Sforza (said to be his godfather), Caetani, and S. Giorgio. On September 8, Beatrice, who had made an unimportant codicil on August 30, executed another, which has only just come to light through the indefatigable researches of Cav. Bertolotti. He relates that, thirty-five years after her death, the then Procurator Fiscal of Rome went to the notary Colonna, declaring that he had been apprised of the existence of a codicil made by Beatrice Cenci, consisting of a sealed letter, which was as yet unopened. Search was made, and the codicil found; and, after due proof had been given of Beatrice's death, it was opened, and is still to be seen, I imagine. This codicil had been prepared by her confessor, and was deposited with another notary, not the person who had made her will. Bertolotti gives its contents in full. On the back is written:—

"Before witnesses, Donna B. Cenci...affirming she desired to add a codicil...consigned to me this sealed paper...which she declared to contain her codicils, desiring them to be kept secret as long as she lived, but to be opened after her death." (Names of witnesses follow.)

In this codicil she takes off 1,000 sc. from the money left for dowries, and leaves this sum between the two women before mentioned, with the proviso that they are to maintain a poor boy, a ward of theirs, as she had explained to them by word of mouth; and she also makes provision for this *fanciullo* attaining the age of twenty, when he was to come into possession of the whole sum. The codicil closes with a strict injunction that her wishes shall be carried out without delay, and provides that any future disposition she may make of her property shall not vitiate this bequest. Taking all things into consideration, we cannot be far wrong in believing that she intended, by a late act of reparation, to provide more fittingly for a child. No other trace has been found of the life or death of this child, but in the fact of its existence we may see a motive for Count Cenci's cruelties which hitherto has not been suspected, and which was quite unknown to her contemporaries. Those who know Italian history of that epoch will remember how jealously even the most reckless and vicious men guarded and avenged the honour of their wives and daughters.

The will of Beatrice was, however, never carried into execution. From the archives of the Company of the Stigmata, quoted by Venosta, we learn that repeated applications were made through Cardinal Montalto to the Pope for the payment of their legacy. But after May 18, 1600, no further notice appears.

In the codicil Beatrice provides for a future disposition of her property; and on Sept. 5 Giacomo had appointed agents to manage his interests in the Abruzzi. Perhaps a gleam of hope had been given them, as the Pope seemed at first inclined to mercy, and is said to have spent a whole night reading the depositions, not without tears. But about the 9th the Santa Croce matricide occurred at Subiaco, making, with the Massimi fratricide, the third tragedy in the great Roman families within one brief year. This decided the Pope for summary justice. The sentence of death was passed on the 10th, though apparently not communicated to the prisoners till the evening. Death by the headsman's axe was awarded to Beatrice and Lucrezia; to Giacomo branding and quartering, after which his limbs were to be exposed *nei rostri*. Farinacci in the early morning wrung from the Pope the exemption of Bernardo from the capital punishment, on condition of his being present at the death-throes of his relations. Death was commuted for the galleys in these terms: "Afterwards he shall be sent to the galleys for ever, so that life may be a torment and death a release." Entire confiscation of their property was decreed. The Florentine ambassador, however, writing the same day, doubted whether the sentence would be carried out, as all sorts of rumours were afloat of dissatisfaction in the city,

and the whole of Rome breathed anger and exasperation.

Bernardo made his will this day, one of his witnesses being Stefano fre Guido Visconti, *pittore Romano*: can this be the foundation of the story of Beatrice's portrait? Bertolotti gives the items of the supper of Lucrezia on that night, from the accounts found in the archives. The same night, about 11 P.M., the Confraternity of the Florentine Misericordia met at Corte Savella, and in the chapel the condemned women were handed over to them to prepare for death. The night seems to have been spent in the chapel of both prisons in prayers and consolation of the unhappy prisoners. The archives of the Company tell us that next morning, at 9 A.M., the Brothers accompanied the condemned to execution. The sad procession of Giacomo and Bernardo, which had started from the prison of Tor di Nona—now the Apollo Theatre—reached Corte Savella in the Via Giulia at that hour. For the following details I am inclined to trust the MSS., which generally agree, as probably the original account came from an eyewitness.

The brothers were on the fatal cart, on which stood also the executioner with brazier and pincers, and Giacomo, stripped to the waist, was branded in public from time to time. Bernardo, from his girlish look and curling hair, was at first mistaken for Beatrice by the crowds who looked down from windows and housetops in the narrow streets. At Corte Savella the women joined the procession on foot. Both wore loose gowns with wide sleeves, as nuns then wore them, showing the white undersleeve tight to the wrist, which one still sees in the Campagna. Beatrice was in blue or violet, Lucrezia in black, with long veils of the same colour. Over the shoulders of Beatrice was thrown a scarf of cloth of silver, and her shoes were white velvet with crimson *fiocchi*. Their arms bound to the body with crimson cord, left their hands free to carry a crucifix: Lucrezia weeping; Beatrice firm and self-possessed, her fair hair clustering in curls over eyes too proud to shed a tear. Before them is said to have been carried the banner of the Confraternity, a Pietà painted by Michael Angelo. By the church of San Giovanni, and in front of San Celso ai Banchi, where sympathizing hands rained down flowers and vine-leaves on Beatrice, they passed into the Piazza S. Angelo.

Here a little chapel with compartments had been built, close to the *palco eminente* on which stood the block. The women and Giacomo were conducted to the separate compartments till all was ready, and Bernardo had taken his place on the scaffold. Lucrezia was the first called out to suffer. We may be spared the horrid details of the execution. Beatrice followed, and without assistance jumped on the plank where the victim must sit astride, with head bent, to receive the fatal blow. Then, we are told, the air resounded with groans and lamentations; and when with a loud voice, under the knife, she cried, "Jesu, Mary," many fainted at the sight. Her last words were, "O let thine ears consider well the voice of my complaint," from the *De Profundis*. Giacomo mounted in his turn, and, with a loud voice, declared to the people the innocence of his brother. He was then stunned and quartered, while the wretched Bernardo, who had fainted at each last farewell, was carried back to prison more dead than alive.

The corpses lay exposed at the foot of the well-known statue of St. Paul, with torches burning round them, Beatrice wreathed with roses and a smile on her face. Near them hung the quartered limbs of Giacomo, round them, perhaps,* the dead and dying, crushed or trampled or struck down by sunstroke. Later they were transferred to the chapel of the Confraternity, and after the Ave Maria were carried to their several graves. The body of Beatrice, surrounded by tapers, and with a great following, was borne to S. Pietro in Montorio. As the procession passed (according to one MS.) lights were brought to every window and flowers showered down on the bier. She was laid to rest in front of the high altar, but her grave cannot now be traced. The stone perhaps is to be found on the left of the sacristy door, built into the wall—its inscription erased—and now bearing the name of Paolo Toquino. According to one account, the Republicans, in 1798, rifled many graves for the sake of the lead coffins, and the vaults of this church shared the same fate. The body of Beatrice is then said to have been found, with the head lying near it in a silver basin, when the corpses were cast about the church in hopeless confusion. We look in vain, then, for her grave, but her name survives in imperishable though tarnished fame. K. H. B.

(To be concluded in the fourth part.)

FOLK-LORE.

FOLK-LORE OF SMYRNA.—Asiatic Greeks say if a person is passing a place where building is going on, and a stone or plank is built on his shadow, he will die within the year. In revenge, the ghost of a person who was so killed at Boojah hides in a well in the garden, and comes out every night. HYDE CLARKE.

TO GET RID OF WHOOPING COUGH.—An old fisherman, formerly well known at the Forge, Keswick, once caught a fish, which he put into the mouth of a child suffering from whooping cough. He then replaced the fish in the Greta. He affirmed that the fish, after being placed in the mouth of the child and returned to the river, gave the complaint to the rest of its kind, as was evi-

* See Muratori, *Chron.*, 1599.

dent from the fact that they came to the top to cough. Apart from old Edmondson's fable, it is clear that the superstition did exist in Cumberland. J. F. C.

Keswick.

Charms in Japan.—The prevalence lately of cholera in Japan has caused some of the inhabitants to have recourse to the use of charms. The following extracts are from the *Japan Daily Herald* of Nov. 26, 1877 :—

"The shopkeepers of the Sinsaibashi have suffered considerably by the unhealthy state of Osaka, and the number of houses and shops to let is unusually great throughout the city. Over the door of nearly every house various charms are suspended. Now it is a bunch of onions or a leaf of a *kiri*, but more often it is some printed figure. Sometimes the latter resembles the horoscope of a Western astrologer, but most frequently it is a nondescript figure, which I can compare to nothing on land or sea better than to a featherless chick standing on tiptoe. Occasionally this is varied by multiplying the legs of the creature. Another new charm often to be seen is a rag monkey—the latter as being emblematic of wisdom.

"From the *Osaka Nippo* :—

"'In order to escape cholera, the dogs in the Matsushima and neighbourhood, the cats and birds in Horiye, the monkeys and bears in Nambajinchi, the rabbits in the Temma temple, and the deer in the Sakuranomiya temple are wearing charms. One day a man who is fond of tortoises got anxious about those in the Tennoji temple, and was just about to pour a quantity of carbolic acid into the pond, when the priests interfered and reprimanded him.'"

W. H. Patterson.

Belfast.

Horseshoes under Ash Trees.—In grubbing up old stumps of ash trees, from which many successive trees have sprung, in the parish of Scotton, there was found, in many instances, an iron horseshoe. The one shown to me measured 4¼ in. by 4¼ in. The workmen seemed to be familiar with this fact, and gave the following account :—The shoe is so placed to "charm" the tree, so that a twig of it might be used in curing cattle over which a shrewmouse had run, or which had been "overlooked." If they were stroked by one of these twigs, the disease would be charmed away.

E. Leaton Blenkinsopp.

[See 5th S. vii. 368.]

Eels a Cure for Deafness.—The other day I was at the sluices which drain Lochleven, where there were a woman and a boy. They were beside a big perforated wooden box, in which were many large eels wriggling in an inch of water. The woman was putting one of the eels, two feet or so long, into a bag ; and, in answer to my question, she said it was for a lady in England who was deaf. The doctor had ordered it to cure her deafness. On further inquiry, I learned that it was common to send eels away by her for such a purpose. On asking her if she believed that eels cured deafness, she answered, "Od, I dinna ken, sir, but thae English doctors shud ken" ; and then she added, "this yin's for a lady near Lunon" ; whereupon I thought of writing to you to inquire whether eels are anywhere in England supposed to cure deafness,—whether any doctors anywhere think so,—and whether there is in any one's eyes a special virtue of healing in the eels that are in Lochleven. W. Hodgson.

Cupar, Fife.

Meeting Eyebrows.—In "N. & Q.," 5th S. vi. 286, I noted that while the Danes still profess to know a man who is a werewolf by his eyebrows meeting, the current saying in the south of England is, "It is good to have meeting eyebrows ; you will never have trouble." In China, according to Dr. Dennys, the people say that "people whose eyebrows meet can never expect to attain to the dignity of a minister of state" ; that "ladies with too much down or hair are born to be poor all their lives" ; but that "bearded men will never become beggars."

William George Black.

Glasgow.

The Corpse Candle.—The belief in the appearance of the corpse candle in Wales has not yet died out. Having occasion to visit this part of Wales, which, by the way, is in many particulars one of the most interesting spots in Caermarthenshire, I found a valuable "subject" for folk-lore study—one who cannot speak half-a-dozen words of English. My informant is an aged widow lady. I asked her to-day if she had ever seen the corpse candle, and she positively assured me that she saw it on the night her husband died, and, further, that at the railway station at this place there is to be seen sometimes, late at night, after every one has left, a candle burning in the office, which is a portent of some evil. With all the persuasive powers at my command, I entirely failed in disabusing her mind of this superstitious belief. It is curious to note that the old corpse candle should find an abiding place in a railway station. J. Jeremiah.

Trehelig, Llangadock, Caermarthenshire.

Venetian Folk-Lore (5th S. viii. 325.)—In studying the folk-lore of other countries it is curious how we stumble across superstitions which are common to lands other than our own, but which a great majority of people, from a want of wider knowledge, have learned to look upon as peculiarly insular. I fancy if one of the contributors to "N. & Q." were induced to write a book upon comparative folk-lore, he would find many readers, and open up a most interesting field of research. The specimens of Venetian folk-lore furnished by K. H. B., which, from want of any other idea, I will number 3, 6, 9, 21, 27, 32, are

quite common beliefs in many parts of the country. I often heard them quoted in Anglesey, and I know they are as often quoted in many parts of England. Is not the following belief, the account of which was inserted in an evening paper of Oct. 26, 1877, and which appears worthy of preservation in the pages of "N. & Q.," something akin to the specimen which I will call No. 29?—

"Dr. Hardwicke held an inquest this morning at Holloway on the body of William Winckles, a saddler, aged seventy-four, of 4, Mitford Road. On Sunday a strange cat entered his room, which caused the old gentleman to become very much excited, and he declared that something portent would happen before night. The cat was driven out, and the people present laughed at the circumstance, but he appeared very grave. When his son (a watchman) went to his work in the evening, deceased asked if he should take him his supper. The son replied 'Yes.' Shortly before nine, Mr. Billing, of 27, Windsor Road, was passing along that thoroughfare, when he heard a fall, and, upon looking round, saw deceased on the pavement insensible. Before aid could be procured he was dead. His son not getting his supper went home at eleven o'clock for it, and, hearing that his father was dead, exclaimed, 'That strange cat came to warn him of his death!' The medical evidence showed that the actual cause of the death was apoplexy, while suffering from softening of the brain. The jury returned a verdict accordingly."

R. P. Hampton Roberts.

Servian Folk-Lore.—The following notice of what is, in all likelihood, an old custom turns up in the war news of the *Scotsman*, Jan. 4, 1878, in a letter from Bucharest, anent the warm reception of Prince Charles there on Dec. 27. After telling of the triumphal arches, the hearty greetings of the onlookers, and so forth, the writer goes on to say:—

"The Mayor of Bucharest presented the Prince with the *customary bread and salt*, and the Prince on receiving it said, 'The army by its bravery and devotion has reached the height of the mission confided to it by the country. God has been with us. Let us, then, go and thank the Almighty for the success that he has granted us.'"

J.

Queen Emma and the Ordeal of Fire.—Warton (ii. 97 of the new edition) has a valuable citation to the effect that, upon the occasion of the Bishop of Winchester visiting the priory of St. Swithin in 1338, a minstrel sang ballads in the hall of the priory about Colbrond, and about Queen Emma's deliverance through the ordeal of fire. I know of no earlier authority for the story of Queen Emma than Higden's *Polychronicon*, three hundred years later than the event (bk. vi. Gale, i. 277). It is well known that a similar story is told, full two hundred years earlier, by William of Malmsbury of Gunhild, Emma's daughter, wife of the emperor Henry III., and by other "historians" of St. Cunigund, wife of the emperor Henry II.; also in Percy's ballad of *Aldingen* of Elina, wife of Henry (II., of course), and in Scandinavian ballads of Gunhild again. All the particulars of the ordeal are given by authors *later* than Higden, say Rudborne, *Anglia Sacra* (i. 234). There was a great collection of clergy and of the people, and the church resounded with prayers in Emma's behalf: "Sancte Swythune, tu illam adjuva! Deus vim patitur," &c. It seems to me not impossible that it is a ballad about Queen Emma which is intended in the prologue to *Piers Plowman*:—

".....dykers and delveres, that doth here dedes ille,
And dryven forth the longe day with *Dieu vous save, Dame Emme.*"

It is just this kind of fellow that in Passus V. (*Accidia*) does not know his Paternoster, but *does* know "rymes of Robyn Hood and Randolf Erle of Chester."

F. J. Child.

Harvard College, Cambridge, Mass.

The Earliest Church Decoration.—*In the Grantham Journal*, Jan. 5, 1878, is an account of the service, on the previous Sunday evening, in the Navvies' Chapel, the schoolroom at Grimstone Tunnel, when

"the chaplain, the Rev. J. P. Davies, M.A., took for his text Genesis x. 2, 'And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.' Doubtless, also, Noah took the leaf and stuck it up amidst the general rejoicings of his family. It was, so far as he (the preacher) could discover, the earliest instance on record of Church decoration; for the Ark was the Church of that day. So regarded, he thought it might teach them a few useful lessons. Mr. Ruskin, in his book called *The Stones of Venice*, had given a lively account of this olive leaf. Its dark green tint, so rich against the Syrian sky, its under surface of white grey, 'as if the ashes of the Gethsemane agony had been cast upon it for ever,' each sparkling with the waters of the flood, certainly did not present a picture of barbarous boughs and bushes in Church. But it was chiefly as a sign or pledge that this leaf brought joy to the inmates of the Ark. It told them of hill tops uncovered, of safety and plenty. And in like manner the stars and texts, the crowns and trefoils, that adorned their walls should do more than lend a simply festive appearance to their Church; they should carry their thoughts to the magi, the shepherds, the manger, and fix them on the blessed dogma of the Incarnation."

The preacher's "doubtless" is highly suggestive, and its use would sanction every kind of addition to the Scriptural narrative. His remark upon "barbarous boughs and bushes" is also worthy of notice. I wonder what the navvies thought of the sermon and of Noah's church decoration.

Not a Navvy.

Information for the People.—You mention (5th S. viii. 486) that a few years ago, in a popular illustrated almanac, Christmas Day was represented as falling on October 25. I have culled the following remarkable list of dates from an almanac for 1878 appended to an advertisement lately sent to my house by a tradesman in this suburban

town:—Becket, d. 1863; Wesley, d. 1721; George VI., d. 1830 (query, when did George V. die?); Louis XI., d. 1843; Wellington, d. 1862; James II., d. 1801; Battle of Worcester, 1642; Milton, d. 1694.

Sidney Smith invented a purgatory for his friend Macaulay, which was to consist in the latter's having wrong dates and facts of the period of Queen Anne shouted in his ears, without his possessing the power of correcting them. Had this almanac been sent to the great historian he would not have survived it.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

A PASSAGE IN "LYCIDAS."—Mr. Jerram, in his edition of this poem, explains line 46—

"Or taint-worm to the weanling herds that graze"—

by a reference to a kind of spider known as a "taint." May I be permitted to suggest that the "taint worm" is nothing more than the worm which is supposed to be the cause of the "rot" in sheep? I say supposed, because I believe it is not quite clear whether the worm which infests sheep suffering from that disease is the cause or the effect of the "rot." In support of my theory I may quote from W. Ellis's *Compleat System of Experienced Improvement* (London, 1749). At p. 154 of that work I find: "Or take it in this way—if a sheep, for example, is in good order of body and receives a taint or rot, about midsummer," &c. As Mr. Jerram is a correspondent of "N. & Q." perhaps he will say whether he accepts my suggestion. B. R.

PETER AND PAUL WENTWORTH.—Are there in existence portraits of Peter Wentworth, M.P., one of the chief men of the Puritans in the reign of Queen Elizabeth, and of his brother Paul?

P. P. W.

THE RT. REV. HENRY DOWNES, successively Bishop of Killala, Elphin, Meath, and Derry, died Jan. 14, 1734-5, and was buried in St. Mary's Church, Dublin. I am anxious to learn whether any portrait of him exists in private hands. There is none at the palaces of his successors in any of his sees, nor at Trinity College, Dublin. One is much desired for the purpose of engraving, if the original or a photograph can be obtained. Address Colonel Chester, 124, Blue Anchor Road, Bermondsey, S.E. J. L. C.

AN OLD WORK ON GEOMETRY.—Can any one do me the kindness to give me information about the following book? It is a small volume (6 in. by 4 in.), of which the title-page is lost, containing four pages of an Address "To the Reader" "Of Geometry in General"; thirty-eight pages of "The Principles of Geometry"; 140 pages of "Geometrical Practice upon Paper"; and six pages of "The Table." Its most notable feature consists of eighty full-page etchings, much in the style of Callot, the upper part of the engraving being a diagram illustrative of the proposition on the opposite page, and the lower part a landscape or figures, some of the latter being very spirited. The type points to the end of the sixteenth or the beginning of the seventeenth century, and I suspect the author to be Thomas Masterson. B. H. J.

SAMUEL SWAYNE.—Wanted information of—1. Samuel Swayne, said to have been chaplain to the celebrated Earl of Strafford, and tutor to his children. After the earl's execution he is reported to have taken his son Lord Wentworth abroad, and to have returned and held the living of the two Worthies near Winchester. 2. Samuel Swayne, Univ. of Oxford B.A. 1679, M.A. 1687. The first is said to have been the brother, the second the son, of Rev. Geo. Swayne, who came into Somersetshire with Gilbert Ironside, when he was made Bishop of Bristol, 1666. He held the living of Sutton Crowthorne, co. Somerset (patron Edmond Burton). Whom did he marry? OTTO.

FRANCIS COATES, THE PAINTER.—In Nichols's *History of Leicestershire*, vol. iv. p. 399, it is stated that "Francis Coates, Esq., the celebrated painter, is maternally descended from the Lynns" of Southwick, near Oundle, in Northamptonshire. Can any of your readers help me to trace this descent? A very full pedigree of the family of Lynn will be found in Dr. Marshall's *Genealogist*, vol. i., but no such name as Coates occurs in it. Who Francis Coates was, where he lived, and what he painted, are questions I should also be glad to have answered. EVERARD GREEN.

Reform Club.

HOLLY TREES IN HEDGES.—Any one who observes the fences by the side of our railway lines may see, as a rule, in the clipped continuous thorn hedges, at intervals varying in length from 100 to 200 feet, young holly trees, planted at the same time with the hedge, and therefore in all cases within the last fifty years. Stephens, in his *Book of the Farm*, gives an elaborate account of the trench-planted hedge introduced by the railway engineer in place of the ditch-and-bank system, but he says nothing of this very noticeable feature. I have met with it in other hedges, whose date, though probably earlier than railway times, can seldom be so well ascertained. Is this custom a survival of the superstition mentioned by Pliny, "Aquifolia arbor, in domo aut villâ sata, veneficia

arcet" (*Hist. Nat.*, xxiv. 72), on which Aubrey remarks, "They use to be planted near houses and in churchyards, &c., *e.g.* Westminster Abbey cloister," or has it some better *raison d'être?*

VINCENT S. LEAN.

Windham Club.

IRISH CERAMICS.—The following extract from the *Belfast Newsletter*, Jan. 11, 1757, may be of interest:—

"Dublin, Jan. 15.—Monday last died, universally lamented by all true lovers of their country, Captain Henry Delemain, formerly in the Duke of Saxe-Gotha's service, master of the Irish delft ware manufactory, who, by the expense of a large fortune and unwearied application, brought that ware to such perfection as totally to prevent the enemies of our country, the French, from drawing large sums yearly from this country for Burgundy and Roan ware. Mary Delemain his widow carries on said manufactory, and hopes for the continuance of the friendship of the nobility, gentry, and whole kingdom."

Can Delemain's ware now be recognized?

W. H. PATTERSON.

Belfast.

"MIRACLES FOR FOOLS."—The Rev. Robert Taylor, in his *Diegesis*, p. 15, says that *θαυματα μωροις* was "a common adage among the Greeks." Can any one furnish evidence of the truth of this statement? J. B. S.

Cornbrook.

"HOPING AGAINST HOPE."—Can any one give the origin or earliest literary use of this nonsensical expression for "hoping against expectation"? It ought to have a pretty long prescription to justify its continued use, and I have met with it, I think, in a book published in the seventeenth century, but cannot now give the reference. Hope sometimes connotes expectation, but I know of no other instance of it as a simple synonym for that word. C. C. M.

PASCAL.—Under chap. xxv. of the *Pensées de Pascal*—those published since 1843—the following is placed as No. xcviii.:—"Mon ami, vous êtes né de ce côté de la montagne, il est donc juste que votre aîné ait tout." May I ask some one to explain the allusion in the first part, presuming that the latter refers to the law of primogeniture?

F. DE H. L.

Madras.

JONATHAN BOUCHER wrote a *Glossary of Archaic Words* as supplement to Johnson and Webster, published 1832. Have these words been incorporated in Bell & Daldy's *Webster*, edited by Goodrich and Noah Porter, which has been issued without any date? or have very many of the old words been omitted? Is Boucher's book worth anything as an independent work?

C. A. WARD.

Mayfair.

HAGWAYS.—Narrow paths are made through the thick undergrowth in large woods to enable the keepers and beaters to drive the game. A Rutland gamekeeper calls such paths as these "hagways." What is the derivation of the word? and is it in use elsewhere? CUTHBERT BEDE.

QUAKERS AND TITLES.—Have Quakers ever used or acknowledged amongst themselves titles of any kind, whether by virtue of office or inheritance, by descent or marriage? J. BEALE.

OFFICE OF THE STRACHY.—What is the meaning of the word "strachy"? Ω

CHEVALIER ROSLIN.—Can any one tell me anything of him? See 5th S. viii. 448. MAG.

THE DEATH OF "A SURVEYOR OF HER MAJESTY'S CUSTOMS IN ALL HER PLANTATIONS AND COLONIES OF AMERICA."—What gazette or news-letter of 1702 or 1703 would be likely to mention such an event as the above? E. R.

MODERN GREEK BIBLE.—Where can one get a real, that is, a perfect and complete Bible in Modern Greek? It is to be had neither at the Society for Promoting Christian Knowledge, nor at Messrs. Bagster's, nor at the British and Foreign Bible Society. W. J. BLACK.

A "TUCKING" MILL.—What is a "tucking" mill? What was the operation of "tucking," and what was its purport? S. W.

"TRA SA."—Can any one suggest the extension and meaning of the abbreviated words "tra sa" in the following extracts from the Court Roll of the Manor of Bibury, co. Glouc.?—

"Et quod idem Willelmus fecit insultum et *tra sa* super Thomam Wykes, ideo in misericordia."

"Et quod Ricardus serviens Thome Benet fecit insultum et *tra sa* super Thomam Cole, ideo ipse in misericordia."

"Et quod Felicia Muleward leuauit hutesium super Aliciam Foreward, ideo in misericordia, et quod dicta Felicia *tra sa* iniuste de dicta Alicia, ideo in misericordia."

G. F. W.

WHO WAS THE LAST SURVIVING MEMBER OF THE IRISH HOUSE OF COMMONS?—Sir Thomas Staples took the chair as the last survivor at a lecture on the "Irish Parliament" by Mr. Whiteside, in 1862. He is referred to as the last member in "N. & Q.," 3rd S. vii. 474. He was born in 1775. I cannot find his name in the lists of members of Parliament in the Dublin directories from 1791 to 1801. A John Staples sat during all that period (Limavady, 1791 to 1796; Antrim county, 1797 to 1801, in the Imperial Parliament). Nor is any Thomas Staples mentioned by Barrington in his Red and Black lists. In a note in "N. & Q." it is said he sat for Colerain

and subsequently for Knocktopher. The representatives of both those boroughs are accounted for in Barrington and the *Cornwallis Correspondence*, as having voted for the Union. A. W.

Dublin.

Crying Babies.—I happened to be in the hamlet of Clayhanger recently. It is a remote little place on the Devon and Somerset border line. The churchyard is open, and the wind was blowing bleakly. Some small girls were loitering, on their way home from school, amongst the graves, and one of them had an infant in her arms. Presently the baby cried—yea, roared. "Why don't 'ee turn its face to the wind, Sally?" asked an elder girl of the juvenile nurse. Sally, however, evidently did not pay due attention, for presently the shrill command, rather than advice, was repeated: "Do 'ee hear! why *don't* 'ee turn his face to the wind?" This time the exhortation was taken, the child duly turned round, and in less than a minute its piping ceased. Did the breeze half choke it, and thus bring quietness, or did it temporarily give comfort, and soothe the little one? The custom may be general, but to me, a family man and a travelled one, it is novel.

Harry Hems.

Exeter.

"Guy's Porridge Pot; with the Dun Cow Roasted Whole: an Epic Poem in Twenty-five Books. Part I. Carefully Corrected and Enlarged by many new Passages and Additional Notes. (Motto.) Second Edition. London: Printed for the Author, and Sold by the Booksellers. 1809." 12mo. pp. xxix-101, and corrigenda (one page). Imprint of Slatter & Munday, Oxford. A squib on Dr. Parr and other Warwick notables.

This has been often ascribed to Walter Savage Landor, but is disclaimed as his work in Mr. Forster's *Walter Savage Landor: a Biography*, 1869 (see vol. i. p. 320). Who wrote *Guy's Porridge Pot?*

Zero.

Authors of Quotations Wanted.—

"I had rather be the victim of a too willing credulity than the slave of an unjust suspicion."—Burke, I think, but I cannot find where.

"I give him joy who stammers at a lie."

"Though women are angels, yet wedlock 's the devil."

"Is selfishness for a time a sin,
Stretched to eternity celestial prudence?"

V. S. L.

Replies.

CHRONOGRAMS.

(1st S. ix. 60, 61, Jan. 21, 1854.)

Just three and twenty years ago (how rapidly the years have passed!) I sent to "N. & Q." a dozen chronograms which I had gathered on the banks of the Rhine. I don't know that such ingenious puzzles interest me now as much as they did then; but yet I cannot resist the temptation, which a casual glance at my former paper (printed at the pages indicated above, when "N. & Q." was still young) has given me, of sending you a few more chronograms to add to your abundant store. If any of your readers should not be familiar with this "strange device," it will suffice to say that in the following sentences the letters used as Roman numerals (M, D, C, L, X, V, I), and these only, when gathered out and arranged in order, will be found to indicate a date desired to be expressed by the composer of the sentence.

1. From the *Disputatio Theologica de Luce Primigenia* of Dr. Johannes Meisnerus (4to., Wittenburgæ, 1680):—

Deo primIgenIæ LVCIs patrI & satorIs honor [1680].

2. From a Latin poem addressed by the Carmelite convent at Louvain to Godefridus Hermans (Abbas Tongerloensis), 4to., Louvain:—

sIC enIXe VoVet antIstItI DoMVs pLaCetana [1780].

3. From a congratulatory poem addressed to Antonio Van Gils, of the College of Louvain (4to., Louvain):—

Ita ACCInIt CongregatIo MaIoratana sVo In saCra theoLogIa LoVanII LICentIato antonIo Van gILs tILbVrgensI [1785].

4. From a congratulatory address to Lucas de Vandenesse (Abbas Averbodiensis) on the fiftieth anniversary of his entering on the religious life (4to., Louvain):—

eX Vero CorDe LVCæ VoVet aMbrosIVs [1786].

5. From a poem addressed to Martin Lamal (4to., Antwerp):—

WY WensChen D'heer MartIno VoLLe IVbIL-Iaeren [1785].

6. From a similar poem addressed to Franciscus Dominicus Hermans (4to., Antwerp):—

geLVkX-WensChInge aen DoMInICVs [1783].

7. From a poem addressed to Godefrid Hermans (Abbas Tongerloensis) on his installation (4to., Antwerp):—

sIC VoVet, Ita appLaVDIt abbatI goDefrIDo ConVentVs [1780].

8. From the *Carmen Panegyricum* addressed to Gisbertus Halloint (Averbodiensis Abbas) on his jubilee year:—

optIMo patrI et præLato sVo IVbILantI offICIaLes aVerboDIenses [1773].

9–14. From the same volume. The date, 1773, is expressed in each line of the following chronodisticha:—

DIffLVe ConDIgno Læta aVerboDIa pLaVsV:
IVbILa enIM CeLebrat spLenDor honoreqVe tVVs.
Vota et MVLta patrI Defer: sI ConVenIt VLLo,
taM festo eXoLVas ConVenIt ILLa DIe.
haLLonIDes VIVat CVMæos præsVL In annos,
aDDat aDnVC pLenIs IVbILa pLena, Vove.

15. But by far the most remarkable instances

of the chronogram with which my book-shelves supply me are found in the volume entitled,

ConCeptVs Chronographicvs De ConCepta saCra DeIpara [1712],

by Joseph Zoller, of the Order of St. Benedict (fol., Augustæ, 1712). This very curious work contains no less than seven hundred (numbered) chronograms, besides that which I have copied from the title-page, nine others on the engraved frontispiece, and a few more scattered throughout the volume. All these chronograms give the same date, 1712. I will copy a few of these as specimens of the singular, if misplaced, ingenuity of the author; but, before doing so, it may be as well to transcribe a little more of the title-page, as it will show the occasion on which the work was composed, and will give some information as to the general plan of the book :—

"ConCeptVs...DeIpara: septingentis sacræ Scripturæ, SS. Patrum, ac rationum, necnon historiarum, symbolorum, antiquitatum et anagrammatum suffragiis roboratus, ac totidem præfixis chronographicis annum currentem prodentibus copiose instructus; occasione sæculi hoc eodem anno septima vice absoluti et celebrati a Patribus Benedictinis Liberi ac Imperialis Monasterii ad SS. Udalricum & Afram Augustæ Vindelicorum, combinatus per P. Josephum Zoller," &c.

16. pVra DeIpara, ob aqVas Congregatas MarIa appeLLata.
17. S. aLbertVs MagnVs, DeIparæ sIne Labe proteCtor.
18. VeLLe Dei, est IpsVM faCere.
19. CeLebrItas festIVa sIne Labe ConCeptæ, a sanCto nICoLao, eLsIno abbatI ManIfestata.
20. DeIparæ sIne Labe, prInCIpIVM soLenne In gratIa.
21. LIber proprIa IVLII CæsarIs ManV ConsCrIptVs, eIVs porreCto eX aqVIs traChIo, ab InterItV saLVatVs.
22. aVe pVra a Labe, aMantI DILeCta.
23. DeI Mater pVre ConCepta, terra VIrgo.
24. aLCVInVs, MarIæ a Labe Defensor.
25. festIVItas ConCeptIonIs, ab anseLMo InChoata, In eCCLesIa reCepta.

But enough, and more than enough; five and twenty chronograms are as much as any one number of "N. & Q." can safely carry. Ample must have been the leisure of the man who could compile, even with the assistance of his brethren, seven hundred of them, to say nothing of the equally ingenious anagrams with which the volume abounds. I will end my paper with a few specimens of these. Zoller takes as his theme the angelic salutation, "Ave Maria, gratia plena, Dominus tecum," upon which he founds no less than a hundred anagrams. I transcribe a few of them :—

1. Ave pura Regina, summo amanti dilecta.
2. Virgo serena, pia, munda, et immaculata.
3. Eva secunda, Agni immolati pura Mater.
4. Magnes cordium, vita animæ, tela pura.
5. Alto Regi amica, tu janua semper munda.
6. Regia nata, evadens luctum amari pomi.
7. Intacta a vae mali, Virgo semper munda.
8. Alma Dei Virgo, ante casum præmunita.

Characteristically enough, the learned author concludes his book with these words :—

"Verumtamen in omnibus
Me sVbIICIo seDI pontIfICIaM
ut in omnibus glorificetur Deus. *Reg. S. Ben.* c. 57."

W. Sparrow Simpson.

The Motto of the Order of the Golden Fleece (5th S. viii. 328, 375, 477.)—The reply of Gen. Rigaud, at pp. 477, 478, is not unlikely to mislead. At the first reference a distinct inquiry was made :—"Is there any, and what, motto attached to this order?" To this query I gave, at p. 375, a distinct, and I believe an entirely correct, reply; and I was at the pains to point out at some length that the words "Pretium non vile laborum" were the true and constant *motto* of the order, other sentences being merely those attached to the personal devices of the several sovereigns of the order. Gen. Rigaud does not appear to distinctly dispute the correctness of my reply, but at pp. 477, 478, he tells us (what is known to everybody) the name of the founder and the date of the foundation, and winds up by describing the collar, and implying that the words "Ante ferit quam micet" are the motto of the order; for, if this be not the inference, the latter part of the reply is as irrelevant as the former.

Now these words, "Ante ferit," &c., are certainly not now, and never have been, the motto of the order. They were the words attached to the flint and steel which were the personal device of Philippe le Bon, and were used by him previous to the institution of the Order of the Golden Fleece (see Palliser's *Historic Devices*, &c., p. 56). It is quite true that the flint and steel were afterwards used in the collar, but the motto of the device did not become the motto of the order. Clark and Carlisle, who, in an identical paragraph of their works on *Orders of Knighthood*, declare the words "Ante ferit quam flamma micet" to have been the motto of the ancient sovereigns of Burgundy, are as mistaken as when, in the same paragraph, they assert that the flint stones formed the charge of "the ancient arms of the sovereigns of Burgundy of the first race." Clark, from whom Carlisle copies, was misled by a passage misquoted from Paradine's *Devises Héroiques* in Favyn's *Théâtre d'Honneur et de Chevalerie*, p. 945 (vol. ii. p. 14 of the English edition). But, indeed, even if the statement were correct, the motto of the sovereign is not necessarily, or even usually, the motto of his orders; *e.g.*, "Honi soit qui mal pense" is the constant motto of the Order of the Garter, while its sovereigns have used "Dieu mon droit," "Semper eadem," "Je maintiendrai," &c.

J. Woodward.

Silver Forks (4th S. v. 174, 322, 405, 510, 590; vi. 56, 102, 156, 279; x. 77; 5th S. v. 500; viii. 338.)—In Mr. George Roberts's *Social History of the People of the Southern Counties of England in Past Centuries*, 1856, p. 341, I find the following:—

"A word or two about spoons, knives, and forks used at this date [*i.e.* in 1601]. Common spoons were made of horn. Knives were imported from St. Maloes in 1553, and cost from 2*d.* to 4*d.* each. They were first made in England in 1563. None are referred to as being purchased or in use at this feast [*i.e.* a *Cobb ale*, a great festivity of Lyme, 1601]. Forks are not mentioned. *Silver forks came into fashion for invalids about the year* 1680. Forks are said to be an Italian invention. Old Tom Coryate, whatever kind it may have been, introduced this 'neatnesse' into Somersetshire about the year 1600, and was therefore called *furcifer* by his friends. Alexander Barclay thus describes the previous English mode of eating, which sounds very ventaish, although worse mannered:—

"If the dish be pleasant, eyther flesche or fische,
Ten hands at once swarm in the dishe."
Ford's *Gatherings from Spain.*

Forks were used on the Continent in the thirteenth and fourteenth centuries (Voltaire). Mr. Joseph Haydn, in his *Dict. of Dates*, says:—

"This is reasonably disputed as being too early. In Fynes Moryson's *Itinerary*, reign of Elizabeth, he says: 'At Venice each person was served (beside his knife and spoon) with a fork to hold the meat while he cuts it, for there they deem it ill manners that one should touch it with his hand.' Thomas Coryate describes, with much solemnity, the manner of using forks in Italy, and adds, 'I myself have thought it good to imitate the Italian fashion since I came home to England,' A.D. 1608."

From a passage in that curious work, Coryate's *Crudities*, it has been imagined (says Mr. R. Chambers, in his *Book of Days*) that its author, the strange traveller of that name, was the first to introduce the use of the fork into England, in the beginning of the seventeenth century. He says that he observed its use in Italy only "because the Italian cannot by any means endure to have his dish touched with fingers, seeing all men's fingers are not alike clean." These "little forks" were usually made of iron or steel, but occasionally also of silver. Coryate says he "thought good to imitate the Italian fashion by this forked cutting of meat," and that hence a humorous English friend, "in his merry humour, doubted not to call me *furcifer*, only for using a fork at feeding." This passage is often quoted as fixing the earliest date of the use of forks; but they were, in reality, used by our Anglo-Saxon forefathers and throughout the Middle Ages. In 1834 some labourers found, when cutting a deep drain at Sevington, North Wilts, a deposit of seventy Saxon pennies, of sovereigns ranging from Cœnwulf, King of Mercia (A.D. 796), to Ethalstan (A.D. 878–890); they had been packed in a box, of which there were some decayed remains, and which also held some articles of personal ornament, a spoon, and the fork which is engraved in the *Book of Days*. The fabric and ornamentation of this fork and spoon would, to the practised eye, be quite sufficient evidence of the approximate era of their manufacture, but their juxtaposition with the coins confirms it. In Akerman's *Pagan Saxondom* another example of a fork from a Saxon tumulus is given; it has a bone handle, like those manufactured for common use. It must not, however, be imagined that they were frequently used; indeed, throughout the Middle Ages they seem to have been kept as articles of luxury, to be used only by the great and noble in eating fruits and preserves on state occasions. Chambers also engraves a German fork, believed to be a work of the close of the sixteenth century. It is surmounted by the figure of a fool or jester, who holds a saw. This figure is jointed like a child's doll, and tumbles about as the fork is used, while the saw slips up and down the handle. It proves that the fork was treated merely as a luxurious toy. Indeed, as late as 1652, Heylin, in his *Cosmography*, treats forks as a rarity: "the use of *silver forks*, which is by some of our spruce gallants taken up of late," are the words he uses. A fork of this period is also engraved in Chambers's *Book of Days;* it is entirely of silver, the handle elaborately engraved with subjects from the New Testament. It is one of a series so decorated at present in the collection of Lord Londesborough. In conclusion we may observe, says Chambers, that the use of the fork became general by the close of the seventeenth century.

S. F. Longstaffe.

Norton, Stockton-on-Tees.

Pronunciation of "Are" (5th S. ix. 9.)—Consult Mr. Ellis's work on *Early English Pronunciation*, Mr. Sweet's *History of English Sounds*, and Mr. Sweet's *Handbook of Phonetics*. In the case of *are*, the common pronunciation is a survival of the old one; in the case of *bare, fare, stare*, and all the rest, the pronunciation has suffered change. The final *e* at present merely denotes the *length* of a vowel, it is true, but this involves a long story, and the original force of the final *e* was, in most cases, entirely different. In the case of *are*, the final *e* is due to a survival of the *e* in the old form *aren*, which again was due to the old Northumbrian *aron*, and it *really* means that the word was once dissyllabic.

Walter W. Skeat.

I have frequently observed, in conversing with the farmers and peasants of that part of Radnorshire which may be best described, perhaps, by saying that it lies on the right hand of the road leading from Newtown to Llandrindod Wells, that they pronounce the word *are* with *a* long, same as in *care*. The word *calf* is pronounced exactly like *cave; have* same as *a* in *cave*; day, hay, way, are

pronounced *dā*, *hā*, *wā*, dropping the sound which *y* represents altogether. I think this pronunciation also crops out in the upper portion of the district south of the Severn, between Newtown and Llanidloes. It is probable, when the English Dialect Society shall have completed its labours, that several varieties of Dialects VI. and VII., as classified by Prince Louis Lucien Bonaparte, will be discovered as existing in the south-eastern parts of Montgomery, and the north-eastern and central parts of the county of Radnor. E. R. MORRIS.

Homestay, Newtown, Montg.

RING AND KNIFE MOTTOES (4th S. xii. 517; 5th S. i. 55.)—A correspondent, M. D. T. N., asks for the translation of a ring motto running thus: "vt . coia . cvte . pace . do ."—each word being on a boss. A contemporary asks for the translation of a knife motto (in the B. M.) running thus: "Me petit penvs erit amato me fecit." The former seems to me to present little difficulty: but the version at the latter reference is simply impossible. Unquestionably, "coia" is an error for *cola*. Then I read, "Ut colam cutem pacem do," *i.e.* "In order that I may save my skin I make peace"; the ring being the pledge of it. The other I can make nothing of. What can it mean? JABEZ.

Athenæum Club.

THE ULSTER RIBAND (5th S. viii. 428.)—An Ulster riband does not appear to have ever existed but in the imagination of the gentlemen who assembled under the direction of the late Sir Richard Broun. The Ulster badge was granted not to be worn as a jewel, but to be charged on the escutcheon. The recommendations of the "Committee of the Baronetage for Privileges," not having been officially recognized by the Heralds' College, have never been generally adopted. The baronets of the United Kingdom now all bear the badge of Ulster, no baronets of Scotland or Ireland having been created since the Union.

HIRONDELLE.

TIGER DUNLOP (5th S. ix. 29.)—This "remarkable biped," as his biographer calls him, was the subject of No. xxxv. in the "Gallery of Literary Characters" which appeared in *Fraser's Magazine*, with portraits done by Maclise under the pseudonym of Alfred Crowquill. William Dunlop's portrait and life up to 1833 are in the number for April of that year, and a very fine portrait it is; the head admirably finished, and expressive of the man who earned his feline by-name by "clearing two or three islands in the Ganges" of tigers.

H. BUXTON FORMAN.

J. VANDERBANK (5th S. v. 408.)—I beg, in tardy vindication of the "omniscience of 'N. & Q.,'" to inform MR. HENRY GIBBS that one of the series of pictures by this artist in illustration of *Don Quixote* is in my possession. My edition of Jarvis's translation purports to be the second, 1749, and the engraving by G. Vander Gutch, from the picture to which I refer, illustrating the Don's encounter with the procession of disciplinants, is found at vol. i. p. 398. I purchased it about twelve years ago from Mr. D. Forbes, picture-dealer, whose present address is Tonk Street, in this town. He informed me at the time that he had had others of the series, but that the one which fell to my lot was the last which he possessed. WILLIAM BATES.

Birmingham.

TRANSLATIONS (5th S. v. 205.)—

"Un bon traducteur est un bienfaiteur. Il sert de conducteur électrique aux idées et aux faits, aux découvertes et aux acquisitions, aux variétés infinies de génie et de l'art. Il renouvelle le sol intellectuel de sa nation et de sa race. Rien du passé, rien du présent ne demeure étranger aux peuples qui emploient vigoureusement le grand ressort d'éducation mutuelle."—Philarète Chasles, *Mémoires*.

J. M.

"CATALOGUE OF FIVE HUNDRED CELEBRATED AUTHORS" (5th S. viii. 428.)—I purchased the book noted by MR. WARD. It is a very inexact, incomplete, and somewhat libellous production. It was published anonymously, and the work itself affords no clue to its author. It was very severely handled at the time of its publication by the *Gentleman's Magazine* and the *Analytical Review*, the critic of the former calling it "a mere contemptible catchpenny." I find no mention of the book or its author in Pickering's edition of Lowndes, but in Watt's *Bibliotheca Britannica*, 1824, is the following: "Marshall, ——. Characters of 500 Authors. London, 1788." I shall be thankful for any further information respecting Mr. Marshall. D. M. STEVENS.

Guildford.

I presume the high price is on the strength of the extract from Lowndes, as I gave one shilling for my copy at Sir C. Rugge Price's sale (Sotheby, February 14, 1867, lot 400), and it has the Macartney book-plate. I have a note of another copy with MS. notes, priced at two shillings and sixpence. It was referred to in "N. & Q.," 3rd S. xi. 280. The *Gent. Mag.* for 1788, pp. 537 and 819, says the work is a contemptible catchpenny. After reading the preface and the promise that future editions should be carefully brought down, &c., it seems most unlikely that the author should have destroyed any copies. In this work we find a conjecture which partly answers a question that has several times appeared in "N. & Q." (3rd S. xii. 419), namely, Who was "Anna Matilda"? Under "Robert Merry" (the *Catalogue* is unpaged) the author says: "In this publication they have been interspersed with poems by a lady in England, under the signature of Anna Matilda. We

conjecture this lady to be Mrs. Piozzi." If, however, the reviews of the *Catalogue* are good, this conjecture is in all likelihood bad.

OLPHAR HAMST.

I have a copy, and have known it from my childhood. The margins of my copy are well covered with MS. notes by my mother. I have a similar book, published by Colburn, 1816, entitled *A Biographical Dictionary of Living Authors*. H. T. E.

Clyst St. George, Devon.

MR. WARD will find *Catalogue of Five Hundred Celebrated Authors* in Bohn's *Lowndes*, under the head of "Literature," p. 1369. This *Catalogue*, 1788, was the foundation of a similar work—

"Literary Memoirs of Living Authors of Great Britain, arranged according to an Alphabetical Catalogue of their Names, and including a List of their Works, with Occasional Opinions upon their Literary Character. London, 1798," 8vo., 2 vols.

Lowndes says: "A useful work to the time when it was published. Edited by Dr. Rivers, a Dissenting minister of Highgate."

CRAWFORD J. POCOCK.

Brighton.

RECORDS OF THE WEATHER (5th S. viii. 507.)—If MR. LOWE is not yet acquainted with *A General Chronological History of the Air, Weather, Seasons, Meteors, &c.*, in two vols., 8vo., published in London in 1749, I am sure he will be glad to have his attention called to them. I may add that they were compiled by Thomas Short, M.D. (no author's name given in vols.), author of other valuable works in the last century, and a most careful observer. In White's *Natural History of Selborne* will be found many useful references to remarkable seasons of rainfall, frosts, &c. In the Reports of the Irish Census Commission for 1851, in all four vols., will be found such a mass of information as respects the weather and vital statistics of that country as is hardly to be found elsewhere. I may further (I hope without any charge of personal vanity) refer him to articles Famines, Fevers, Floods, and Frosts, in my *Insurance Cyclopædia*. I am preparing for the Statistical Society of London a paper on the "Famines of the World," wherein is embodied a large mass of facts bearing upon meteorology which I have drawn from a great variety of sources.

CORNELIUS WALFORD, F.S.A.

Belsize Park Gardens, N.W.

DINKEL, ARTIST (5th S. viii. 507.)—I have two small oval water-colour drawings by this artist—one of a lady, and the other of a fury of the time of the French Revolution. The lady has powdered hair and a tall head-dress, with feathers and ribbons and lace; a yellow ribbon round her neck, tied in a bow in front; a pale blue dress trimmed with pale yellow and white: she has very delicate features and complexion. The other is a very bold-faced woman, with dishevelled hair and naked breasts. She wears a white frilled cap, with a broad blue ribbon and strings untied. She has a dark blue dress, and a red kerchief thrown loosely round her neck. They are signed E. I. D.

W. N. STRANGEWAYS.

Stockport.

POPE CALIXTUS II. (5th S. viii. 428) was an author, and among his other writings is a treatise on the discovery of the body of St. Turpinus, Archbishop of Rheims and martyr. In that work, which I do not possess, I should think it most likely that your correspondent would find all the information he desires. EDMUND TEW, M.A.

LORD ROBERT STUART (5th S. viii. 443.)—Will the writer of this notice furnish the readers of "N. & Q." with any particulars he may have of the family of Penicuik of that Ilk? This ancient family is about the least known in Scotland, and I, for one, am thankful when any the smallest gleam of light is thrown on its history. MAG.

"MUCKED TO DEATH" (5th S. ix. 6.)—As a term of reprobation or as an epithet the word *muck* has a very wide range, and is so used in Scotland (at least the Border counties), and to the writer's knowledge throughout the northern counties of England, at least as far south as Cheshire. In Scotland a dirty or slatternly woman or girl is termed a "big heap," a "mucky heap," and, superlatively, a "great mucky heap." If a Scottish southland shepherd comes soaking wet from the hill, or a farmer from the plough in the same condition, each will describe himself as being "wet as muck"; and in Northumbria a pedlar or other dealer will commend his wares to his customers as being as "cheap as muck"; and a drunken man, on both sides of the Border, is termed as "drunk as muck." In Lancashire, where almost every person has a nickname, the unsavoury word is also in current use as an opprobrious epithet. One person will, for example, be best known as "Jock o' Bill's o' Dick's," that is, John, the son of William, the son of Richard, and so on. One young woman, for instance, is called "Jinny o' Mucky Molloy's," from the fact that her mother, Mary or Molly, was a slattern. Near where I reside there is a moorland farm, the name of which is actually "Mucked Earth," and not far off is another farm which has a much "higher" designation. This singular name, I presume, had its origin in the fact that no hay can be grown in this high region of north-east Lancashire, except the fields and meadows receive a liberal top dressing of manure in the autumn and winter months. In the *Vicar of Wakefield*

the word *muck* is used in another singular sense. When Squire Thornton brought his fine town ladies to a dance at the Vicar's humble abode, good Dr. Primrose was somewhat astonished and scandalized to hear one of these supposititious high-bred ladies affirm that she had danced so vigorously that she was "all a-muck of sweat." CUTHBERT BEDE, in describing the farmer's heaven as a place where there is "heaps of muck," reminds one of the Highlander's idea of the same place. Donald is telling a friend that he has dreamt of being in heaven. "And what a fine place it was!" he enthusiastically exclaimed; "there were nae less than fifty pipers a-playing at ainee [once]!"

H. KERR.

Stocksteads, Lancashire.

Though I feel sure that CUTHBERT BEDE knows, some of your other readers may need to be told that the "heaps o' muck" which entered into the farmer's dream of heaven consisted not of mounds of earth or of mud, but of abundance of *manage-ment, i.e.* of farmyard manure, as distinguished from artificial enrichers of the soil. I think I am right in saying that *muck*, *management*, and *manure* are, in Lincolnshire, the positively vulgar, the comparatively polite, and the superlatively re-fined name for the same thing. I would refer any one interested in the subject to Peacock's Manley and Corringham *Glossary* (E.D.S.). The Holder-ness and the Mid-Yorkshire and Whitby glossaries of the same society give some pleasing examples of the use of the word *muck*, which is probably one that is common to all English folk-speech.

ST. SWITHIN.

A "SNOW" (5th S. viii. 428.)—In the *Imperial Dict.* is a woodcut representing a "snow." As the word is not in the four dictionaries (Richardson, Latham, Halliwell, and Nares) which I propose to supplement, I have marked it for insertion in my glossary, with the following quotation:—

"Far other craft our prouder river shows,
Hoys, pinks, and sloops, brigs, brigantines, and snows."
Crabbe, *The Borough*, Letter 1.

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

A "snow" differed very slightly from a brig, the difference being that the fore-and-aft sail was not hoisted on the mainmast, but on a supplementary mast or spar immediately abaft the mainmast. The vessel would thus carry a square mainsail and a fore-and-aft mainsail. There was a picture of a "snow" in the earlier edition of the *Encyclopædia Britannica*, but it is omitted in the later, this kind of rig having become obsolete. J. C. M.

113, Eaton Square.

Wedgwood says under this word: "Pl. D. *snau*, a kind of ship, originally a beaked ship, from *snau*, beak, snout." EDMUND TEW, M.A.

The only difference between a "snow" and a brig is that in a "snow" the hoops of the trysail go round a small mast abaft the mainmast, whereas in a brig they go round the mainmast itself.

ARTHUR SHUTE.

Liverpool.

A "snow" is described by Webster as "a vessel equipped with two masts, resembling the main and fore masts of a ship, and a third small mast just abaft the mainmast, carrying a trysail."

D. M. STEVENS.

Guildford.

The sail on the third small mast, just abaft the mainmast, and almost similar to a ship's mizen, was called the trysail, and extended from its mast towards the stern of the vessel.

FREDERIC BOASE.

15, Queen Anne's Gate, Westminster.

In those charming plates of "Shipping and Craft," drawn and etched by E. W. Cooke, will be found one of a "Prussian snow," looking very like what we know here as a barque.

HARRY SANDARS.

Oxford.

A "snow" is generally the largest of all two-masted vessels employed by Europeans, and the most convenient for navigation. A. S.

See Smyth's *Sailor's Word Book*, sub voc.

EDWARD PEACOCK.

"SMOTHERED IN THE LODE AND WORRIED IN THE HOSE" (5th S. viii. 408, 433.)—This must be a mining figure of speech—smothered in the *lode* (where the mineral is dug) and *worried* (i.e. choked, the original meaning of the word) in the *hose*, the shaft or pipe by which the mineral is brought to the open surface. It thus signifies doubly smothered before the plot is brought to the light of day. H. W.

MARRIAGE OF CHARLES I. AND HENRIETTA MARIA (5th S. ix. 26.)—I hand you a descrip-tion of an important historical document, formerly in my possession, which formed an essential part of this transaction. It consisted of two folio sheets of about foolscap size fastened together as four leaves, in which state it must have been before the writing, as this continues from one page to another, and is not written on separate leaves and after-wards connected. This is the more noticeable because the dates of the three parts are in reverse order to the succession of them; so that the king's was first written, leaving space before it for the two foreign parts to be written afterwards. I believe I am sufficiently acquainted with K. Charles's writing to be able to attest it. The notice is all that remains of the document, and I believe all that is known of it, as, unluckily, it no longer in existence.

"The original Passport or Warrant of King Charles I., Louis XIII., and the Duc de Chevreuze for the safe conduct of his newly married Queen Henrietta Maria out of France into England, folio, 4 leaves.

"This document consists of three parts: the first begins, 'Nous Claude de Lorraine duc de cheureuze,' &c., and is dated 'A Boulogne...(!) Jour de Juin,' 1625; the second, 'Louis par la grace de dieu,' &c., dated 'a paris ...(!) Jour de May'; the third, 'Carolus Dei gratia magnæ Britanniæ,' &c., dated 'Westmonasterij sexta die Maij.'

"This third part, consisting of two entire pages or fifty-one long lines, is not, as might have been expected, written by a clerk or secretary, but is entirely in the handwriting of King Charles himself. At the end are the autograph signatures and seals of the proxy husband and the French and English ambassadors.

"'Cheureuze G. Buckingham
De Lomenie.'"

THOMAS KERSLAKE.

PEPYS' ISLAND (5th S. viii. 508.)—Accounts of this island will be found in Dampier's *Collection of Voyages*, vol. iv.; Burney's *History of Voyages and Discoveries*, vol. iv.; and an *Historical Sketch of the Island*, printed at Buenos Ayres in 1852: in the Admiralty Library; also Cowley's MS. Journal, No. 54, Sloane Collection, British Museum. R. THORBURN.

Admiralty.

JOHN HOOK (5th S. viii. 509.)—At 5th S. vi. 447 H. G. C. says that John Hook died in 1710 at the age of 76, *i.e.* he was born in 1634. He was scarcely likely to have been elected in 1643, at the ripe age of nine years, to be a member of the Committee of Defence for the county of Hampshire.

JOHNSON BAILY.

Pallion Vicarage.

THE BRONZE HORSES AT ST. MARK'S, VENICE (5th S. viii. 520.)—Jal, in his *Dictionnaire Critique de Biographie et d'Histoire*, second edit., Paris, 1872, devotes ten columns (pp. 380-385) to the history of these horses, and gives an illustration.

OLPHAR HAMST.

PARCHMENT LACE (5th S. ix. 7.)—I imagine the parchment lace HORATIO inquires about derives its name from being made on a parchment pattern (of course with bobbins). I have some which certainly was commenced before 1820. It is made of yellow worsted and white thread, and evidently was begun by a learner with the intention of working it afterwards in gold thread. I have seen the identical pattern trimming some antique church robes at exhibitions in Dublin, and have pleasure in sending a morsel of lace and parchment to speak for itself. L. MACREADY.

ANNIBAL CARACCI (5th S. ix. 27.)—The engraving described by G. A. M. is from the famous picture by Annibal Caracci, purchased at the sale of the Orleans collection in 1798, by the Earl of Carlisle, for four thousand guineas, and now in the collection at Castle Howard. Roullet was an eminent French engraver, born at Arles 1645, died in Paris 1669. The engraving of the Marys is one of his most celebrated works. I was not aware that impressions are as rare as G. A. M. states. JOHN L. RUTLEY.

Great Newport Street, W.C.

THE BOOK-PLATE (5th S. ix. 29) referred to by MR. JARVIS is quite modern. I was informed by the engraver who gave it to me a few years ago that Mr. Pritchett was a gun-maker in Regent Street, and a man of ingenious artistic tastes.

J. B. DITCHFIELD.

Reform Club.

The book-plate inquired after by your correspondent is, as may be inferred, that of Mr. R. T. Pritchett. It was designed by himself. His studio is at No. 1, Clifford's Inn. S. D. S.

RHOS, OR "LITTLE ENGLAND BEYOND WALES," PEMBROKESHIRE (5th S. ix. 29.)—Rhos is a hundred in this county, and contains, amongst others, the parishes of Rhos-market or Rosemarket, West Robeston, Freystrop, and West Walton.

W. WILLIAMS.

Oakfield, Pontypridd.

HERALDIC (5th S. viii. 447.)—This coat of arms, quartering Hutton, with a label of three points arg., occurs in a collection of book-plates in my possession, in the name of "Francis Dawson, Jun., Chislehurst, Kent, the gift of his grandfather Walter Weldon, 1841." Mr. Dawson proceeded to the degree of B.D., and died a Prebendary of Canterbury, &c. He was succeeded at Chislehurst by the present rector. Papworth ascribes the coat to various representatives of the name. SHEM.

The arms, Azure, on a bend engrailed or, three martlets gules, are those of the family of Dawson, and were borne (according to Burke) by Thomas Dawson, of Allan Bank, Grasmere, co. Westmoreland. GEO. J. ARMYTAGE.

Clifton, Brighouse.

"PHILOSOPHY IS THE MOTHER OF THE SCIENCES" (5th S. viii. 448.)—"Philosophia vero omnium mater artium" occurs in Cicero, *Tusc. Disp.*, lib. i.

ED. MARSHALL.

"SNAILER" (5th S. viii. 448.)—I think a buttonnetter is one who encloses buttons in network, and that a "snailer" covers them with (to use a Johnsonian expression) a cochleated device. Snail buttons are, or were, known to the trade.

ST. SWITHIN.

"DAME" AND "LADY" (5th S. viii. 451.)—Dame is the proper title of the wife or widow of a baronet. It is obsolete now in common parlance.

P. P.

ALFRED RETHEL (5th S. viii. 448.)—The two prints, "Death the Friend" and "Death the Enemy," are to be had of Mr. J. Sheldon, 126, Strand, price five shillings each, unframed.

J. W. W.

I have lately got Rethel's picture, and its companion "Death the Avenger," through the agency of Palmer & Howe, of Bond Street, in this city.

FRANCIS M. JACKSON.

Portland Street, Manchester.

Try Williams & Norgate's. O.

EXCHANGE OF NAMES (5th S. viii. 448.)—MR. MAYHEW's query is answered by the following quotation, I think :—

"Similarly with the ceremony of exchanging names. 'To bestow his name upon a friend is the highest compliment that one man can offer another' among the Shoshones. The Australians exchange names with Europeans as a proof of brotherly feeling. This, which is a widely diffused practice, arises from the belief that the name is a part of the individual. Possessing a man's name is equivalent to possessing something that forms a portion of his being, and enables the possessor to work mischief to him; and hence among numerous peoples a reason for studiously concealing names. To exchange names, therefore, is to establish some participation in one another's being, and at the same time to trust each with power over the other, implying great mutual confidence."—*Fortnightly Review*, Jan. 1878, p. 14, "Ceremonial Government, I.," by Herbert Spencer.

WILLIAM GEORGE BLACK.

Alfred Terrace, Hillhead, Glasgow.

AN "INSPEXIMUS" (5th S. viii. 449.)—Dr. Cowell says :—

"Letters patent so called, because they begin after the king's title with this word 'Inspeximus,' and is the same with exemplification; and 'exemplification of letters patent, anno 13 Eliz., cap. vi.,' is a copy or duplicate of letters patent made from the enrolment thereof, and *sealed with the Great Seal of England*, which exemplifications are as effectual to be showed or pleaded as the originals themselves."

J. P.

THE THREE FROGS ON THE BANNERS OF KING CLOVIS (5th S. viii. 509.)—E. L. should consult G. Desjardins, *Recherches sur les Drapeaux Français*, and Marius Sepet, *Le Drapeau de la France*. The prediction of Nostradamus, "Les anciens crapauds prendront Sarra" (*i.e.* Arras spelt backwards), with regard to the capture of Arras from the Spaniards in the reign of Louis XIV., is well known. It is usually assigned as the origin of the nickname "Johnny Crapaud" applied to Frenchmen.

G. A. SCHRUMPF.

Tettenhall College.

The three frogs, or toads, were certainly never the arms of France, though the old legend that the banner with three golden fleurs-de-lis on an azure field was sent from heaven to St. Clotilde on the conversion of her husband Clovis, and substituted for his former banner, which bore Or, three toads sable, is one frequently met with in old French writers. It is given at length in Miss Millington's *Heraldry in History, Poetry, and Romance*. The arms first borne by the kings of France were Azure, semé of fleurs-de-lis or.

J. WOODWARD.

E. L. will find some curious and interesting particulars about these arms, accompanied by a plate, in Elliott's *Horæ Apocalypticæ*, vol. iv. p. 64 *et seq.*, 3rd edition.

H. E. WILKINSON.

Anerley.

THE HOLY VESSELS OF THE TEMPLE AT JERUSALEM (5th S. viii. 490.)—I think MR. SPENCE is mistaken in saying these sacred relics remained in Rome till Genseric's invasion in 455 A.D. It is generally said in Rome that, if the course of the Tiber could be diverted at the Ponte Molle, the seven-branch candlestick at least would be found imbedded in the mud, having been taken by Maxentius to the battle of the Milvian bridge, and there lost. I should like to know why so taken.

W. M. M.

MADAME LE BRUN'S PORTRAIT OF LADY HAMILTON (5th S. viii. 389; ix. 56.)—In the catalogue of portraits and pictures appended by Madame Le Brun to her charming *Souvenirs*, she mentions three portraits of Lady Hamilton painted at Naples: "Lady Hamilton en Sibylle," "Lady Hamilton en Bacchante couchée," "Lady Hamilton en Bacchante dansante avec un Tambour de Basque." The first picture was in the Duc de Berri's collection; the second I know nothing of; the third is, I believe, in my possession, and I shall be very happy to show it to your correspondent N. M.

E. S.

HUNT, THE TRANSLATOR OF TASSO'S "JERUSALEM" (5th S. viii. 429.)—This gentleman ended his days as Vicar of Weedon Beck, in the county of Northampton. He was well known to my father-in-law, who held a living within a few miles of Mr. Hunt's. His only surviving daughter now owns property in my late relative's parish bequeathed to her by her father, and is still, to the best of my belief, resident upon it. Mr. Hunt's son, too, is still living, and is, according to the *Clergy List*, Vicar of Fifehead Magdalen, Blandford, Dorset. Should your correspondent be inclined to apply to either of these parties, I cannot doubt that they would be willing to afford him the information which he seeks. The lady's address is—Miss Hunt, Woodford, near Byfield, Northamptonshire.

EDMUND TEW, M.A.

THE HALSHAM FAMILY (5th S. vii. 407; viii. 13, 239, 435.)—Whose daughter Dame Sybil Scott was I have not ascertained; but she certainly was not the daughter of John Lewkenor and Joan Halsham. The blood of the Strabolgi

and other ancestors of the Halshams was not conveyed by Joan to the Scotshall family, or to any human being, for the simple reason that she left no issue. This fact fully appears by the inquisition (10 Hen. VII., No. 113) taken at Ashford, in Kent, June 13, 10 Hen. VII. (1495), after the death of Joan Lewkenore, widow.

The existing feoffees (named by Mr. Scott, viii. 436) of the manor of Brabourne, the king's licence of the same date being obtained, enfeoffed thereof, March 19, 5 Edw. IV. (1464-5), Thomas, Archbishop of Canterbury, Henry, Earl of Essex, John Wenlok of Wenlok, Knt., and a number of others, to have to them and to their heirs for ever to the use of John Lewkenore and Joan his wife, and the issue male between them begotten, with remainder to the heirs of the body of Joan; and, in default, to John Scot, Knt., and his heirs. This was done in pursuance of an agreement made between John Lewkenore and Joan his wife, of one part, and the said John Scot of the other part. The surviving feoffees are still seised of the manor to the uses above declared. The finding is that :—

"Johannes Lewkenore obijt sine herede masculo inter ipsum et prefatam Johannam legitime procreato et predicta Johanna ipsum supervixit et obijt duodecimo die Maij vltimo preterito sine herede de corpore suo legitime procreato et sic prefati Edwardus Barkeley, Willielmus Hawte, Johannes Gorynge, Nicholaus Lathell, Johannes Apseley et Vincencius ffynche sunt et a dicto tempore mortis prefate Johanne fuerunt seisiti in forma predicta de manerio predicto cum pertinencijs ad vsum Willielmi Scot, Militis, filij et heredis predicti Johannis Scot et heredum suorum prout in predicto scripto indentato liquet manifeste."

Who, then, is the heir of Joan Lewkenore?

"Et dicunt insuper ijdem Juratores quod Henricus Roos Miles est consanguinius et heres propinquior prefate Johanne videlicet filius Johanne nuper vxoris Roberti Roos Militis filie Johannis Halsham patris Ricardi Halsham patris predicte Johanne Lewkenore et est etatis quinquaginta sex annorum et amplius. In cuius rei..."

Though this information extends somewhat the Halsham pedigree (vii. 407), it still leaves Sywl's main difficulty untouched. As to that, I am not able to assist him. John A. C. Vincent.

Forename and Surname Books (5th S. vii. 443, 483, 502; viii. 195, 379.)—The following seem to have escaped your bibliographer :—

Johannis Simonis Onomasticum Novi Testamenti et librorum Veteris Testamenti Apocryphorum, sive Tractatus Philologicus quo Nomina Propria.....ex ipsorum originibus et formis explicantur. Halæ Magdeburgicæ, 1762. 4to.

The Proper Names of the Old Testament for the Use of Hebrew Students. London, Williams & Norgate, 1859. 8vo.

[The art. in *Edin. Rev.*, 1855, is by Robert Pashley, barrister, author of *Travels in Crete*, a posthumous art. by whom, on "English Local Nomenclature," appeared in the *Edin.*, April, 1860, vol. cxi.]

Vocabolario Patronimico Italiano. Opera Postuma di Francesco Cherubini. Milano, 1860. 8vo.

On Surnames and the Rules of Law affecting their Change. By Thos. Falconer. Second Edition, with Additions. London, 1862. 8vo.

An Answer to Mr. Falconer on the Assumption of Surnames without Royal Licence. London, Simpkin & Marshall, 1863. 8vo.

Surnames and Sirenames. The Origin and History of certain Family Historical Names, with Remarks on the Ancient Right of the Crown to Sanction and Veto the Assumption of Names. By James Finlayson. London, 1863. 8vo.

Of Certain English Surnames and their Occasional Odd Phases when seen in Groups. By C. L. Lordan. Printed by the Author, Romsey. London, Houlston, 1874. 12mo., pp. viii-122.

English Surnames, their Sources and Significations. By Chas. Wareing Bardsley. Second Edition, Revised and Enlarged. London, Chatto & Windus, 1875. Post 8vo., pp. xxiv-612.

Vincent S. Lean.

Windham Club.

Oakham, on the River Wreak (5th S. viii. 147, 292.)—Seeing no lucid reply to Cuthbert Bede's query concerning the rivers Wreak and Gw(u)ash (Wash), I am induced to give two extracts from C. Knight's *Cyclopædia*, evidently drawn from Blore's *History of Rutlandshire*, which settle the matter at once :—

"The river Guash, or Wash, rises just within the border of Leicestershire, and flows *eastward* through this county (Rutland) into Lincolnshire, where it joins the Welland just below Stamford."

"The Wreak, which joins the Soar, a feeder of the Trent, rises in Rutlandshire, near Oakham, and flows *northward* through the Vale of Catmoss into Leicestershire."

From my own observation, Oakham is not situated on any river at all, but it lies between two of about four sources of the Guash, about half a mile distant from each, the greater source of the Wash, or Guash, running about three miles to the south-west past Brooke, where it is known by that name, while the source of the Wreak I take to be at Langham, a village two miles north-west from Oakham, on the road to Melton Mowbray. At all events, Mr. Horn is decidedly wrong in his *Lessons in Geography*. Again, I refer to the *Chorographia Britanniæ*, Badeslade & Toms, 1742, the small map of Rutlandshire in which plainly exhibits the sources and names of both rivers, both distinct and unmistakable. W. Phillips.

The Five-Cent Piece (5th S. viii. 286, 316.)—Mr. J. Le Boutillier declares that the coinage of the five-cent piece is the first official recognition by the American Government of the French metric system. I hope it will be the last, for our metallic currency has a much older and better weight standard than the new metric system.

It has been shown by Piazzi Smyth, in his great

work *Our Inheritance in the Great Pyramid*, that the interior of the Pyramid contains standards of measure in inches, while the outside gives the same standards in sacred cubits.

Now the American silver coinage corresponds to the Pyramid's inch standard, while the gold coinage corresponds to the cubit standard. Thus the king's chamber in the Pyramid is 412·5 English inches in length, and 206·2 in breadth; and the American silver dollar, the unit of the coinage, and which they are endeavouring to remonetize, called also the "dollar of the fathers," contains 412·5 grains, the half-dollar 206·2 grains, and the quarter dollar the magic number, 103·1 grains. The height of the Pyramid is 232·5 cubits; and the American gold eagle, the unit of gold coinage, contains 232·2 grains; and of course the half-eagle contains 116·1 grains—another magic Pyramid number. These numbers are such that "the area of a square, measuring 103·03 on the side, is equal to the area of a circle having 116·26 for its diameter."

Now the weight of these coins, by whatever name they were called, has come down to us from tradition, and evidently had its origin from the same source as the Pyramid weights and measures.

It is quite remarkable that not a single grain has been lost amidst all the turmoil of the nations for more than four thousand years.

The English weights and measures are closely in accord with those of the Pyramid; and as these have been shown by Piazzi Smyth and others to have a better scientific foundation than the new French metric system, the English-speaking people have no need to make any change. Our system is not entirely decimal, but contains the older divisions of halves and quarters.

Watson F. Quinby, M.D.

Wilmington, Delaware, U.S.A.

"Pride of the morning" (5th S. viii. 129, 275, 378, 396.)—In Somersetshire the early rain is always styled the "pride of the morning," and my brother has often heard it called so in Devonshire, and never the "cry." Can any one inform me as to the origin of the saying? also of the word "pomps," which I have heard used by two persons in a small village on the Mendips at different times? They were saying they had been recommended several remedies for their complaints, but could not "pomps" themselves to use them; meaning (as I understood them) that they could not be troubled or worried to do so. Is this expression common in any other county? A. T.

It does not seem to have occurred to any of your correspondents that the use of this very common phrase, as applied to a "fall" of rain on a beautiful morning, is a manifest allusion to the proverb, "Pride must have a fall." E. H. J.

Hereford.

Lord Eldon a Buttress of the Church (5th S. viii. 447, 473.)—According to Sir Horace Twiss (*Life of Lord Chancellor Eldon*, vol. iii. p. 488), the view taken by An Inquirer is correct, and the Bishop of Peterborough mistaken in attributing the saying to Lord Eldon himself. I think it would be fair to the great Chancellor to give the remarks that led to the story being told at length:—

"Of all his endeavours, public and private, the spring and guide was religion, which he cherished not as an engine of state, but as the rule of life and the earnest of immortality. His was the memorable apophthegm, that the union of the State with the Church was not to make the Church political, but to make the State religious. It is true, perhaps, that he was not sufficiently attentive to external observances; indeed, for many months in each year, during the pressure of official business, his devotions were almost wholly private. It may be some apology that he had begun life at a time when the duty of public worship was not so generally regarded as it is now; but it is said that 'Sir Samuel Romilly, who attended the parish church at which the Chancellor ought to have been, used to comment, with no slight severity, on never seeing him there' (*Law Mag.*, xliv. 356). On an occasion when his merits were in discussion among some lawyers, one of them, a warm partisan of the Chancellor, called him one of the pillars of the Church. 'No,' said another, 'he may be one of its buttresses, but certainly not one of its pillars, for he is never found *within* it.' At Encombe, however, where he had some intermission from the harassing demands which usurped his time in London, he was a regular attendant on public worship."

He rebuilt Kingston Church; and further on it is recorded that he gave it as his deliberate opinion to a friend, that he had been wrong in getting into the habit, as a young man, of working up arrears of business on a Sunday, and so too much neglecting due attendance at church.

J. Boyd.

Moor House.

Leeds Pottery (5th S. viii. 409, 455.)—I have a bottle of cream-coloured ware, with figures in black and red: one the bust of a man in scarlet uniform, with a tie wig, and the other the bust of a woman, with a very peculiar head-dress. An orange tree grows between them, and also between them are the letters "P V OR." On the other side of the bottle is an inscription: the first word is partly chipped off, but I think it is:—

"Siet wat
Rich
Van agteren
Staat."

On the bottom of the bottle is another inscription:

"bid voor ũ
vorst wenst
from geen
kwaad."

Chaffers says:—

"Many of the plates manufactured by John Turner, of Lane End Pottery (Staffordshire), are painted with portraits of the reigning family of Orange. Upon one

we may see the bust of Prince William V., Stadtholder in 1766, then nineteen years of age. At his side is the bust of Sophia Wilhelmina, a Prussian princess, whom he married in 1767."

He then describes the figures precisely as they are on W. M. M.'s plate and on my bottle, and says that different plates have different inscriptions. He adds :—

"They were fabricated on the occasion of this marriage, which seems to have been a popular one in Holland, and another plate shows the figures separated by a candle, while lines in Dutch surround them. The letters 'P. W. D. V.,' which we see on many of these services, are the initials of Prins Willem. Deu. V."

From Chaffers's description, then, this ware seems to be Staffordshire and not Leeds pottery, though in many respects very like it. Can any one give me the translation of the two inscriptions on my very quaint bottle, the likenesses on which are certainly approaching caricatures? B. J.

The inscription is corrupt Dutch, but not wholly so, as *couleur* is French. In correctly written Dutch it would read :—

"Zal nooit de Oranje
Klein vergaan,"

—the orange colour will never fade. Is W. M. M. really assured that this plate is of Leeds pottery? The political allusion points to a much earlier date.

HUGH OWEN.

DICTIONARY OF ENGLISH MALE AND FEMALE NAMES (5th S. vii. 267, 397.)—MR. WARREN will hardly find one which is more satisfactory than the glossary affixed to vol. i. of the *History of Christian Names*, by the author of the *Heir of Redclyffe*, &c. (London, Parker, Son & Bourn, West Strand, 1863). ST. SWITHIN.

HERALDIC (5th S. viii. 268, 379.)—The arms described are so nearly identical with those borne by the Hutchinsons of this country, that I think they must be the same.

See the *New England Historical and Genealogical Register*, vol. i. pp. 296 and 310, for those borne by Gov. Thomas Hutchinson, the eighteenth Governor of Massachusetts; and *id.*, xxii. p. 236, for those of the Hutchinsons of Salem, Mass. The "lion rampant" is argent in both cases; but of the "cross crosslets or" there are eleven in the former, and but eight in the latter; but the description gives the field as "semée of cross crosslets or," which may account for the discrepancy between both and the one described in "N. & Q."

Col. Joseph L. Chester, of London, has spent time and labour in tracing the Salem branch of the family, and somewhere he concludes that the governor's branch are not entitled to these arms.

The governor's family name is extinct here, but there are descendants from the same parent stock, of whom I am one. He left descendants in England; for his grandson, the Rev. John Hutchinson, published in London, in 1828, the third volume of the governor's *History of Massachusetts from* 1749 *to* 1774; and one of the governor's sons, Thomas, died at Heavitree, near Exeter, in 1811, aged seventy-one. The governor lived at Brompton till June 3, 1780, and died there.

Perhaps this may meet the eye of some descendants of Governor Hutchinson's, who can give me their version of their pedigree, and say whether or not they are entitled to the above arms—the contrary to which is so confidently asserted by Col. Chester.

I should be much pleased to receive a personal communication in relation thereto.

WM. M. SARGENT.

Portland, Me.

LAKE THIRLMERE (5th S. viii. 469; ix. 34.)—On referring to a *perfect* copy in my library of that extremely rare work, Saxton's *Maps*, 1576, I find this lake named "Thurlemyre flu." The singular accuracy of these, the first maps published of England and Wales, is most surprising, as the difficulty of carrying out a survey in this wild and mountainous county three hundred years ago must have been very great. R. H. WOOD.

Penrhos House, Rugby.

AUTHORS OF QUOTATIONS WANTED (5th S. ix. 49.)—

"Religion, freedom, vengeance, what you will," &c.

Byron's *Lara*, ii. 8, third and fourth lines from the end.

C. W. BINGHAM.

Miscellaneous.

NOTES ON BOOKS, &c.

A Chronicle of England during the Reigns of the Tudors, from A.D. 1485 *to* 1559. By Charles Wriothesley, Windsor Herald. Edited from a MS. in the possession of Lieut.-Gen. Lord Henry Percy, by Wm. Douglas Hamilton. (Printed for the Camden Society.)

THIS interesting volume contains notes made in the reigns of Edward VI., Mary, and in the first year of Elizabeth. Its great value lies in the fact that it tells us as much of the private life of the times as of their public history. In some cases the record of manners will raise a smile; at others, something graver than a smile. Under 1554 there are these incidents, illustrating a street scene, and how the Spaniards who came over with Philip bore themselves: "Frydaye, the 26 of Octobre, there was a Spaniarde hanged at Charinge Crosse which had shamefullie slayen an Englishe man, servant to Sir George Gifforde. There would have been given c. crownes of the strangers to have saved his life." Again, in 1555: "The xi of Januarie was a Spaniarde hanged at Charing Crosse for slaying an English man at the court gate at Westminster, at Christenmas holydayes, cunningely runninge him thorowe with a rapere whilst 2 Spaniardes held him by his armes, who also were arrayned and cast, but after pardoned by the Queene." The entries of executions in Mary's reign are numerous, and business-like as a ledger account. Here is one sample out of many: "Saturday, 27 Junii (1556), were 13 persons carried from Newgate in three cartes to the end of the towne of Stratford the Bowe and there brent."

Tales, Poetry, and Fairy Tales, by Walter Brown, recommends itself by the author and publisher illustrating his book by a few of Bewick's woodcuts.—From the Oxford University Press (Frowde) we have, in a single volume, "*The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England.* Together with the Psalter or Psalms of David, printed as they are to be said or sung in Churches, and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons." Bound up with this are the Old and New Testaments. The compact whole is in two columns; the type small, but clear.

The Theban Trilogy of Sophocles. With Copious Explanatory Notes for the Use of Elementary Students. By the Rev. W. Linwood, M.A. (Longmans & Co.)

ADMIRABLY edited in every respect. The student has just enough help afforded him as may serve for encouragement to help himself. Of old the learner was often left with scanty aid, or none at all. Now, there is some danger of going to the other extreme. Mr. Linwood has adopted the happy medium. Moreover, the volume is so neatly got up that a student, on opening it, might find pleasure in the perusal of its attractive pages.

WE have received *Corn and Chaff, or Double Acrostics* (B. M. Pickering),—*The Public Ledger Almanac*, kindly sent to us by Mr. Childs of Philadelphia.—*The Genealogist*, No. 16, edited by Dr. Marshall,—*The New England Historical and Genealogical Register*, No. 125,—*Journal of the National Indian Association*,—and *English Mystics of the Puritan Period*, a reprint from the *New Englander* of an article by R. E. Thompson (Univ. Pennsylv.).

UNIVERSAL CATALOGUE OF PRINTED BOOKS.—The Prince of Wales, President of the Society of Arts, having referred to the Council the subject of the cost of producing a Universal Catalogue of all Books printed in the United Kingdom up to the year 1600, the Council, to enable them to report to their President, will feel greatly obliged if librarians, publishers, and printers will kindly give replies to the following questions, and return them answered to the Secretary, P. Le Neve Foster, Esq., John Street, Adelphi, London, on or before February 15:—1. As it is proposed to issue the catalogue in sections, do you approve of dividing the catalogue into periods, say, of fifty years? If not, please say what other periods you recommend. 2. Do you approve of the size of the proposed page and type? If not, what do you suggest? 3. Would you be willing to attend a meeting of the Council, and give explanations of your views generally on the subject? A specimen of the proposed catalogue may be seen at the Society of Arts', Adelphi, between the hours of 10 and 4, or a copy will be sent for inspection, to be returned.

THE Scotish Literary Club, instituted for the reprinting of rare, curious, and remarkable works pertaining to Scotland, has issued as its volume for 1877 the works of Adam Petrie, "the Scotish Chesterfield," viz.:—1. *Rules of Good Deportment, or of Good Breeding. For the Use of Youth.* 1720.—2. *Rules of Good Deportment for Church Officers; or, Friendly Advices to Them.* 1730. Now first collected.

THE Diploma Galleries of the Royal Academy, containing the works deposited by members on their election as Academicians, and other works the property of the Academy (including the Gibson Sculpture), are now open free to the public, from 11 to 4 daily, Sundays excepted.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

JUNIOR GARRICK.—Medbourne, the actor in the Duke of York's company, who first translated Molière's *Tartuffe*, undertook the work for the purpose of ridiculing the French Huguenots. Medbourne was a zealous Roman Catholic, and was arrested in November, 1678, on a charge of being concerned in the Popish Plot. He died in Newgate in the following March. Molière's original comedy satirized hypocritical human nature. Medbourne adapted it to calumniate an adverse religious party. Cibber used it in his *Nonjuror* (1717) to cast obloquy on an antagonistic political faction; and Bickerstaff, who had no religion at all, readjusted the piece in his *Hypocrite* (1768) in order to caricature those Dissenters who thought nobody religious but themselves.

F. DE H. L. (Madras.)—The *Parliamentary History of England*, 1806-20, as well as the series of the *Parliamentary Debates* (Hansards), give lists of the members of the House of Commons from a very early period down to the last Parliament of the current reign. The lists are prefixed to each new Parliament. Another list, from 33 Henry VIII., 1542, to 12 Charles II., 1660, arranged in Parliaments, is printed in Willis's *Notitia Parliamentaria*, vol. iii. pt. ii. Beatson's *Chronological Register*, 3 vols. 8vo., gives the members of both Houses from 1708 to 1807.

DOUBLE X.—Mrs. Southey, in 1834, published *Olympia Morata and her Times*. In 1851, M. Jules Bonnet published his *Vie d'Olympia Morata, Episode de la Renaissance et de la Réforme en Italie*. In the latter work the story that Olympia had been a professor at Heidelberg was proved to be without foundation.

MR. H. GAUSSERON (2, Bath Place, Ayr) thinks he can give useful information about anti-Popery hymns and songs to ACTON WEST if the latter will send him his address.

HORATIO.—Always glad to hear from you. We will act on your suggestion by printing the comments in small type.

VINCENT S. LEAN.—"Cold pudding will settle your love." See "N. & Q.," 1st S. v. 30, 189.

F. RULE.—We shall be happy to forward to K. N. (5th S. viii. 289) the translation.

T. L.—The name of the Russian general responsible for the slaughter of the Turcoman men, women, and children is given in Burnaby's *Ride to Khiva*.

S. W.—The rhymes on the kings of England can, doubtless, be procured of any publisher of children's books.

WM. FREELOVE.—Has the account been published before?

REV. W. ROTHERHAM should write to MR. J. A. C. VINCENT. We shall be happy to forward a letter to that gentleman.

GEO. GASCOYNE.—See 5th S. vii. 206, under "A Strange Descent."

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 2, 1878.

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In Memoriam.

Every reader of "N. & Q." will, I am sure, share the profound regret with which I pen these lines, recording the death of the accomplished gentleman and warm-hearted scholar who has, for the last five years, helped them in their inquiries, ministered to their information and instruction, and tempered their discussions with a geniality and tact which must have won for him, in his character of Editor, the regard that was entertained by all whose good fortune it was to know him as a friend. DR. DORAN died, after a short illness, on Friday, the 25th of January, in his seventy-first year.

Receiving his early education in France and Germany, and gifted with a memory which never failed him, DR. DORAN was eminently fitted to discharge the responsible duties of an editor—duties calling for a combination of firmness in maintaining the character of the journal under his charge with a delicate regard for the susceptibilities of contributors. DR. DORAN was, I believe, under twenty when his 'prentice hand directed the *Literary Chronicle;* and, for the last quarter of a century, hardly a publishing season has returned without producing some valued work from his pen. During the whole of this time he was a constant contributor to various literary journals; and yet such was his industry, that all this labour did not compel him to withdraw from that society where he was always so heartily welcomed, and where his loss will be so deeply deplored.

My introduction to DR. DORAN was one of the many kindnesses for which I was indebted to his and my good friend, dear John Bruce, who, had he been spared, would have worthily accomplished what I have so feebly attempted—rendered full justice to the high personal character and varied acquirements of the worthy and joyous-hearted man of letters who was laid to his rest in Kensal Green on Tuesday last. WILLIAM J. THOMS.

Notes.

THE "BORE" ON THE RIVER SEVERN.

The recent work of Prof. Huxley on *Physiography* is distinguished by the lucidity of explanation and the graphic power of description characteristic of its author. It forms a valuable introduction to the physical study of the earth on which we dwell, and of the innumerable forces always at work moulding and shaping it as we inherit it.

In describing the effects of the tidal wave there occurs a passage which, probably through inadvertence, is calculated to mislead, or, if not misleading, it records a phenomenon which has certainly not been heretofore recorded. On p. 180, remarking on the rapid rush of water in a narrow strait caused by the tidal wave, he proceeds:—

"If the tidal wave rolls into a narrow estuary, the water becomes heaped up and produces a sudden rush into the channel of the river. Such a wave is called a *bore*, and is well seen in the Bristol Channel at the mouth of the Severn, where at certain seasons the head of water attains to as great a height as *forty feet*."

There is a little ambiguity in this statement. If it is merely meant that the rise and fall of the tide in certain parts of the Severn—about the mouth of the Wye, at Chepstow for instance—is forty feet, it is rather an understatement, fifty feet being not unusual with spring tides under favourable circumstances; but this is not what is called the *bore*. This term is limited to the effect produced when, in the words of the professor, "the

water becomes heaped up and produces a sudden rush in the channel," that is to say, the advancing torrent presents a perpendicular front, impelled by the weight and rush behind, too fast to allow it time to subside. The effect is very grand, but the statement that it ever reaches or could reach the height of forty feet is utterly unwarranted. Imagine for a moment a perpendicular wall of water forty feet high! We read that in the Red Sea "the waters were gathered together, the floods stood upright as a heap," but a rush such as this would be sufficient to sweep away a dozen Pharaohs and their armies at once. No ship or boat could withstand such a shock for a moment.

The great wave which swept along the coast of Peru a few years ago, and again in 1877, and which caused such an enormous amount of destruction, was not half this height. The phenomenon is not peculiar to the Severn, being occasionally found in the Dee, the Trent, and the Solway, and on a much larger scale in the Hoogly at Calcutta, where it only rises about five feet. On the Brahmapootra the height is said to exceed twelve feet, and is so dangerous that no boat will venture to navigate when it is likely to occur. In some of the great rivers of Brazil it is said to reach the height of fifteen feet, being the greatest known.

Camden describes the *bore* on the Severn thus:

"There is in it a daily rage and boisterousness in its waters, which I know not whether I may call a gulph or whirlpool, casting up the sands from the bottom, and rowling them into heaps. It floweth with a great torrent, but loses its force at the first bridge.....That vessel is in great danger that is stricken on the side. The watermen us'd to it, when they see this Hygre (or Egre) coming, do turn the vessel, and, cutting through the midst of it, avoid its violence."—Gibson's *Camden*, edit. 1695, p. 231.

Some time ago there was a very graphic account of this *bore* in the Severn inserted in the *Times*. The perpendicular height was there fixed at six feet.

There must be many readers of "N. & Q." in the immediate neighbourhood of the banks of the Severn. It would be interesting to ascertain what their experiences of this phenomenon amount to, and to what extent Prof. Huxley's statement can be verified.

J. A. Picton.

Sandyknowe, Wavertree.

BEDINGFIELD OF OXBURGH.

In a note to p. 151 of Mr. Scott's *Memorials of the Scott Family of co. Kent* occurs the following:—

"Blomfield, in his *History of Norfolk*, vol. iii. p. 488, asserts that Margaret Scott was *widow* of Sir Edmund Tudenham, K.G., and that her arms ('Three catherine wheels, &c.') were impaled with those of Tudenham ('*Lozengée* argent and gules') in the chancel window of the church of Oxburgh, and in connexion with the arms of Bedingfield."

Apart from Mr. Scott's statement, few would credit that a writer of Blomefield's eminence could possibly so commit himself. On reference to his work I find that in the account of Oxburgh (vol. vi. p. 186) he speaks of "Margaret Bedingfeld, relict of Sir Edmund, Knight of the Bath," that is, of Sir Edmund *Bedingfield*. There also Mr. Blomefield mentions three shields *carved on the roof*, which exhibited the arms of Bedingfield (*i.e.* Bedingfield quartering Tudenham) impaling Scot of Scot's Hall, Kent. Possibly these are the passages Mr. Scott cites, and on an apparent misapprehension of which he proceeds as follows: "This confusion of names of Tudenham and Bedingfield in the person of this Sir Edmund probably arises from the fact[!] that he was equally known by one or the other surname," &c. (note to p. 151). Mr. Scott, to make good this statement, should show from documentary sources that *any* of the Bedingfields were ever styled "Tudenham." At least, he has no warranty in Blomefield for the double name. That historian has carefully set out all the particulars relating to the Bedingfield pedigree in the account of Oxburgh (vol. vi.), and, since Mr. Scott quotes the work as his authority, I cannot understand how it can be so misconstrued; more especially when Blomefield says in his account that he has most particularly set down the evidence of certain wills and other records upon which the pedigree is founded, in order that there might be no mistakes, as mistakes *had* been made with respect to the subject. At p. 150 of his book Mr. Scott has this: "Sir Edmund Bedingfield, or Tudenham, for he appears to have been known by both these names, the latter probably in the first instance as heir of his mother (sister and heir of Sir Thomas Tudenham, beheaded in 1461)," &c. Now Margaret Bedingfield, *née* Tudenham, was not mother to Sir Edmund Bedingfield, but *grandmother*, he being son and heir of Thomas Bedingfield, Esq., son and heir of Edmund Bedingfield, Esq., by his wife the said Margaret Tudenham. Again, in the note to p. 151 Mr. Scott observes: "There can be little question, therefore, that the heir general [*i.e.* of Lord Wenlock] married to a kinsman of Archbishop Rotherham was no other than the prelate's sister Margaret, married to Sir Edmund Tudenham or Bedingfield," &c. The truth, however, with respect to this passage is that in the first place the heir general of Lord Wenlock was a *male* (one Thomas Lawley, Esq.); secondly it is on record that the archbishop had a sister certainly, but most assuredly she could not have been Margaret Scott. In the same note Mr. Scott goes on to say:—

"Looking therefore to the facts[!] of the case, while not unmindful of its difficulties [there are no difficulties

we come to the conclusion that Margaret Bedingfield (*née* Scott) conveyed by marriage the manor of Oxburgh to her husband, as heir-at-law of Lord Wenlock, or Archbishop Rotherham her brother."

It seems almost unnecessary to repeat that Margaret Bedingfield, *née* Scott, was not the heir of Lord Wenlock, or sister or related to Archbishop Rotherham, and that prelate in nowise related or heir to Lord Wenlock. Mr. Scott, before penning the above, might have elicited from the Inquisitions post mortem in the Public Record Office the information that Margaret Bedingfield, *née* Tudenham, relict of Edmund Bedingfield, Esq., died seised of the manor of Oxburgh, she having inherited it as sister and heir of Sir Thomas Tudenham, who had likewise died seised of the same.* From which it is clear that Margaret Bedingfield, *née* Scott, second wife of Sir Edmund Bedingfield, cannot by any possibility have been associated with the acquisition of the manor of Oxburgh by the Bedingfields.

JAMES GREENSTREET.

"THE HELIAND," AN OLD SAXON POEM OF THE NINTH CENTURY.

(Bibliographical Notice.)

I. Manuscripts.—(*a*) The Cottonian, Caligula A. vii., parchment 8vo., first mentioned in Hickes, *Institutiones grammaticæ Anglo-Saxonicæ et Mœsogothicæ*, Oxon., 1689; described by H. Wanley in Hickes' *Thesaurus*, iii. 225, and in Schmeller's *Heliand*, vol. ii. p. vii: fac-simile in Schmeller, specimens in Hickes' *Thesaurus*.—The MS. was copied in September, 1768, by C. Frid. Temler for Nyerup, *Symbolæ ad literaturam teutonicam antiquiorem*, Havn., 1787, No. V., pp. 130-146; also Introd., pp. xix-xxiii.—Copy in the Bodleian, by Francis Junius; another in the Royal Library at Copenhagen, by Friedr. Rostgaard.

(*b*) Monacensis—in the Royal Library of

* Chancery Inquisitions post mortem, A° 15 Edw. IV., No. 38. This comprises several inquisitions taken in different counties after the death of Margaret Bedyngfelde, widow. In one of them, taken at Norwich, April 25, A° 16 Edw. IV., the jurors say that she was seised, *inter alia*, of the manor of Oxburgh; that said Margaret died Jan. 25, A° 15 Edw. IV.; and that Edmund Bedyngfelde, son and heir of Thomas Bedyngfelde, Esq., son of aforesaid Margaret, is cousin (or, as we should say, grandson) and heir of the said Margaret, and aged twenty-one years and more.

Ibid., A° 33 Hen. VI., No. 7, taken at Weybrede, co. Suffolk, Nov. 8, A° 33 Hen. VI., after the death of Thomas Bedyngfelde, Esq. The jurors say that he was seised in fee of a tenement called Skottes, in the vill of Westylton, worth per annum 3*s.* 4*d.*, and that he held no other lands or tenements in this county; also that he died Oct. 12, A° 32 Hen. VI., and that Edmund Bedyngfelde is son and heir, and aged five years and more.

Ibid., A° 5 Edw. IV., No. 34. Two inquisitions taken after the death of Thomas Tudenham, Knt. In one, taken in co. Norfolk, the jurors say that he was seised, *inter alia*, of the manor of Oxburgh; that said Thomas died Feb. 23, A° 1 Edw. IV.; and that Margaret (elsewhere in the inquisition she is described as Margaret, late wife of Edmund Bedyngfelde, Esq.), daughter of the aforesaid Robert Tudenham, sister of the aforesaid Thomas, is next heir of the same Thomas, and aged sixty years and more. The other inquisition, taken in co. Suffolk, sets out the Tudenham pedigree in the following manner: first, as below, by an account of the descent of the manor of Ereswell' in said county, which was settled in tail by a fine levied in Michaelmas term, A° 54 Hen. III., the underneath Robert Tudenham and Eve his wife being the plaintiffs, and Robert de Westone and Hawisia his wife the deforciants.

Robert Tudenham = Eve.
died seised of it.

- Robert Tudenham, s. and h., seised of it, but ob. s.p.
- Thomas Tudenham, bro. and h., died seised of it.

Robert Tudenham, Kt., s. and h., died seised of it.

John Tudenham, Kt., s. and h., died seised of it.

Robert Tudenham, s. and h., died seised of it.

- [Robert Tudenham, ob. s.p.] See below.
- Thomas Tudenham, Kt. [br. and h.], seised of it, but ob. s.p.
- Margaret, late wife of Edmund Bedyngfelde, Esq.

Secondly, by an account, as under, of the descent of the manors of Brandeston and Westerfelde, in said county, which were settled in tail upon Robert Weylond and his wife Cecilia, *née* Baldok', by a fine levied in Hilary term, A° 19 Edw. II., between Master Robert de Baldok', junior, plaintiff, and the underneath William Weylond, Chivaler, deforciant.

- William Weylond, Chivaler.
- Thomas de Baldok'

Robert Weylond, s. and h. = Cecilia.

Margaret, d. and h. = John Tudenham, Kt.

Robert Tudenham, s. and h. of Margaret

- [Robert Tudenham, ob. s.p.] See below.
- Thomas Tudenham, Kt., "son and heir" (really brother and heir to Robert), ob. s.p.

Ibid., A° 1 Hen. VI., No. 77. Proof of the age of Thomas Tudenham, brother and heir of Robert Tudenham, son of Robert Tudenham, defunct. Taken at Bertoñ, in co. Suffolk, on the Tuesday after the feast of the Epiphany, A° 1 Hen. VI. The jurors say that he was born at Ereswell' and baptized in the church there, and that he was twenty-one years old on the feast of SS. Gordianus and Ephimachus last past (*i.e.* May 10, 1422).

Munich, Cod. Germ., 25, Cimel. III., 4, a; small folio—presented to the Chapter Library of Bamberg by Henry II. in 1012, taken to Würzburg, then again to Bamberg, whence it came to Munich; first mentioned by Eckhardt in *Veterum monumentorum catechcticorum theotiscorum Quaternio*, Lips., 1720, p. 42; then in *Commentarius de rebus Franciæ orientalis et episcopatus Wirceburgensis*, Wirceb., 1729, ii. 325: fac-simile in Schmeller.

The Cottonian MS. is written in the North Frankish dialect, and probably a translation from the original poem in the Old Saxon dialect of Westphalia, of which the Munich MS. is a copy. Both MSS. belong to the ninth century.

II. Editions.—

1. Heliand, poema saxonicum seculi noni, accurate expressum ad exemplar Monacense insertis e Cottoniano Londinensi supplementis nec non adjecta lectionum varietate nunc primum edidit J. A. Schmeller. Monachii, Stuttgartiæ et Tubingæ, Cotta., 1830, 4to., vol. i., text.—Glossarium Saxonicum e poemate Heliand inscripto et minoribus quibusdam priscæ linguæ monumentis collectum cum vocab. lat.-saxonico et synopsi grammatica. *Ibid.*, vol. ii., 1840.

2. Heliand, oder das Lied vom Leben Jesu, Urschrift mit Uebersetzung und Anmerkungen von J. R. Köne. Münster, 1855. (The Cottonian text.)

3. Heliand, mit ausführlichem Glossar, herausgegeben von Moritz Heyne. First ed., Paderborn, 1865; second, *ibid.*, 1873. (Collated from both MSS.)

Considerable portions in—1. Rieger, Alt- und Angelsächsisches Lesebuch nebst friesischen Stücken. Giessen, 1861.—2. Oscar Schade, Altdeutsches Lesebuch. Halle, 1862.—3. Müllenhoff, Altdeutsche Sprachproben. Second ed., Berlin, 1871.—4. Wackernagel, Gothische und Altsächsische Lesestücke. 1871.

III. Translations.—

1. Kannegiesser. Berlin, 1847.—2. Grein. Rinteln, 1854, and Cassel, 1869.—3. Köne. Münster, 1855.—4. Simrock. Elberfeld, 1856 and 1866.—5. Rapp. Stuttgart, 1856.

IV. Criticism.—

1. Vilmar, deutsche Alterthümer im Heliand als Einkleidung der evangelischen Geschichte. Marburg, 1845 and 1862.

2. Püning, Gymnasialprogramm. Recklingshausen, 1851.

3. H. Middendorf, Ueber die Zeit der Abfassung des Heliand. Münster, 1862.

4. E. Behringer, Zur Würdigung des Heliand. Würzburg, 1863.—Krist und Heliand. Würzburg, 1870.

5. Windisch, der Heliand und seine Quellen. Leipzig, 1868.

6. Grein, Heliandstudien. Cassel, 1869.

7. Schulte, Ueber Ursprung und Alter des altsächsischen Heliand. Glogau, 1872.

8. Schulte's article in Zacher's Zeitschrift für deutsche Philologie, vol. iv. pp. 49-69. Halle.

9. Heyne's article in *ibid.*, vol. i. pp. 288, *seq.*

10. Grein's article in Pfeiffer's Germania, vol. xi. pp. 209, *seq.*

With regard to the authenticity of a Latin preface to the poem:—Zarncke in Berichte der Kön. Sächsischen Gesellschaft der Wissenschaften Philologisch-historische Classe. 1865.

G. A. Schrumpf.

Tettenhall College.

Sweetheart.—In a review of *Chips from a German Workshop*, Dec. 5, 1877, the *Times* says: "Prof. Max Müller shows clearly that these words (Marazion and Marketjew) have as little to do with the Hebrew people as *sweetheart* with a *heart*," &c. Cornishmen owe thanks to the professor for his learned researches into Cornish matters. But the case of *sweetheart* is not quite so clear as the reviewer would have us believe. Some time ago, in writing an English grammar, I instanced *sweetheart* as a word whose termination had changed its form from sweet-*ard* in order to show a meaning; in fact, it was a pretty instance of false analogy, as *female*. But a colleague of mine absolutely refused to believe the statement, and challenged proof. I produced as my authority Prof. Max Müller's Rede Lecture of 1868, who compared *sweetard* with the Ger. *liebhart*. When my friend said the authority was not proof enough, I brought forward others—Dr. Richard Morris's *Historical Outlines of English Grammar*, Messrs. Abbott and Seeley's *English Lessons for English Readers*, Chambers's *Etymological Dictionary*, but all to no purpose. So I set to work to make inquiry, and the authorities melted away; in fact, when the case was fairly put, they kindly helped to show that no proof was forthcoming. The form *sweet-ard* is not in Mätzner's list of words in *-ard*. It cannot be produced from English literature. Bailey's *Dictionary* gives a "Saxon *swaet-heort*" as sweetheart; but I am afraid that is of his own manufacture (it is not in Bosworth), and it would seem to mean *sweet-hearted*, if it meant anything. *Dear heart* and *sweet heart*, which occur a good way back in English, though with a slightly different sense, point to another origin, and hardly leave time for the loss or weathering down of *sweetard*. I do not know how early *sweet-heart*, meaning lover, is found. Shakespeare is quoted; but the word is in *Roister Doister* (A.D. *circa* 1550), i. 2, "my *swete hearte* Custance"; and i. 4, iii. 5; and in *Euphues to Philautus* (A.D. 1579), p. 114 (Arber's Reprint): "And although thy *sweete hearte* binde thee by othe alwaye to holde a candle at hir shrine, and to offer thy devotion to thine owne destruction," &c. I removed my rash statement from a second edition after Dr. Abbott wrote to me that it was clear that "*sweetard* was exploded." It is almost a clearer case than *beef-eater*, for which so many authorities and so little proof can be quoted.

O. W. Tancock.

"Mugging together."—This expression might be worth comparing with "mucked to death" (5th S. ix. 6). I have heard it in Berks thus used: "They are all, father, mother, and children, *mugging together* in one room"; that is to say, this family is living in the crowded, dirty, littery state which arises from eating, sleeping, dressing, working, all within the compass of, say, nine feet

square. Halliwell gives *mudge* as a Derbyshire form of mud or dirt. Mr. Wedgwood, under "mucker," to hoard up, observes, "hence *muck* or *mug* appears as a root giving rise to a number of words connected with the idea of privacy or concealment." *Mud, muddle, muck, buck*, &c., seem probably from a separate root, whose fundamental idea is moisture or softness. When we say at the present day, "People are living in hugger-mugger," we mean much what the Berkshire *mugging together* does, the old and proper meaning of living clandestinely being in the main lost sight of. I know not therefore whether to connect *mug, mugging*, in its provincial use, through *mudge* with *muck, mud, muddle*, &c.; or, as seems more likely, with *mucker, hugger-mugger*, &c., and all that class of words. HORATIO.

THE PUBLIC-HOUSE SIGN OF "THE THREE CHILDREN IN THE WOOD."—Although in Hotten's *History of Signboards* an instance is adduced, from Yorkshire, "among the more uncommon ballad signs," of one called "The Babes in the Wood," no instance is mentioned of the sign of "The Children in the Wood," much less of such a singular sign as that of "The *Three* Children in the Wood." It seems, therefore, worth noting that there was such a sign somewhere in London (as it would seem, in the neighbourhood of Billingsgate) in the year 1770. I find it mentioned in the *Oxford Magazine*, July, 1770 (pp. 26-27), in some "Particulars of the Trial of Peter Conway and Michael Richardson for the Murder of Messrs. Rogers and Venables, on Monday, July 16, at the Old Bailey." The prisoners had been at "The Three Children in the Wood" on the night before the murder, as was deposed to by "— Smith, a publican, who keeps the Three Children in the Wood," and also by their companion, Thomas Blackstone, who "drank with them at the Three Children in the Wood." CUTHBERT BEDE.

CAPTAIN BOYTON'S PREDECESSOR. — In the *Annual Register* for 1805 (Rivingtons) I find the following curious anticipation of the Boyton life-saving dress, and also of his method of exhibiting its capabilities:—

"A trial was lately made in the river Thames of the life-preserver invented by Mr. Daniel, surgeon, of Wapping. It is composed of waterproof leather, prepared to contain air, and is inflated in half a minute through a small tube, with a cock, which is turned when the jacket is sufficiently expanded; thus prepared it supports the head, arms, and body out of the water, the person wearing it having it at all times in his power, by means of the tube and cock, to increase or diminish the quantity of air. Several persons thus equipped quitted the boats from off the Old Swan, and floated through London Bridge and down the river with the greatest ease and safety, without being obliged to use the slightest exertion to secure their buoyancy, some smoking their pipes, and others playing the German flute, which they did with as much convenience as if on land. In this manner they proceeded below the London Docks, near the residence of the inventor, Mr. Daniel, where, on their landing, he was greeted with three cheers from the numerous spectators, who were gratified with the sight of such a novel and really useful invention.—*Chronicle*, October 14th."

S. R. TOWNSHEND MAYER.

Richmond, Surrey.

"MANSE."—The term "manse" in Scotland is the universal equivalent for the English parsonage-house, and, as far as I am aware, it is not employed there in any other way than to denote the abode of the minister of a parish. In England the word is now in complete abeyance; but in former times it appears, by the following extracts from the *Sixth Report of the Historical Manuscripts Commission*, p. 291, to have been used as the synonym for an ordinary habitation:—

"1278, Feast of the Invention of the Holy Cross—Agreement between the Prior and Chapter of Ely and John de Walford, physician.—John promises to attend the Prior and Monks. They to supply him and two boys with board, forage for one palfrey, and *a manse* within the court where Stephen the mareschal used to live."

"1278, Morrow of the feast of St. Nicholas, Bishop and Confessor—Agreement between the Prior and Convent of Ely and Nicholaz Dusic of Strahan. They grant to him for his life 2 acres in the vill of Strahan, whereof half an acre, called Croft, lies at Lunewelle, to build him *a manse*."

"1280, 24th year of Pontificate, Kal. Jan. Durham. Hugh, Bishop of Ely, with the consent of the Prior and Convent of Ely, grants to Symon de la More and Waletham, Kts., that in consideration of the bad ways and long distance from *their manses* of Brame to the mother church of Ely, they may have in the oratory at Brame daily office by a fit chaplain for them and their wives and families. The chaplain is to swear on the Gospels that he will answer to the sacrist of Ely for all oblations and obventions."

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

OWL-PERCH.—Recently, on visiting an old hall in Cheshire, now used as a farmhouse, the tenant said to me, "Now you have been all over the house, except into the owl-perch," pointing to the trap-door leading to the cock-loft.

On inquiring afterwards of a tenant farmer if this was a common word in Cheshire, he replied, "I never heard it before, but it is a likely Cheshire word, as in every old Cheshire house there was a hole left in the gable for the owls to go in and out."

Col. Egerton Leigh, in his *Cheshire Glossary*, does not give owl-perch; but he does give "Hattock, a hole in the roof where owls harbour."

W. N. STRANGEWAYS.

Stockport.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Old Stories.—A story used to be told in my younger days in the Lowlands of Scotland in ridicule of the Highlanders. It was as follows. Some Highlanders were ignorant of the English language, and as they intended to proceed to the low country in hopes of getting employment, they were primed with three English phrases, which it was hoped would help them on among the Sassenachs. The first phrase was, "We three Hielanmen," intended as a reply to any one inquiring who they were. The next one was, "For the mony and the penny siller"; this was meant as an answer to the question why they had come. In case the questioners should not engage their services, there was a third phrase in reserve, "If you don't, another will."

The Highlanders accordingly set out, and had scarcely crossed the Lowland border when they came on the corpse of a man who had been slain. They stopped to look at it, and while they were engaged in so doing the ministers of justice came up, and, turning to the Highlanders, inquired, "Who did this?" The reply was, "We three Hielanmen." The next question was, "Why did you do it?" The answer was ready, "For the mony and the penny siller." The sheriff, pleased at having so easily made out the evil doers, exclaimed, "You scoundrels, I shall hang you for this." To which the Highlanders complacently replied, "If you don't, another will." On which the poor Highlanders were carried off to jail.

Some years ago I read an exactly similar story, only that it was three monks who set out from their monastery furnished with three sentences, which were in Latin. The first, I recollect, was "Nos tres monachi." I think the second sentence may have been "Pro re et crumena." I entirely forget the third. Doubtless some of the readers of "N. & Q." will be able to say where the story is to be found. I think it was told in old French. It is possible that a story like this may be current in many parts of Europe. It may also vary in Scotland at different points along the Lowland border. I. M. P.

Curzon Street.

[With variations, this almost universal story comes from the East. In Prussia it takes this form. An Irish recruit, enrolled in the Grenadiers, who were about to be inspected by the "great" Frederick, is told that the king would ask him three questions, which he invariably addressed to foreign recruits on his first recognizing them. The questions would be, "How old are you?" "How long have you been in the service?" and "Are you satisfied with your pay and rations?" The Irish *recruit, ignorant* of German, was furnished with the answers he was bound to make, namely, "Twenty years," "Six months," and "Both, your majesty." But the king began with the second query, "How long have you been in the service?" Paddy replied, "Twenty years." "Why, how old are you?" "Six months." "Six months! Either you or I must be mad." "Both, your majesty."]

Toy Puzzle, Time of Charles I.—Can you tell me anything about an ancient ornament which is lying before me? It is a double cross every way; in shape like the common puzzle, made up of six bars with different notches, that we have seen in toyshops all our life; but this will not take to pieces, but each end is heavily mounted in silver and has an engraved device—1. A fleur-de-lis; 2. a tower; 3. a horseshoe; 4. an anchor; 5. I. R.; 6. R. S. (or S. R.); 7. lion rampant; 8. W. W.; 9. a heart pierced with three darts; 10. a vampire; 11. a lion couchant; 12. a unicorn. All three of the initials have true lovers' knots. J. C. J.

Life of the Duke of Schomberg.—Bayle, in his *Dictionary*, speaking of him, says: "He would deserve a long article here, but not having received the memoirs"—what memoirs are these?—"I expected, I am forced to defer it to another time." Did he do so? "He is one of those great men whose history ought to be written by an able pen. I do not doubt but that the Duke of Schomberg, his worthy son, has already thought of procuring this honour to his family, and this fine present to the commonwealth of learning." Has this ever been carried out, or have materials for such a history been collected, and where? Otto.

The Standerwicks of the United States.—I have been informed that they assume as arms a bloody hand grasping a drawn sword. Are these Standerwicks descended from Nathaniel Standerwick, who was expatriated in 1685 for participation in the Monmouth rebellion? On what authority and by whom were the arms originally assumed? Antiquus.

"Callis," used in Stamford for almshouses. What is its derivation, and is it used elsewhere?

E. D.

Courtney and Ap Jenkin.—When Leonard Calvert, brother of Cecil Calvert, second Lord Baltimore, sailed with two ships from the Isle of Wight on Nov. 22, 1633, and landed at Old Point Comfort, Virginia, America, on Feb. 24, 1634, it is stated that he had with him two or three hundred emigrants with which to establish the English colony of Maryland. Among the emigrants were Lieut. Thomas Courtney, of the Royal Navy, and Ap Jenkin, of Wales, whose son is said to have afterwards married Courtney's daughter. Historical information towards identifying the family from which the emigrant Ap Jenkin emanated, as well as that to which the foresaid

Thomas Courtney belonged, is solicited for an archæological work. LLALLAWG.

"O NIMIS FELIX," &c.—In the *Breviarium Romanum*, pars æstiva, ad Laudes on June 24 (the feast of St. John Baptist), is the hymn commencing "O nimis felix," &c. The second verse is as follows :—

> "Serta ter denis alios coronant
> Aucta crementis, duplicata quosdam;
> Trina te fructu cumulata centum
> Nexibus ornant."

Will some one of your readers kindly give as literal a translation as possible of these lines, and state something of the allusions contained in them? What is the date, and who was the author of the hymn? H. N.

SOLOMON GRILDRIG.—Who was he? It appears to be a "fictitious name," though it does not appear in OLPHAR HAMST's book. He was "of the College of Eton," and conducted *The Miniature: a Periodical Paper*, 8vo., 1805. CUTHBERT BEDE.

THE WINDSOR SENTINEL AND ST. PAUL'S.—Years ago I discovered after a weary search, in a newspaper of the period, the name of the famous sentinel at Windsor who heard St. Paul's bell strike thirteen times, and the story I see sometimes repeated without acknowledgment. *Sic vos non vobis.* Piracy and compilation go hand in hand together. What was the "old soldier's" name? MACKENZIE E. C. WALCOTT.

TOWN MARKS.—In an entry of the business done at a Court Leet and Court Baron held at Melton-Mowbray, Leicestershire, on April 21, 1675, mention is made that they "marked" certain land "with two steps, being the towne marke of Melton." Was this to mark boundaries before the open fields were enclosed? THOMAS NORTH.

JETTON.—Brass, the size of a sixpenny piece, and unusually thick. *Obv.* Laureated head to the left; legend GVLIELMVS . DEI . GRATIA. *Rev.* The crown of England, with two sceptres in saltire behind it; in base I . GVINEA . W. Is this a known jetton, or was it ever made to pass for money? NEPHRITE.

HENRY VAUGHAN.—A Henry Vaughan in 1680 signed an inventory of the goods of an intestate who was formerly at Hythe, Kent. He signs himself "Registrarius." I am particularly anxious, for a literary—not genealogical—purpose, to identify him in his official capacity, and to ascertain when and where he died. WALTER RYE.
St. Anne's Hill, Wandsworth.

JOHN, FIRST EARL OF MIDDLETON.—In Burke's *Extinct Peerage*, 1866, p. 367, we are informed that John Middleton, first Earl of Middleton, "married secondly, at St. Andrew's, Holborn, in Dec., 1667, Lady Martha Cary, daughter of Henry, Earl of Monmouth, but by her had no issue."

On p. 103 appears the following sentence in the course of a foot-note: "Lady Elizabeth Spelman, daughter of Martha, Countess of Middleton, who was daughter of the second Earl of Monmouth."

Which of these conflicting statements is correct? and, if the latter, who are the heirs general of Lady Elizabeth Spelman, and did Martha, Countess of Middleton, leave any other descendants? J. W. STANDERWICK.

DRAYTON.—What is the derivation of the common English local name *Drayton?* There are eighteen parishes of that name in England, besides four named *Draycot.* A. L. MAYHEW.
Oxford.

JOHN BRINDELL.—The following quaint epitaph deserves a place in "N. & Q." I found it in St. Giles's Cemetery collection. Who was this man of evil life so long? Who was the writer of the epitaph?—

> "The mortal remains of
> John Brindell,
> after an evil life of 64 years,
> Died June 18th, 1822,
> and lies at rest beneath this stone.
> 'Pause, reader; reflect;
> Eternity, how surely thine.'"

R. B. CANSICK.

"HOT COCQUAILLE" OR "COCQUALE."—I am told one of the cries in the city of Norwich, on Ash Wednesday, is "hot cocquaille," a species of bun. Your former correspondent, DR. HUSENBETH, gives *cocquaille* as from the Saxon or German, meaning broken in ashes (I quote from memory). Does not the same word mean in Old Norman French egg-shell? And if these cakes or buns are, as I am told, made with eggs, this would seem a better derivation. But, again, eggs were not allowed after Shrove Tuesday. May it not be that some former Bishop of Norwich has granted a dispensation allowing the poor to use the remainder of the eggs on Ash Wednesday, which of course otherwise would be wasted? I should be very glad to learn anything further on this subject. JOHN THOMPSON.
The Grove, Pocklington.

MYSTERIOUS LIGHTS.—The following notice appeared in a recent number of the *Oswestry Advertiser*:—

"From time to time the west coast of Wales seems to have been the scene of mysterious lights. In the fifteenth century, and again on a larger scale in the sixteenth, considerable alarm was created by fires that 'rose out of the sea.' Writing in January, 1694, the rector of Dogelly stated that sixteen ricks of hay and two barns had been burned by 'a kindled exhalation which was often seen to come from the sea.' Passing over other alleged appearances, in March, 1875, a letter by the late Mr. Picton

Jones appeared in *Bye-gones*, p. 198, giving an account of curious lights which he had witnessed at Pwllheli, and now we have a statement from Jowyn that within the last few weeks 'lights of various colours have frequently been seen moving over the estuary of the Dysynni river and out at sea. They are generally in a northerly direction, but sometimes they hug the shore, and move at a high velocity for miles towards Aberdovey, and suddenly disappear.'"

Can any authorities upon natural phenomena furnish further information on the subject?

EVERARD HOME COLEMAN.

71, Brecknock Road, N.

TIRLING-PIN.—At the recent sale of the effects of James Drummond, Esq., of Edinburgh, two tirling-pins were disposed of: one which came originally from Leith Tower fetched 5*l.* 10*s.*, and another was secured by a friend of mine for 2*l.* 2*s.* My friend has written to inquire from me the mode of the use of the tirling-pin, and not being able satisfactorily to answer his query, it is consequently referred to "N. & Q." Glossaries of Scotch words give the meaning of "tirling" as unroofing, but that of course cannot be the universal application of the word. Amongst Scottish ballads I have found the following allusions to this relic of antiquity, and doubtless there are many others. One from *Lord Beichan*, an Aberdeenshire ballad :—

"And whan she cam' to Lord Beichan's yetts,
She tirl'd gently at the pin,
Sae ready was the proud porter
To let the wedding guests come in."

Another is in *Sweet William's Ghost* :—

"There came a ghost to Marg'ret's door
With many a grievous groan;
And aye he tirled at the pin,
But answer made she none."

A third instance occurs in *Prince Robert* :—

"O he has run to Darlinton
And tirled at the pin;
And wha sae ready as Eleanor's sel'
To let the bonnie boy in?"

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

FANS.—There is now open in New York an exhibition of decorative art, including a loan collection of fans. The first loan collection of fans was held at South Kensington in 1870. Of this I have the catalogue. Have there been any other such exhibitions, and did they issue catalogues? Two or three years ago M. Blondel published in Paris a *Histoire des Eventails*. In the September, 1877, number of *Scribner's Monthly* is an admirably illustrated article by Mr. Maurice Mauris on fans. Scattered through the *Art Journal*, the *Gazette des Beaux-Arts*, and *L'Art* are many engravings of fans. Can any reader of "N. & Q." refer me to further sources of information?

J. BRANDER MATTHEWS.

Lotos Club, New York.

"THE BOOK-HUNTER."—Can the originals of the sketches drawn by Dr. Burton in the second section of this charming work ("A Vision of Mighty Book-Hunters") be identified? 1. Archdeacon Meadow; 2. Fitzpatrick Smart, Esq.; 3. Inchrule Brewer; 4. Thomas Papaverius; 5. Magnus Lucullus, Esq.; 6. The Vampire. No. 2, I would suggest, stands for Charles Kirkpatrick Sharpe, while the original of No. 4 (according to the *Times* of August 27, 1877) was Thomas De Quincey. Who are the others? C. D.

HERALDRY.—What is the crest for the family Macginty, or Macgenty—an Irish family?

A. E. M.

Kirkstall.

HERALDIC.—Can any one inform me to whom the following armorial bearings belong, which appear on two large three-quarter-length portraits, of about the time of Queen Anne? On that of the man, Vaire, four bars gules; on that of the lady, in an oval shield az. an arm in armour, issuing from the dexter, holding three arrows, points to the base, all or. E. K.

SUTTON MUTTON.—There is a saying, said to be of considerable antiquity, in this part of Surrey, which has taken the form of a vulgar rhyme, and has been often quoted :—

"Sutton for mutton,
Carshalton for beeves;
Epsom for *jades*,
And Ewel for thieves."

In the adjoining county of Kent these lines are also known, but in a modified form; there they are :—

"Sutton for mutton,
Kirby for beef;
South Darne for gingerbread,
Dartford for a thief."

As Sutton (south town) is a very common name, and there are villages which bear it in at least twenty-five counties, I should be glad to know if these lines are applied in any other counties besides Surrey and Kent. EDWARD SOLLY.

Sutton, Surrey.

AUTHORS OF BOOKS WANTED.—

1. *Politeuphuia, Wits' Commonwealth, or a Treasury of Divine, Moral, Historical, and Political Admonitions, Similes, and Sentences.* For the Use of Schools. (By N. L., 12mo.) London, 1699.

2. *The Accomplish'd Courtier. Consisting of Institutions and Examples. By which Courtiers and Officers of State may square their Transactions Prudently and in Good Order and Method.* By H. W., Gent. (12mo.) London, Printed for and Sold by Thomas Dring, Fleet Street, 1658.—The dedication is dated, "Ex Museo meo, prope Bangor-howse primo Januarii, 1658. Stylo novo."

D. WHYTE.

1. *Abra-Mule; or, Love and Empire: a Tragedy.* London, 1743.

2. *The Yahoo: a Satirical Rhapsody.* New York, printed and published by H. Simpson, 1830. F. P. B.

Replies.

GEORGE WASHINGTON AND THE REV. JONATHAN BOUCHER.

(5th S. i. 102; v. 501; vi. 21, 81, 141, 161; ix. 50.)

I am very glad that Col. Chester has sent you the dedication to Washington which my grandfather prefixed to his sermons on the *Causes and Consequences of the American Revolution*, published in 1797. As I said at the time, my reason for not including it in my articles containing the extracts from my grandfather's autobiography was solely because these extracts had extended to so great a length that I was afraid of trespassing any further on your space. As it was, they occupied nearly twenty-four columns of "N. & Q.," exclusive of the previous extracts I sent you in February, 1874. Col. Chester is quite right in saying that the "antidote," that is the dedication written in 1797, should have been published in close juxtaposition with the "bane," that is the damnatory allegations contained in Mr. Boucher's letter to Washington written in 1775. There is, however, one phrase in Col. Chester's article which I must take exception to. Mr. Boucher's dedication to Washington is undoubtedly very "manly," and "alike honourable to the man who wrote it and him to whom it was addressed," but I cannot regard it in the light of an "apology." I feel sure that Mr. Boucher did not mean it for one, as this would have been to admit that he was wrong in addressing Washington as he did in 1775. From Col. Chester's point of view, as also from my own, he was wrong, but was he so from his own point of view? It must be remembered that from the date of his letter to that of his dedication twenty-two years had elapsed; this is a long period at any time, but especially so when we remember that these twenty-two years comprised the two greatest events of the century, the American and French revolutions. In 1775 Washington was nothing but a revolutionary soldier. I do not mean that there is any harm in a man's being what Hampden, Dumouriez, and Garibaldi were; but in the eyes of my grandfather—a staunch church and king man, a Tory of the Tories—a revolutionist was very much what a Puritan was in the eyes of Laud, a play-actor in the eyes of Prynne, or a poacher in the eyes of Squire Broadacres. Washington's character had not at that time fully unfolded itself, and Mr. Boucher, although possessed of considerable shrewdness and penetration, could no more suppose that his "shy, silent, stern, slow, and cautious" friend would one day develope into the wise and noble president who has left an example to all succeeding ages, than Sir Philip Warwick could suppose that the Long Parliament member for Cambridge, whose "plain cloth suit seemed to have been made by an ill country tailor, whose hat was without a hat-band, whose voice was harsh and untuneable," and whose oratory had nothing but its fervour to recommend it, would some fifteen years later develope into one of the greatest rulers that Europe has ever seen. It is perhaps one of the brightest testimonies to Washington's pureness of soul, and general nobility of character, that he should have been addressed in such eulogistic terms by one who detested his political principles, and who regarded the revolution of which he was the guiding spirit as a huge mistake, not to say a crime.

There is another thing that may have helped to soften Mr. Boucher towards Washington, namely, the fact that the dedication was written in November, 1797, only two years after the final suppression of the French revolution by the "whiff of grapeshot," delivered by Citoyen Napoleon Bonaparte on the 13th Vendémiaire, 1795. May he not have felt the contrast between the leader of the American and the leaders of the French revolution? However much we may acknowledge the necessity for that gigantic bonfire of shams, the French revolution, it is hardly possible, with any amount of good will thereto, to extend much admiration to its leaders; and Washington seems grander than ever when we compare him with Robespierre, Marat, and St. Just, or even with Danton. It is very possible that my grandfather was struck by this contrast.

Col. Chester says there is no evidence that Washington received Mr. Boucher's letter. As there is no evidence to the contrary, I should think it is probable that he did receive it; but I do not know what sort of a reply he returned. It will, however, interest Col. Chester to see the reply (if he has not already seen it) which the great president returned to the dedication, and for which I am indebted to *Notes on the Virginia Colonial Clergy*, by the Rev. E. D. Neill, of Macalester College, Minneapolis, published last year in Philadelphia. I do not know from what source Mr. Neill obtained this letter. From the somewhat abrupt way in which it begins it appears to be only an extract from the original letter. It is dated Mount Vernon, Aug. 15, 1798:—

"For the honour of its dedication, and for the friendly and favourable sentiments therein expressed, I pray you to accept my acknowledgment and thanks. Not having read the book, it follows of course that I can express no opinion with respect to its political contents; but I can venture to assert beforehand, and with confidence, that there is no man in either country more zealously devoted to peace and a good understanding between the nations than I am; no one who is more disposed to bury in oblivion all animosities which have subsisted between them and the individuals of each."

One cannot but regret that after such a "redintegratio amoris" the two old friends had no opportunity of meeting and renewing their former inti-

macy; but in 1798 my grandfather was quietly settled in his Surrey vicarage, closely occupied with his philological pursuits, and Atlantic steamers had not been invented.

In the above-mentioned dedication Mr. Boucher speaks of some one, "not inconsiderable in fame," who dedicated a book to Washington, and who, "from having been his (Washington's) fulsome flatterer, became his foul calumniator." Does any one know to whom my grandfather alludes?

JONATHAN BOUCHIER.

Bexley Heath, Kent.

THE DORMANT SCOTTISH PEERAGE OF HYNDFORD.

(5th S. viii. 429, 453; ix. 58.)

I was "pausing for a reply" from your original querist, C. E. G. H., when the further answers of R. P. and MR. W. D. PINK unexpectedly proved the existence of a wider interest than I had anticipated to see roused in what might seem a mere family matter. I think there are good reasons why I should make some further remarks on the subject, partly in correction of both R. P. and MR. PINK, and partly in explanation of what may have seemed an excessive reticence on my own part. I considered the question so entirely one of private genealogical interest that I contented myself with the statement of some bare facts, not clothing them with any names. As, however, both your recent correspondents have mentioned names, I think it right that I should point out some particulars in which they are either inaccurate or not warranted by the facts, and that I should state more fully than in my first reply what are the actual facts of the case.

I may say, at the outset, that I was perfectly cognizant of all the history which R. P. relates, and of a good deal more besides. But I did not think that it bore upon the question asked, and I therefore refrained from inserting it into my reply. As it is, I must say that I do not think any amount of references to Carlyle's *Frederick the Great* likely to help the inquirer into the genealogy of the Carmichaels of Hyndford. In criticism of R. P., I must further observe that it is rather worse than useless to encumber a well-ascertained history with a date of uncertain sound such as he gives for the death of the sixth earl, viz. "after 1809," when it is perfectly well known that Andrew, sixth Earl of Hyndford, died in 1817, as MR. PINK rightly states. Also I must protest against the use of the slipshod expression "Earl Hyndford" for "Earl of Hyndford," the title being derived from a place, and not, like some more modern earldoms, from a family name. It is possible that in another of his mistakes, that of calling the sixth earl *Thomas* instead of *Andrew*, R. P. may have *been misled* by the erroneous account in the *Gentleman's Magazine*, which confounds the two brothers of the line of Carmichael of Mauldslie, who succeeded after failure of the lines of the third and fourth earls. The fifth earl was Thomas, and the sixth Andrew. Into the tempting field—still open, I conceive, to genealogists—of the descent of the ancient earldom of Mar, I am not going in the present place to enter. I will only remark that the decision in the case of the claim of the Earl of Kellie affords, so far as I understand it, not the slightest clue to what might be decided in the case of a patent "hæredibus masculis et talliæ." And the recent case of the barony of Balfour of Burleigh is just as much against the theory of R. P. as the earlier case of the earldom of Sutherland. But it would be altogether unsafe to argue from pre-Parliamentary—I had almost said pre-historic—titles to those of a comparatively late period. R. P. may rest assured, however, that in my first reply I purposely minimized the possible rights of the heir male, so as not to be liable to the charge of exaggeration. MR. PINK errs, in a different sense from R. P., in asserting that "both the earldom and barony were granted with remainder to heirs male and of entail." This was only the case with the earldom.

The difficulties attendant upon proof of extinction of intermediate heirs form a class of difficulties which I may assure MR. PINK that I am far from undervaluing. But I have never yet, in the course of a study of the genealogy in question extending now over a period of some fifteen years, met with any proved facts calculated to shake my conviction that the late most distinguished genealogical antiquary and peerage lawyer, John Riddell, was perfectly justified in his opinion that Dr. Carmichael-Smyth of Aitherny, the unquestioned heir male of the Carmichaels of Meadowflat and Balmedie, was heir male general of the Carmichaels of that ilk, both of the older line and of the line of Hyndford. The heir male of Sir David Carmichael of Balmedie is also the heir male of Sir John Carmichael, last of the Captains of Crawford of the line of Meadowflat, whose daughter Margaret was served heir to her father May 24, 1638, Sir John himself having been served heir, in 1595, to his father, grandfather, and great-grandfather. The last of the oldest line of that ilk, Sir John Carmichael, who became involved in difficulties which were among the principal means of the rise of the Hyndford family, was served heir to his grandfather, Sir John, the Warden of the Middle Marches, in 1627, and died *s. p.* at some date, not exactly determined, before July 17, 1649, when his two surviving sisters, Jean and Anna, were served his heirs portioners of line, their elder sister, Margaret, being also then dead.

I do not doubt that Sir Bernard Burke is perfectly capable of defending any judgment on a

point of genealogy or peerage law which he may have expressed in any of his works. But I feel bound to state that Sir Bernard's view, doubtfully quoted by Mr. Pink from the *Extinct and Dormant Peerage*, that the chiefship of the name of Carmichael, and the male representation of the Earls of Hyndford and Lords Carmichael, are both vested in the present Sir James Robert Carmichael, Bart., is in exact accordance with the opinion known to have been entertained by the sixth earl himself, as well as by the heritors of Lanarkshire at the time of the earl's death, and by such eminent Scottish genealogists as the late John Riddell and Alexander Sinclair.

C. H. E. Carmichael.

New University Club.

F. Bartolozzi, R.A. (4th S. xii. 110; 5th S. ii. 335.)—It is certainly true that this eminent artist was "admitted to the full honours of the Royal Academy"; but it was as a *painter*, not as an *engraver*, that he received this distinction, which, by a law of the body, could not be conferred upon one of the latter class. W. H. Pyne says :—

"Bartolozzi sometimes engraved from his own designs, but he obtained very little acquisition of fame from the attempt; yet he drew the human figure to admiration, and he could paint; for he acquired his diploma in the Royal Academy for a picture which was exhibited at Somerset House."—*Somerset House Gazette* (1824, 4to.), vol. i. p. 353.

Likely enough there was some jobbery in the matter, suggested by the true British admiration of the "foreign." Further on in the same miscellany, in a special article on the engraver, we read :—

"Bartolozzi was a member of the Royal Academy; this is said to have given great offence to Strange, who was unsuccessful in his attempts to be admitted a member of that body, particularly as it was notorious that the picture which the former painted as the preliminary to his academical honours was either wholly executed, or at least touched off, by Canaletti."—*Ibid.*, vol. ii. p. 249.

Elsewhere I have read that it was Cipriani who performed this friendly office for his countryman; it may have been either or neither, and does not much matter which now. Anthony Pasquin (J. Williams) says :—

"According to the institutes of the Royal Academy, the number of engravers was limited to six, and they are considered in the inferior scale of merit with the painters. Mr. Bartolozzi, conscious of his own strength, presented himself as a painter, and was admitted as such; and happy were they all to have such an acquisition. All this was just; for to denominate him a mere engraver would be to circumscribe my language within the limits of ignorance, as he is not only something more, but almost everything that the hope of imitative science can embody. He draws better than any other man in the world, and can give a truth and durability to that design beyond the powers of any other individual in the same department."

When Sir Robert Strange offended Lord Bute, Mr. Dalton was commissioned to invite to this country the most promising historic engraver he could find in Italy. Bartolozzi, then studying in his native Florence under Wagner, was selected; and thus there existed a special enmity and rivalry between the two eminent artists. The Englishman no doubt "smoked" the Academic jobbery, the successful issue of which must have been hugely galling to him. In his interesting little work on the rise of the Royal Academy he says :—

"No sooner had the Academicians passed this law, ...which excluded every ingenious engraver native of this kingdom, than they admitted amongst them M. Bartolozzi, an engraver, a foreigner. The Academicians soon felt the disapprobation of the public, for their proceedings were universally condemned. To cover, therefore, their reprehensible conduct, they.....said that they had copied that part of their institution which regarded the exclusion of engravers from the Royal Academy of Painting at Paris. This they did when, at the same time, every one of them knew that I had been received a member of that Academy as an engraver."—*Inquiry into the Rise of the Academy of Arts*, 1775, 8vo., p. 112.

An eminent engraver, the late John Pye, writes :

"The alteration subsequently made in the Academy's original law, so far as to allow of six engravers becoming associates, *i.e.* members of the third class, disqualified them, whatever their merit might happen to be, from rising higher, from holding any office amongst the Academicians, or voting in their assemblies,—and virtually told native engravers, while Bartolozzi was enjoying the Academy's highest honours, that six of them might become appended to the outside of the royal establishment, into which artists of every other class might enter; but that those who did allow themselves to be so appended would thereby recognize a position of degradation as an honour—the just and munificent reward of their merits!"—*Patronage of British Art* (Lond., 1845, 8vo.), p. 191.

It may not be amiss to remind the reader that the "diploma pictures" of the long series of members of the Royal Academy during its century of existence are now on view, and form a most interesting exhibition. William Bates, B.A.

Birmingham.

Archbishop Sharp (5th S. viii. 149, 187, 295.)—The family of Archbishop James Sharp (not "Sharpe"), of St. Andrews, is given incorrectly in Anderson's *Scottish Nation* (iii. 445), and I am unable to admit that his work is "remarkable for accuracy in matters connected with Scotch family history," for I have frequently ascertained it to be just the reverse, in numerous instances, where he repeats the old fables of the asserted origin and descent of so many ancient Scottish houses.

In an article on this archbishop, martyred by the Covenanters, which was furnished by me ten years ago to the pages of "N. & Q." (3rd S. xii. 321, for Oct. 26, 1867), there is a tolerably full account of the members of his family, which, here repeated, with some abbreviations and emendations, may serve as a reply to your correspondents P., T. F., and A. E. F., and establish the question as to which

daughter was along with him when his assassination took place, and who was herself wounded slightly, as also robbed of her purse and other valuables, by the cowardly ruffians who so barbarously murdered her venerable father on Saturday, May 3 (*not* "2"), 1679. The archbishop married, April 6, 1653, Helen, daughter of William Moncrieffe, of Randerstone, in Fifeshire, as appears from *The Diary of Mr. John Lamont, of Newton*, 1649-1671 (4to., printed at Edin., 1830):

"1653, April 6.—Mr. James Sharpe, minister of Craill, married one of Randerston's daughters: the marriage feast was att hir father's house in Randerston."—P. 54.

"1655, Jul.—The young Laird of Randerstone, in Fyfe, surnamed Moncriefe, depairted out of this life att Randerstone, and was interred at Craille the 23 of July, 1655."—P. 90.

"1659, Nou.—The Laird of Randerston, elder, surnamed Moncreife, in Fyfe, depairted out of this life at Randerston. He disponed his estate not long before (to defraud his son, a lousse liuer) to his two goodsonns, viz. Kingaske, surnamed Ingels, in Cuper, and Mr. James Sharpe, minister of Craill."—P. 119.

"The day after [Feb. 7, 1662] the Lady Randerston was interred at St. Andrews."—P. 144.

"1663. This summer [Alex. ?] Balfoure, of ....., second son to the deceassed old Laird of Dinmille, in Fiffe, bowght the lands of Randerston att Craill from Mr. Sharpe, Arc. bishope of St. Androws, and Alex. Ingells of Kingaske, the two sonns in law of the deceassed Laird of Randerston. It stood him about sextie thowsande marks or therby. Ther was as mutch gotten as payed the old mans debt, the sellers tochers, and ten thowsande marks more, which was to be giuen to the yowng man formerly mentioned, to helpe his portion. Itt was rentald to him about 25 chald. of victuall, and 100 marks togither."—P. 167.

The date of Mrs. Sharp's death I have not ascertained, but it is believed that she predeceased her husband, fortunate in that she did not survive his melancholy death.

One son and two daughters only were living at the period of the murder; although, from excerpts from the archbishop's *Household Book*, 1663-1666, it appears that another daughter, *Agnes*, was buried in March, 1666; and in February preceding a son, *John*, was christened, who must also have predeceased his father. The surviving children were—1. *Sir William Sharp*, of Scotscraig and Strathtyrum, in Fifeshire, "who was provided by his father to a competent estate, and married Mrs. *Margaret* Erskine, daughter to Sir Charles Erskine of Camlo, Baronet, Lyon King-at-Arms, by whom he hath a numerous and hopeful issue." There is a difficulty here, as it is stated in Douglas's *Peerage of Scotland* (edit. Wood, ii. 21) that it was the third and youngest daughter of Sir Charles Erskine, *Sophia*, who "married Sir *James* Sharp of Scotscraig," and no mention is made of his daughter *Margaret*; while Sir James Sharp of Strathtyrum, Baronet, who was the son and successor of Sir William Sharp, and consequently grandson of the archbishop, was still living in the year 1725; but whether married, with succession, or when the baronetcy became extinct, by his death or otherwise, is not recorded in any work known to me. 2. "Mrs. *Isabel*" Sharp, "who was in the coach with her father at the time of his barbarous murder, was afterwards married (before 1686) to John Cunningham, of Barns, a gentleman of good note and antiquity in the shire of Fife," and had, with other issue, a son, John Cunningham of Barns, in 1704; but the lands were "adjudged to Scotstavit in 1743" (Wood's *East Neuk of Fife*, pp. 90, 173, 259, 296). 3. "Mrs. *Margaret*," who was born Dec. 8, 1664, and christened Feb. 12, 1665 (cf. *Household Book*, ut supra). She married, in 1683-4, the Right Honourable William Fraser, Master of Salton, who was born Nov. 21, 1654, succeeded his grandfather Alexander, *tenth* Lord Salton (at his death in his ninetieth year), Aug. 11, 1693, and died March 18, 1715, leaving a family of three sons and four daughters. Lady Salton died at Edinburgh Aug. 29, 1734, in the seventieth year of her age: her *third* daughter, the Hon. *Mary* Fraser, was married to William Dalmahoy, of Ravelrige, who was served heir of provision-general to his brother, John Dalmahoy of Ravelrige, Jan. 21, 1720 (*Reg. in Libris Talliarum*, Edinburgen., Jan. 25, 1720). It was his *father*, William of Ravelrige, who died at Edinburgh in 1704; cf. *The Family of Dalmahoy of Dalmahoy, Rotho, County of Edinburgh* (privately printed 1867), for numerous notices of this family. The *elder* William was an officer in the Scots Horse Guards, or, as styled in the family pedigree, "Quartermaster to His Majesty's Life Guard of Horse," in the year 1682, and, in 1687-89, "*late* Quartermaster of the King's Troop of Guards"; his wife was *Helen* Martine. "*James* Dalmahoy, Lieutenant of the Earl of L"[even's regiment ?] in 1676, appears to have been the fourth son of Sir John Dalmahoy of Dalmahoy, Knight, and is mentioned in a deed dated July 24, 1666 (*Reg. of Deeds*, Edinburgh, vol. xxv.).

The reference to Fraser's *Family of Baird*, where William is entitled "*second* Lord Salton," is certainly incorrect; he was undoubtedly the eleventh who held that title, which was created by King James II. June 28, 1445, in the family of Abernethy, and carried on by an heir female to the Frasers of Philorth in December, 1668, as confirmed by patent of King Charles II. July 11, 1670, and ratified by Parliament on the 21st of the same month; the present possessor, and seventeenth Lord Salton of Abernethy, Sir Alexander Fraser, being thus the descendant of Archbishop Sharp: cf. Douglas's and Crawfurd's *Peerages* (pp. 469, 664, and 435), also Carmichael's *Tracts concerning the Peerage of Scotland* (4to. Edin., 1791, pp. 16, 36-8). The quoted portions of the above, relating to the archbishop's three surviving children, are from a scarce little book

printed at Edinburgh in 1723, entitled *A True and Impartial Account of the Life of the Most Reverend Father in God, Dr. James Sharp*, &c., in 12mo. Though an anonymous production, it is known to have been written by David Simson, the historian of the House of Stewart.

A. S. A.

Richmond.

The Origin of the Word "News" (5th S. viii. 428.)—The quotation from De Quincey is not the earliest form of the supposed derivation. One of the first correspondents of "N. & Q.," Mr. Bolton Corney, stated, in 1st S. v. 178, that it had appeared in an epigram in *Wits' Recreations*, first published in 1640. He copied the following lines from an edition in 1817 :—

"*News.*

"When news doth come, if any would discusse
The letter of the word, resolve it thus:
News is convey'd by letter, word, or mouth,
And comes to us from North, East, West, and South."

This was the last communication in a discussion which he characterizes as "fierce and tiresome." It commenced with a note by Mr. J. U. G. Gutch, vol. i. p. 270, in which was brought forward the conjecture that the word was derived from a practice of prefixing at the head of newspapers the cardinal points—

N.

E. W.

S.

It was shown, p. 369, that there was a volume entitled *Newes from Scotland*, which was published in 1591. Its derivation from the German was insisted on at p. 428, and combated p. 487, and defended vol. ii. pp. 23, 81, 82 (where *Olde Newes or Stale Newes* is cited from Baret's *Alvearie* in 1573). The singular form "a news" is referred to from Pepys's *Diary*, at p. 107. The discussion is continued at p. 137, and Mr. S. W. Singer contributes some notes for the elucidation of the subject at p. 180. It is shown at p. 181 that the word was first printed by Caxton in the modern sense in the *Siege of Rhodes*, 1490. The controversy is continued at p. 218, and Dr. Latham's remarks on the use of the word are adduced. It is remarked that "much wit and ingenuity have been wasted on the word," at p. 397. Some remarks are offered in vol. iii. p. 300, upon the early use of it, with a professed disinclination to continue the discussion. No one ventures upon the question in the course of vol. iv., and Mr. Bolton Corney, as mentioned above, "just two years after" the first statement, brings the subject to a close in vol. v. p. 178. Ed. Marshall.

It is hardly credible that an etymologist should ever think it possible to find the derivation of the word *news*, as quoted by Cave North, unless it be given as a joke, for if every word was as easily to be traced as this one there would be little difficulty in getting a complete and correct etymological dictionary. *News* is an old genitive, and may be compared with the French article partitive. Likewise, I think, we have to account for *means*. In German such genitives are *nichts, neues*. Not unfrequently the genitive is used adverbially, *e.g. nowadays, needs, sideways*, &c., as in Ger. *morgens, abends*, and thus we have also to explain *of course, of truth, of yore* (cf. Koch's *Eng. Gram.*, iii. 1, § 122). With these forms we may also compare the Low Germ. *van dage* (to-day), *van nacht* (to-night), &c. There are also English datives used in this way, *e.g. whilom, seldom, aye* (cf. *Sources of Standard English*, by Kington Oliphant : this excellent book, so popularly written, ought to be in every Englishman's library ; cf. also Koch, *ib.*, § 125). Likewise we must explain *to-morrow, to-day, to-night*, and corresponding with these is the Low Germ. *to jare* (last year). Finally, I may add that Ogilvie is altogether wrong when he says, "*News* has a plural form, but is almost always united with a verb in the singular" (cf. Ogilvie's *Dictionary, s.v.* "News") ; for I think I have plainly enough proved that it is a singular in the genitive case, and this it is always whenever it is "united with a verb in the singular."

F. Rosenthal.

Hanover.

No doubt this "theory" is a mere conceit, and has no foundation but in the imagination of some pseudo-etymologist. Wedgwood's explanation is :

"1. Fr. *nouvelles*, new things, and 2. Dan. *nys*, to get wind of a thing, to get news of it. O.N. *hnýsa*, to search for, spy out; *hnýsinn*, curious; Du. *neuselen*, to sniff after, to scent out; *neuswijs*, sagacious, having good scent, curious."

Edmund Tew, M.A.

I saw the same derivation of *news*, as given by your correspondent, in a small duo. vol. entitled *Antiquitates Curiosæ*, published in 1818. It says :

"The four cardinal points of the compass, marked with the letters N. E. W. S., standing for North, East, West, and South, form the word *news*, which coming from all parts of the world gave derivation to the word."

Again, under the word in question, Ogilvie's *Ety. Dict.* has the following : "Dr. Trusler gives a fanciful derivation from N. E. W. S., the cardinal points of the compass, because news comes from all directions." Minnie Dobson.

Anthony Griffinhoof (5th S. viii. 460.)—It is something for Earlscourt to be able to give the date (August, 1814) of the death—though I much fear he will never be able to produce the certificate of burial—of the ever to be lamented Anthony Griffinhoof, author of "*The Maskers of Moorfields, a Vision*, by the late A. G., Gent., edited by W. Griffinhoof, 1815," inasmuch as "Anthony Griffinhoof" is a phrenonym for John Humphreys Parry

(father of the esteemed and learned Serj. Parry), who was author of several fugitive pieces, essays, &c.; amongst others the *Cambrian Plutarch*, published, according to Lowndes, in 1824; according to *Handbook of Fictitious Names*, 1834. In said *Handbook* also the Christian name Humphreys is further on spelled Humffreys. Again, Lowndes has, "Griffinhoof, Ant., *i.e.* George Colman the younger," whilst under the head "Colman the Younger" he has, "*Arthur* Griffinhoof, Turnham Green." In Peake's *Memoirs* it is "Arthur Griffinhoof*e*." The *Biog. Dram.* (1812), omitting the final *e*, says the name "is well known to have been used by Mr. Colman as a *nom de guerre*, through the apprehension that disrepute as a farce writer might have been prejudicial to him as the author of any kind of regular drama." Verily printed "dates and names" appear to be as unreliable as "facts and figures." A word about Colman's *Random Records*, of which Lowndes notes one impression only (and not the first), of the year 1830 (Lond., post 8vo.). In my copy (Lond., Bentley, 1830) there is a MS. note following the words, "End of the Second Volume":—

"A third time on March 29, 1833. A fourth do. Feb. 20, 1836. How much it is to be regretted that no more volumes have yet appeared. Alas! poor Colman: he was called away on Oct. 26, 1836, aged seventy-four. April 10, 1838; Nov. 7, 1840; May 7, 1842; Feb. 23, 1846: in all eight times—a sure sign of its interest and ability."

HARRY SANDARS.

"Anthony Griffinhoof" is a pseudonym. See the *Handbook of Fictitious Names*, pp. 55 and 209. If there ever was a real person of this name who was an author, EARLSCOURT will oblige by giving more particulars than he has.

OLPHAR HAMST.

"CHRONIQUES DE L'ŒIL DE BŒUF" (5th S. ix. 29.)—J. K. may not be aware that two *Chroniques de l'Œil de Bœuf* exist, and that the one attributed to Touchard-Lafosse is apocryphal. The true chronicle is anonymous, but is the reputed work of Lebel, a *valet de chambre* of Louis XV.

G. PERRATT.

[Why does not the name of Touchard-Lafosse appear in the *Nouvelle Biographie Générale*?]

THE RED MOUSE (5th S. ix. 49.)—An example of the use of the red mouse in German literature is to be found in the Walpurgis Night scene in Goethe's *Faust*.

EDWARD H. MARSHALL.

The Temple.

JACK OF HILTON (5th S. viii. 504.)—In Erdeswicke's *Survey of Staffordshire*, edit. Harwood, Lond., 1820, pp. 133-4, occurs the following notice of Jack of Hilton:—

"William Evendon and Thomas Evendon, 25 Hen. VI., by fine gave the manors of Hilton and Essington to Thomas Swinnerton and Elizabeth his wife, and the heirs of their bodies. The Lord of the Manor of Essington was formerly bound to bring to the hall at Hilton a goose on the first day of every year, and drive it at least three times round the fire, while Jack of Hilton was blowing the fire. This Jack of Hilton was a small hollow image of brass, which leans upon its left knee, and has its right hand placed on its breast. This service was performed for upwards of one hundred and forty years, but has long been discontinued, probably because the two manors have been united in the same lord."

GEORGE M. TRAHERNE.

Jack of Hilton is still carefully preserved there, though I believe the curious service in which he played so important a part is no longer performed, the Vernons being now lords both of the manor of Hilton and of that of Essington. Jack has made at least one journey to London—to the Royal Archæological Institute. Plott, in his *History of Staffordshire*, gives an account of this grotesque service, and also a representation (not, however, entirely accurate) of the figure of Jack of Hilton, whom some have considered to be an ancient Scandinavian idol.

W. J. BERNHARD SMITH.

Temple.

MRS. JUDITH WELD (5th S. viii. 507.)—If MR. GREEN consults *Notes on Burgundy*, by Charles Richard Weld, edited by his widow (London, Longmans, Green & Co., 1869), it may help him to identify the above.

E. J. TAYLOR, F.S.A. Newc.

Bishopwearmouth.

TIGER DUNLOP (5th S. ix. 29, 72.)—Maclise's pseudonym in the *Fraser* Gallery was "Alfred Croquis" (Fr. *croquis*, a sketch). "Alfred Crowquill" was the pseudonym of a most estimable and indefatigable, but mediocre, comic artist, named Forrester.

G. A. SALA.

"HOPING AGAINST HOPE" (5th S. ix. 68.)—It is at least worthy of remark that *hope* in Middle English merely meant, in many cases, *expect*, without implying *desire*. Examples are in Tyrwhitt's note to Chaucer, *Cant. Tales*, l. 4027; Shak., *Ant. and Cleop.*, ii. 1, 38; and "Hope" in Nares's *Glossary*. A clear case is that in the speech of the Tanner of Tamworth, who said, "I *hope* [*i.e.* fear] I shall be hanged to-morrow." Another instance is in *Piers Plowman*, Text C., Pass. xviii. 313, from my note on which I have copied the above.

WALTER W. SKEAT.

2, Salisbury Villas, Cambridge.

Charles Wesley has, in his well-known hymn, beginning

"Jesu, lover of my soul,"

and written in 1740, the line,

"Hoping against hope I stand."

It was probably suggested by our not very accurate translation of the Greek of Rom. iv. 18, "Who against hope believed in hope," referring to what

is said in the Old Testament of Abraham's faith in respect to Isaac. The same Greek word for "hope" is used twice in the New Testament verse.

JOSIAH MILLER, M.A.

MODERN GREEK BIBLE (5th S. ix. 68.)—There exists a recent translation of the whole Bible in Neo-Hellenic by the learned archimandrite Neophytos Vambas, who translated the Old Testament from the Hebrew text. He was much blamed for not having conformed to the Septuagint (see Oikonomos, *Treatise on the Septuagint*, 4 vols.). The best Bible commentary in modern Greek is that of Th. Pharmakidis, in seven volumes. If MR. BLEW wishes for any of these works, he may order them through Mr. David Nutt, bookseller, 270, Strand, who has an excellent agent at Athens.

G. A. SCHRUMPF.

Tettenhall College.

Apply to Mr. W. H. Howe, Sudbury, Suffolk, who has, I think, a pocket size, mounted in silver, do. clasps, perfect, in good preservation, and very scarce.

F. HOWE.

27, Hamsell Street, E.C.

"FIFTEENTHS" (5th S. viii. 490; ix. 15.)—We meet with the payment of "fifteenths" as far back as the statute of Magna Charta, in the conclusion of which the Parliament grant the king, for the concessions by him therein made, a "fifteenth" of all their movable goods. This taxation was originally set upon the several individuals. Afterwards, in the year 1334, a certain sum was rated upon every town by commissioners appointed in the Chancery for that purpose, who rated every town at the fifteenth part of the value thereof at that time, and the inhabitants rated themselves proportionally for their several parts. This "fifteenth" amounted in the whole to 29,000*l.*, or thereabouts. "Fifteenths" continued in use down to 1624, in which year three "fifteenths" were granted to James I. This was the last grant of the kind, for when in the first Parliament of Charles I. a motion was made for adding two "fifteenths" to the subsidies granted to the king, it was rejected, and the next Parliament was dissolved before this vote of three "fifteenths" passed into law.

FREDERIC BOASE.

15, Queen Anne's Gate, Westminster.

A JACOBITE CONTRIVANCE (5th S. viii. 328, 375, 516.)—It is interesting to learn that another of these Jacobite "perspective" portraits is in existence. The one to which, at p. 328, I referred is at Lower Tabley Old Hall, a "show" place some fifteen miles south-west of Manchester, and accessible enough therefrom by rail or highway. Any reader of "N. & Q." in that city might, on his next spare afternoon, dot down a more exact description of the Jacobite contrivance than I was able to supply above. There is a long and excellent note in the glossary to Mr. Dyce's edition of Shakspeare on the various "perspectives" of Elizabethan times,* but I find nothing therein directly bearing upon my original query, namely, this very ingenious perversion of optical science to the service of a lost political cause. I should quite expect that allusions would occur in the literature of those times to the distorted portrait and the cylinder. Can none of your readers help me to such a passage? Imagine a tableful of hot Jacobite squires, with the "contrivance" as a kind of centre-piece to their dessert, pledging the reflected features of the Young Chevalier, and quickly pocketing the cylinder on the intrusion of any dubious visitant. Such an incident has much of the romantic and the picturesque, especially if the party were, as sometimes occurred, marched off to prison straight from their wine and walnuts. How well the author of *Waverley* and *Redgauntlet* would have worked up such materials!

A.

SNUFF SPOONS (5th S. vii. 428; viii. 275, 396, 497.)—C. G. says, "It is sixty years since snuff spoons were in use." I was at Callander in August, 1874, and, whilst waiting for the train to Stirling, saw a respectable farmer use one. He took it out of his snuff-box and shovelled a quantity of snuff into his nostrils with great gusto, and to my disgust, never having seen anything of the kind before.

L. MACREADY.

I saw one used as naturally as possible by an old man at Norham on Tweed, Dec. 15, 1877. He was a retired exciseman.

I have now before me a large mull, or snuff-horn, made of a buffalo's horn, with silver lid, on which are engraved the letters T. M., surmounted by a falcon (?) on a crest wreath. Near the top is a ring, from which are suspended by chains (1) a snuff spoon, with eight perforations; (2) a sort of rake; (3) a simple point; (4) a fox's foot; (5) a small ivory hammer. Whether all these instruments were employed in snuff-taking I cannot say. It belonged to the late Mr. Thomas Milson, of Lincoln, wine merchant, and is supposed to have formed part of the paraphernalia of some club to which he belonged. He died about fifty years ago at least.

J. T. F.

Winterton, Brigg.

DEATH OF EDWARD, DUKE OF YORK, 1767 (5th S. vii. 228, 274, 294; viii. 192, 215, 238, 397.)—The last three references, while they deem the statement made at p. 192 improbable, ask for the production of the documents on which it is based. With regard to the probabilities (laying aside the variations in the different accounts of the duke's movements, illness, and death, which do not at all harmonize), if an impartial view is taken of

* I have been referred to this note through the kindness of a correspondent.

the circumstances stated, they will be found to be more in favour of the duke's having acted in the manner disclosed than that he died at Monaco.

There can be no doubt that the duke had sufficient cause for acting in the way he did. His brother the king had angrily rebuked him for his interference in politics, while he as angrily replied, resenting also the domineering influence of Bute, who instigated his being ordered out to the Mediterranean so shortly after his return. The duke in his anger, and for other reasons, determined to give up his position and large income, preferring rather to retire into obscurity than be burdened with the many annoyances of his life. In this he but acted in accordance with his family nature, as shown by his brother the king, and the Georges before him, repeatedly threatening to throw up the kingdom and retire to Hanover, rather than be thwarted in their views. Once resolved to carry out this scheme, there can be no doubt the fewer concerned in the secret the better, and so, to avoid having many attendants, the duke went to Monaco.

As regards the production of papers, I cannot see of what use they would now be; for it must be borne in mind that the duke, to conceal his existence, had to assume a name, and these papers would have to be connected with him before they would be of any value.

Be the probabilities, however, what they may, there is no gain in weighing them, since they will not decide the question of the duke's death at Monaco or elsewhere. But if this is deemed of historical importance, it can easily be determined by a test which is in the hands of the nation, and that is by an examination of the coffin said to contain the body. This is the more necessary as there is no record of a lying in state, and of the body having been seen and identified after the arrival of the coffin in England. G. D. P.

Leigh of co. Warwick (5th S. ix. 8.)—The second Lord Leigh had eight children. Of the four sons, Thomas and Lewis both died young (Collins's *Peerage*, 1709), and Edward succeeded afterwards as third Lord Leigh. That the eldest son, Thomas, may have had some share in the death of a servant is quite possible, but that it could be given out that he was dead, and that he should be residing in a neighbouring county under his paternal name, is surely most improbable. Lord Leigh died in 1710, and when his third surviving son, Edward, succeeded to the title and estates, he must have been able to prove that his two elder brothers were dead. It would be difficult to disprove the local legend, but probably the family tombs at Stoneleigh will show when these two young men, or boys, died. The expression used by Collins leads to the presumption that they died infants. Edward Solly.

Oldham (5th S. viii. 460) = old ham = the old home. "Old" might perchance come from the Gael. *allt*, a stream (though I have yet to know of one instance of it in *English* names of places), or, again, it might be a corruption of *Wold* (as *Old* or *Wold* in Northamptonshire; cfr. Oakingham and Wokingham in Berkshire); but, in the absence of local evidence to the contrary, it seems more than probable that "old" is simply the A.-S. *ald*, whose cognate forms we recognize at a glance on looking at a map of Northern Europe.

Altenburg, Oldenburg in Germany, and Aldbury, Aldborough, Oldborough in England; Altendorf in Ger. and Althorp in Lincoln; Oudenarde in Holland and Oldland in Glouc., all tell the same tale; whilst, without leaving England, we have Aldridge in Dev. and Staff. and Oldberrow in Worcest., Aldcliff in Lancast. and Oldcleeve in Somerset, Aldham in Essex and Suff. and Oldham (cfr. Newham in Northumberland) in Lanc., &c.

As to "ham," few roots are more frequent in English names of places. I have under my eyes, as I write, an unfinished MS. list of them, in which "ham" occurs nearly one hundred and fifty times. It is, of course, the A.-S. *ham*, akin to the Germ. *heim*, Go. *haims*, Lith. *kaimas*, Gr. κώμη, a village, a dwelling; hence the name of that

> "Spot of earth supremely blest,
> A dearer, sweeter spot than all the rest,"

our own "home." Alphonse Estoclet.

Chess (5th S. viii. 269, 316, 438, 495; ix. 57.)—I beg to assure Mr. Warren that I fully understood the import of his proposed innovation. In answer to a remark of mine he says: "On my suggestion black is *not* 'in a position of checkmate' as long as white's knight covers his own king from black's check." It is certain, I reply, that the situation does place black in *a position* of checkmate, although according to Mr. Warren's proposal the mate is not to take effect until the knight is liberated by the removal of the white king to another square. A position including the conditions in question is now on a chessboard before me, and my assertion may be tested by anybody who chooses to set up a similar one. I would send it in a diagram, were such a thing admissible in "N. & Q." Mr. Warren again says: "Supposing black is so silly as to let his king stay where it is," &c. Now if black's best play is to move his king when the white knight interposes, as that would be the ordinary and natural move, Mr. Warren, it is clear, at once knocks his own suggestion to the ground; but we are supposing the black king to be in a state of checkmate, so that the unfortunate monarch must perforce remain immovable. To carry on a *partie* in such circumstances would, I repeat, create an unspeakable absurdity, and be a violation of one of the first

principles of the game of chess, which is to shield the king from harm. If Mr. Warren doubts the correctness of what I state, I would recommend him, when leisure permits, to visit any chess club in his neighbourhood, and propound the case to the leading players of that club, whose opinion, I entertain no doubt, will coincide with mine. Touching the definition of *checkmate*, I by no means coincide with Mr. Warren that he and I "say the same thing in different words."

Hugh A. Kennedy.

Reading.

Booksellers (Play) in St. Paul's Churchyard (5th S. viii. 461, 489; ix. 9.)—I give you a list of a few plays from my collection printed in Paul's Churchyard, which may be of interest to your readers:—

Date. Sign, &c.	*Old Play.*	*Publisher.*
1611. Sold at his shop near the Great door of Pauls.	*Golden Age.* Thomas Heywood.	Printed by William Barringer.
1630. Dwellinge at the Signe of the Crowne in Pauls Churchyard.	*A Chaste Mayde in Cheapside.* Thomas Middleton, Gent.	For Francis Constable.
1637. White Lion in Pauls Churchyard.	*Hannibal and Scipio.* Thos. Nabbs.	Richard Oulton for Charles Greene.
1649. Princes Arms in St. Pauls.	*Tragedy of Thierry*, by Beaumont and Fletcher.	Humphrey Moseley.
1649. Same.	*Woman Hater*, by same.	Same.

I have no instance prior to 1649 of the addition of St. to Paul's.

1652. At the Three Pigeons and at the Princes Arms in St. Pauls Churchyard.	*The Cardinal*, by James Shirley.	For Humphrey Robinson & Humphrey Moseley.

I observe this as the first time I have met with the sign of the Three Pigeons, and the partnership between Robinson and Moseley in this play, although in the same year their joint names are omitted in the next one in this list.

1652. Princes Arms in St. Pauls Churchyard.	*The Changeling.* T. Middleton and Rowley.	Humphrey Moseley.

The Crowne, like the Crane, seems to have been an old publishing house. We find:—

1632. At the Crowne in Pauls Churchyard.	*The Cruell Brother.* Dr. Avenant.	A. M., for John Waterson.
1630. Do.	*The Renegado.* P. Massinger.	—

Also published at this house, Drayton's *Muses Eligivm.*

This John Waterson was probably son of Simon Waterson, publisher of Robert Stafforde's description of the globe. John William Jarvis.

19, Charles Square, N.

Mac Mahon Families (5th S. ix. 7, 59.)—I think Mr. Bone is not correct in stating that Arthur Augustin de Mac Mahon, who was Provost of the Collegiate Chapter of St. Peter, at Cassel, France, from 1682 to 1710, was "Archbishop of Armagh and Primate of Ireland, who had taken refuge in exile from the persecution at home." I cannot find that Arthur Augustin Mac Mahon was ever Primate of Ireland or Archbishop of Armagh, and at the time mentioned the see of Armagh was filled by other ecclesiastics. Oliver Plunkett was, A.D. 1669, promoted to the see by Pope Clement IX. He was arraigned on a charge of holding treasonable correspondence with the French Court. His accusers were Murphy, chorister of the R. C. Cathedral, Armagh, and certain friars and laymen. He was seized and sent to (the Dublin) Newgate, December 6, 1679, and thence in October, 1680, removed to London. "Here the first attempt to convict him failed, and the grand jury refused to find the bill against him; but additional evidence having been procured, he was in the end pronounced guilty of the crimes laid to his charge, and he was sentenced to be executed on July 1, 1681. He was taken on a sledge to Tyburn, and there executed in the presence of a great concourse. With his latest breath he called on Heaven to witness his innocence, and asserted that it was impossible for him to carry out the plans laid to his charge." Archbishop Plunkett was succeeded by Dominick Maguire, who was appointed in 1681 by Pope Innocent XI. Archbishop Maguire fled to France after the surrender of Limerick, and died in Paris in 1708. He was instrumental in preserving the valuable library of Trinity College, Dublin, during the troubles in the reign of James II. Archbishop Maguire was succeeded in 1708 by Dr. Hugh Mac Mahon. I should think this is the prelate described by Mr. Bone as Bishop of Clogher; he died in 1737. I have thus covered the period from 1669 to 1737, showing that the see of Armagh was filled by other prelates, and that Arthur Augustin Mac Mahon was not Archbishop of Armagh or Primate of Ireland. Mr. Bone will find further information in King's *Primer of Irish Church History*, vol. iii. pp. 1242 *et seq.* Joseph Fisher.

Waterford.

I have just been reading the Presbyterian Dr. Killen's *Ecclesiastical History of Ireland*, in which I find a disagreement with Mr. Shirley as to the Mac Mahon archbishops. At chap. ii. p. 253, and notes, Dr. Killen says that Bryan or Bernard Mac Mahon was archbishop from 1738 to 1747, and was succeeded (according to Brenan) by Ross Mac Mahon. But Mr. Shirley says Ross died in 1740. I suppose he is right, as he quotes the tombstone; but then what is Dr. Killen's mistake, or, rather, Brenan's? It would seem as if Ross had

not been archbishop at all. Dr. Killen says also that Bryan, or Bernard, Mac Mahon was the immediate successor of Hugh Mac Mahon; and, *primâ facie*, one really is inclined to doubt whether *three* Mac Mahons could have been translated from Clogher to Armagh in immediate succession. Two is bad enough.

CHARLES F. S. WARREN, M.A.

Bexhill.

[An account of the Mac Mahon family will be found in Mr. Sullivan's *New Ireland;* and a statement of the Marshal being descended from Brian Boru (!) is referred to in *The Secret History of the Fenian Conspiracy.*]

THE FIRST LOCAL NEWSPAPER (3rd S. i. 287, 351, 398, 435, 479; ii. 38, 92; 5th S. viii. 72, 140, 153, 179, 232, 330; ix. 12.)—In reply to MR. RAYNER and MR. WHITE at the last reference, I would refer to the first allusion to this subject (3rd S. i. 287), in which the oldest Nottingham paper is stated to be the *Journal*, 1710, the date of which is corrected in the same series (pp. 351, 435) to 1716. This is altogether wrong. The *Journal* was not started till 1757, and eventually bought up the *Courant*, which was amalgamated with it, and appropriated the *Courant's* date, 1716, as the first date of its own publication. On p. 479 of the same series the *Post* is stated to be the first paper by one correspondent, and the *Courant* by another. The subject seems to have dropped at this time (1862), and was not renewed till last year (5th S. viii. 72) by MR. RAYNER, when he gives the *Courant* as the first paper, and the date 1710. This I corrected (p. 331), and I may say that the date there given (1719) is evidently a printer's error, and I think my copy will be found to be 1716—a mistake I only noticed on my attention being drawn to it by MR. WHITE. And now for my authorities. Deering, in his *History of Nottingham*, says that "Mr. William Ayscough," who died in 1719, "is remarkable for having first established the art of printing in this town about the year 1710." The subject is elaborated in Blackner's *History* of the town, p. 96, wherein he states that, "about six years after the introduction of printing as above named, Mr. John Collyer commenced a newspaper called the *Nottingham Post*, which was continued till 1732" (this date is no doubt 1723, as given in Bailey's *History*, and most likely a printer's error by transposition), "when Mr. George Ayscough (son of Wm.) began the *Nottingham Courant* in the house where his father commenced the business of printing."

There can be no doubt, I think, that the *Post* was the first paper, and not the *Courant*. By MR. WHITE'S copy, July, 1711, he would make the first number of the *Post* appear to date early in 1710, as he states his copy to be 42; and I should doubt its having been printed weekly, more likely at uncertain intervals. I should be glad if he would give the printer's name and address of the copy he possesses. EDWARD T. DUNN.

Queen's Terrace, Hammersmith.

FRAGARIA VESCA (5th S. viii. 329, 456.)—DR. CHARNOCK might easily find the wood strawberry growing abundantly in very many districts in Norfolk. T. S. N.

Sparham Rectory, Norwich.

"CHIC" (5th S. viii. 261, 316, 436, 458.)—A Hebrew scholar, a friend of mine, says that the word *chic* in Hebrew is applied to distinction in speaking. B.

KATHERINE RALEGH (5th S. viii. 309, 515.)—I have always understood that one of the last injunctions of Walter Ralegh was: "Bury me with my father and mother in Exeter Church."

CALCUTTENSIS.

CURIOUS NAMES (5th S. viii. 127, 237, 516.)—I have before me "Pindari Carmina, recognovit W. Christ" (Lipsiæ, Teubner, 1873).

P. J. F. GANTILLON.

SAMUEL ROPER AND THE SEWALL FAMILY (5th S. v. 28; ix. 56.)—I am greatly obliged to MR. POTTS for his reply to my query. The marriage of Alderman Henry Sewall to Margaret "Grazbrook" is (I am informed by COL. CHESTER) asserted in a pedigree drawn up by a member of the Sewall family, who was born in 1652, and died in 1730.

Since my query appeared I have acquired a good deal of information about the Sewalls and the Ropers. The Richard Sewall who married Mary Dugdale was, I find, the younger son of Henry and Margaret. MR. POTTS says his will is "extant." I do not think this is so; but administration of his effects was granted Jan. 2, 1638-9, to Mary his widow. His eldest son, Richard Sewall, of Nuneaton, Gent., refers in his will (proved at Lichfield in 1648) to his "aunt Dugdale"; and his uncle (Sir) Wm. Dugdale and his "brother Dudley" (husband of his sister Mary) were the executors. I find from Hamper's *Life of Dugdale* that Wood, in stating that Samuel Roper and Richard Sewall were "cousins german," was quoting the *ipsissima verba* of Dugdale himself.

Samuel Roper, as I stated in my query, was the son of Thomas Roper by Anne, the daughter of Alverey "Greisbrooke" (so he wrote his name), of Middleton; and there can be no doubt that Margaret "Grazbrook" was her sister; for Alverey had a daughter of that name who is mentioned in his will.

The Ropers were an old family at Heanor. The Irish Viscounts Baltinglass were of the same family. Dr. Fuller (who had married for his second wife the Hon. Mary Roper, daughter of the first viscount) refers, in his *Church History*,

to Samuel Roper as his kinsman—"that skilful antiquary and my respected kinsman Samuel Roper, of Lincoln's Inn."

Samuel Roper died Sept. 2, 1658. His will, wherein he is called "Samuel Rooper, of Heanour, Esquire," is dated Aug. 31, 1658, and was proved in London on Oct. 14 following. The Roopers of Abbott's Ripton, co. Huntingdon, claim to be descended from him. See their pedigree* in Burke's *Landed Gentry*. H. S. G.

Dr. Pitcairn (5th S. viii. 498; ix. 55) may at any time have taken his religious duties too easily, but during the greater part of his professional life in Edinburgh, detesting as he did the revolutionary disestablishment of episcopacy in Scotland, it must have been an unusually heavy shower that drove him, cloakless probably, and certainly "umbrella-less," into a "kirk" at sermon time. His vigorous lines on the death of Viscount Dundee, *Ultime Scotorum*, &c. (indifferently Englished by Dryden), sufficiently express his sentiments:—

"Te moriente, novos accepit Scotia cives,
Accepitque *novos*, te moriente, *Deos*."

"New people fill the land now thou art gone,
New gods the temples, and new kings the throne."

Norval Clyne.

Aberdeen.

"The Whole Duty of Man" (5th S. viii. 389, 515.)—I flattered myself I had in my query guarded against the mistake into which Miss Boyd has fallen, namely, that I referred to three different editions of the same book, whereas I spoke of three distinct works, though under almost identical titles. Miss Boyd's note clearly refers to the earliest of the three, though giving it (from the *Literary Churchman*) an author which had never before been suggested. My inquiry (viii. 389) referred to the second book, which even on its title-page states itself to be a different work, and first published 1747, while the first edition of the earlier one was, I believe, in 1657.

W. M. M.

The authorship of the *Whole Duty of Man* formed the subject of critical investigation in the *History of Meltham*, near Huddersfield, published by Messrs. Crossley of that town in 1866. This local historical work was reviewed in "N. & Q." of the following year. Two chapters, consisting of thirty-six pages, are devoted to the inquiry, which is apparently exhausted. Among the different claimants enumerated the name of John Ischam is not included, nor can I find any account of him in biographical books to which I have referred. The only mention of him in Watt's *Bibliotheca Britannica* is the following: "Isham, John. A Daily Office for the Sick. Lond., 1694, 8vo." As he appears to be put forward as a new claimant to the authorship of the *Whole Duty of Man*, it is of importance to know what are the evidences in support thereof. Llallawg.

"Peuesy" (5th S. viii. 288, 356, 518.)—There need be no doubt about the words. T. F. R. has overlooked the horizontal stroke through the stem of the *p*, making "separale." The passage reads (the printed book before me):—

"Item [presentant quod] pratum separale pertinens ad dictam ecclesiam valet per annum xl^{s}. Item [presentant quod] pastura separalis pertinens ad eandem valet per annum xx^{s}. Item," &c.—*Nonarum Inq. Com. Wiltes*, p. 173.

John A. C. Vincent.

Edward Hyde, Earl of Clarendon (5th S. viii. 409; ix. 16.)—I am much obliged to Mr. C. A. Ward for his reply; but the question I asked related to the earl's family, not to himself. Could he further oblige me by pointing out where I could find the pedigree of the Hydes of Dinton, Wilts? Edmund Randolph.

Ryde.

Copies of Shakspeare, Fol. 1623 (5th S. vii. 247, 277, 455; viii. 78.)—A copy is in the small but valuable library of Sir William FitzHerbert, Bart., the Hall, West Farleigh, Kent.

W. M. M.

Authors of Quotations Wanted (5th S. ix. 69.)—

"I give him joy that 's awkward at a lie."

Young's *Night Thoughts*, night viii.

G. F. S. E.

* In this pedigree Thomas Roper, of Heanor, is stated to have married Anne, daughter of "Aluzed Gresbroke."

Miscellaneous.

NOTES ON BOOKS, &c.

Lectures on Mediæval Church History: being the Substance of Lectures delivered at Queen's College, London. By Richard Chenevix Trench, D.D., Archbishop of Dublin, Chancellor of the Order of St. Patrick. (Macmillan & Co.)

Thoughtful and thought-inspiring in a very high degree, refined in expression and language, and sober in judgment, this volume cannot fail to be welcome to all students of history. The lectures of which it is composed do not, indeed, themselves constitute a history of the mediæval church, neither could they be used merely to "cram up" for an examination. Dates are only incidentally introduced, and foot-notes, with references to authorities, are entirely absent. This is a peculiarity not to be recommended for general adoption, though no doubt, in the case of the volume before us, any information which the hearers of Abp. Trench may have sought was supplied orally in the lecture-room. The world at large, however, has not this advantage, and we should have been glad to have seen something more, which could not but have been instructive, of the process by which the writer arrived at his conclusions. In the case of a volume covering so large a field both of time and subjects, it is impossible to do more than hint at the many beauties which it contains. But at a moment

when the fate of the power of Islam in Europe seems trembling in the balance, if indeed the decree has not already gone forth against it, we may be excused for selecting a brief extract on this subject out of the many which we should like to cull from the same source. "Mahomedanism," says Abp. Trench, "has no ideal of holiness after which it invites its votaries to strive.....It has all the faults, all the narrowness, of a local religion, which by strange unexpected successes has outgrown the region of its birth, a region where it was not without its fitness, and has obtained a dominion not limited but universal.....The despotisms of the East are not accidents, but the legitimate outgrowths of the Koran; and *so long as this exists as the authoritative book, they too must exist with it.*" Written years ago, this sentence is full of applicability to the present circumstances of Eastern Europe. With every desire to be just towards those who have attempted, though at the eleventh hour, to establish a constitutional form of government in the Ottoman Empire, we fear that the teaching of history is with Abp. Trench, and against the possibility of free parliaments under the rule of the "shadow of God upon earth." Those who value a loving appreciation of high qualities, combined with scrupulous fairness of historical judgment, will welcome the Archbishop of Dublin as a guide and companion through the intricate paths of mediæval church history.

Ancient History from the Monuments.—The History of Babylonia. By the late George Smith. Edited by Rev. A. H. Sayce, Assistant Professor of Comparative Philology, Oxford.—*The Greek Cities and Islands of Asia Minor.* By W. S. W. Vaux, M.A., F.R.S. (S. P. C. K. Depositories, London.)

The two further instalments, now before us, of the series of volumes dedicated to telling the tale of ancient history by means of its monuments, give a very favourable view of the intelligent activity with which the Society for Promoting Christian Knowledge is fulfilling the useful task which it has set before itself. Nobody could be more competent than Mr. Sayce to take up the thread of the work left unfinished, though nearly ready for press, by the late Assyrian explorer, George Smith. Those who are not acquainted with Mr. Smith's larger works will find here a brief but clear *précis* of the historical results of his labours, to which Mr. Sayce has appended occasional notes, together with tables explaining the meaning of the names met with in Babylonian history, which will add greatly to the convenience of the student. In the *Cities and Islands of Asia Minor*, Mr. Vaux unfolds a story of more directly Western interest, bound up with indelible memories of Homeric song and Greek and Roman oratory, as well as with the early days of Christianity. The blue waves of the Ægean wash the shores of which he tells us, just as they did in the days of the blind old man of Chios. It is a kaleidoscope of history, in which Priam and Xerxes, Cicero and St. Paul, by turns attract our attention, and in which the information, graphically given in the text, is carried down to the latest results of the excavations of Mr. Wood and Dr. Schliemann.

If Mr. Gladstone's article, "The Peace to Come," forms, from the present circumstances of the country, the most important feature of *The Nineteenth Century* for this month, it may be truly said that Mr. Knowles has supplied the public with other equally attractive and generally interesting matter. The articles on Ritualism, Spinoza, and Mrs. Siddons cannot fail to find many a reader.

The Cornhill Magazine opens with a new story, entitled "Within the Precincts." In "Over the Balkans with General Gourko" is a spirited account of the perils and hardships undergone by correspondents in order to afford food for the voracious appetite, to quote the writer's own words, of that never to be satisfied monster, the British public.

The Midwinter number of *Scribner's Monthly* (Warne & Co.) has reached us; it is profusely illustrated.

The late Dr. Doran, F.S.A.—A valued correspondent writes:—"I am sure there is not a contributor to 'N. & Q.' who will not mourn for our late Editor as for a father—a father both kindly and wise; as kindly when he wisely suppressed as when he courteously accepted the communications sent him. A week has not elapsed since I wrote to thank him for the kindly reception with which I, a stranger both to him and to fame, had met from him." It is a melancholy satisfaction to know that these words do but give expression to the sense of loss caused to numerous contributors to "N. & Q." by the death of their common friend.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

P. T.—A note on Sir John Vanbrugh, by Peter Cunningham, will be found in our Second Series, vol. i. p. 7, and another at p. 116 of the same volume. He was buried in St. Stephen's, Walbrook.

W. A.—

"Where sprawl the saints of Verrio or Laguerre."
Pope, *Moral Essays*, Ep. iv. 146.

E. T. M. Walker asks in what numbers of *Fraser* he will find Thackeray's story of *The Hoggarty Diamond*; also, how many volumes of the poets, edited by Rev. G. Gilfillan, have been published.

W. F. C.—With regard to the Middle Hill Library of the late Sir Thomas Phillipps, apply to Mr. Fenwick, Cheltenham.

M. P.—The fullest account is to be found in *A Lady of the Last Century* (Bentley & Son, 1876).

M. E. C. Walcott ("The Old Soldier at St. Paul's.")—Anticipated, 5th S. viii. 512.

L. C. R.—A short time since the *Builder* gave a description of the removal of the obelisk to Paris.

J. G.—W. Garnett Taunton, 22, Charles Street, Brighton, will be glad to hear from you.

J. W. W. asks for the best English work on banking, currency, and commerce in Austria and Hungary.

A Lady ("Cockades") should refer to "N. & Q.," 4th S. i. 126, 255; v. 81; vi. 94.

L. N.—We cannot undertake to answer queries privately.

J. Borrajo.—See Wheeler's *Noted Names of Fiction*.

G. R.—Letter to Montrose forwarded.

F. Rule.—Forwarded to K. N.

N. M.—Letter forwarded to E. S.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 9, 1878.

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Notes.

ARMS ON THE STALLS IN THE CHOIR OF THE CATHEDRAL AT HAARLEM.

(*Concluded from p.* 62.*)

NORTH, OR EPISTLE, SIDE; EAST TO WEST.

1. Quarterly, 1, Sa., a lion ramp. or (Brabant), impaling Burgundy ancient; 2 and 3, Burgundy modern; 4, Or, a lion ramp. gu. (Holland), impaling Burgundy ancient. Over all, Or, a lion ramp. sa. (Flanders). This is an inversion of the usual coat of the Dukes of Burgundy, which is Quarterly, 1 and 4, Burgundy modern; 2, Burgundy ancient, impaling Brabant; 3, Burgundy ancient, impaling Holland. See Vree, *De Seghelen der Graven van Vlaendren* (plate 33, *et seq.*), and his *Généalogie des Comtes de Flandre.*

2. Quarterly, 1 and 4, Gu., three mill-rinds arg. (Zuylen, v. No. 12, Gospel side); 2 and 3, Sa., a fess arg. (Borselen). Here the usual arrangement of the quarters is inverted.

3. Sa., a fess arg. (Borselen): the escutcheon crowned with a count's coronet, and surrounded by the collar of the Golden Fleece.

4. The same in all respects as No. 3.

5. The same as Nos. 3 and 4, with the collar, but without the coronet. These four stalls bear the arms of members of the great family of Borselen, Marquesses of Veere, or Campvere, and Flushing. The head of the family was considered the "premier noble de Seeland" (Spener, *Op. Her.*, p. 661). Three of this family were Chevaliers of the Toison d'Or:—(1) Francis de Borselen, Stadtholder of Holland, fourth husband of Jacqueline, Countess of Holland, Hainault, Zealand, and Friesland, daughter of William of Bavaria, K.G., Count of Ostrevant (afterwards reigning Count of Holland, &c.), by Mary of Burgundy. Allusion has already been made to this marriage, of which the Duke of Burgundy so strongly disapproved that he arrested Borselen and compelled the princess to cede her states to him. Jacqueline died at Teilingen in 1436, after which event Philip of Burgundy released Borselen, gave him the county of Ostrevant, and invested him with the Order of the Golden Fleece. He died in 1470 (Chifflet, *Insig. Gent. Equit. Ord. Vell. Aur.*, No. xlii.; Beltz, *Memorials of the Order of the Garter*, pp. 341-2). According to Chifflet his arms were those blazoned in No. 2 above, but with the quarters reversed, Borselen being in 1 and 4, Zuylen in 2 and 3. This is confirmed by the series of arms of the Knights of the Golden Fleece in Notre Dame at Bruges, and in the church of St. Bavon at Ghent. In both places I noted that the Zuylen quartering is put in 2 and 3, Borselen in 1 and 4.—(2) Henry de Borselen, Seigneur de Veere, Comte de Grandpré, was nominated Knight of the Golden Fleece at the same chapter, held at Ghent in 1445. He bore Borselen plain, without the Zuylen quartering (Chifflet, No. xliv.). In the series at Notre Dame at Bruges the arms are Borselen quartering Zuylen. At Ghent the Borselen arms alone appear.—(3) The last of the knights was Wolfart de Borselen, Comte de Grandpré, Seigneur de Veere. He was elected at Bruges in 1478, and bore the arms of Borselen alone (Chifflet, No. lxxix.). He died without male issue by his wife, Charlotte de Bourbon-Montpensier. Their daughter and heiress, Anna de Borselen, brought the marquessate of Veere and Flushing to her husband, Philip of Burgundy, Lord of Beveren, who was a son of "le grand bâtard de Bourgogne," Antoine, Comte de la Roche, Chevalier de la Toison d'Or, son of Duke Philippe le Bon. Philip of Beveren styles himself "Knight of the Golden Fleece, Councillor of the Order, Chamberlain of the King of the Romans (Maximilian of Austria, husband of Mary of Burgundy), and Governor of the Archduke (their son); Lieutenant-General of Artois, and Admiral by Sea." See his titles given at length from a charter, dated 1493, in which he pledges himself for the observance of the treaty of peace between Maximilian and Philip of France, drawn up at Senlis (Vree, *Généalogie des Comtes de Flandre*, tome ii. p. 392). On the extinction of the line of Philip, two gene-

* The reader is requested to supply the omission of the tincture of the lozenges in the arms of Lalain (No. 4, p. 61 *ante*); it is argent. The third quarter of the arms of the Counts of Mannsfeld (No. 16, p. 62) is for Heldrungen, not "Heldrun gen," as printed.

rations later, William, Prince of Orange, with the consent of the estates of Zealand, purchased the marquessate of Veere and Flushing, and obtained investiture in 1581. From the House of Orange the royal House of Prussia derived its claim to these possessions, and so the quartering, Sa., a fess arg.—the arms of Veere and its lords of the House of Borselen—came into the "Majestäts Wappen" of Frederick the Great (see Triers, *Einleitung zu der Wapen-künst*, p. 308).

6. Quarterly, 1, Or, a bend sinister gu. (Baer); 2 and 3, Or, chevronny gu. (Egmont); 4, Arg., two bars counter embattled gu. (Arkel). The escutcheon is surmounted by a count's coronet, and surrounded by the collar of the Golden Fleece. In base are two badges, each consisting of a pair of *broyes* closed or, the lines az. These are the inverted arms of the Counts of Egmond, of whom four were Knights of the Golden Fleece, the last being the famous but ill-fated Lamoral von Egmond, who was executed at Brussels during the regency of the Duke of Alva for Philip II. of Spain. The one here commemorated was probably John, Count of Egmond (Chifflet, No. cxlix.), one of the twenty new knights created by Charles V. at his extension of the order. The order had previously been conferred on his progenitor, Jean, Count of Egmond and Lord of Baer, in 1491, in the blazon of whose arms Chifflet (No. ci.) correctly places Egmond in the first and fourth quarters, Baer (a bend *dexter*) in the second, and Arkel in the fourth. The reason of the inversion in the present instance will be given below.

7. Quarterly, 1 and 4, Az., a fess or (Leide); 2 and 3, Gu., three crescents arg. (Wassenaer). The arms are surrounded by the collar of the Golden Fleece; around it are four crescents arg., the two in chief placed upon a golden letter J. These are the arms and badges of Jean, Seigneur de Wassenaer, Viscount of Leyden, created Knight of the Golden Fleece at the same time as No. 6 above. As given by Chifflet (*Insig. Gent. Equit. Vell. Aur.*, No. cxlvi.) the arms correspond in arrangement with those already described in No. 5 on the Gospel side (*ante*, p. 61), Wassenaer being in the first and fourth quarters. Here, consequently, the arrangement is inverted.

8. A lozenge-shaped shield of Brederode and Valkenberg (see No. 3 on the Gospel side), impaling Or, a lion ramp. (contourné) gu. Around and above the shield are the flames, while the boar's head badges are arranged in base, as in No. 3 of the Gospel side, and the well-known Burgundian badge of the saltire-raguly also appears among the flames.

9. Quarterly, 1 and 4, Az., three fleurs-de-lis or, over all a bend sin. gu. (Bourbon); 2 and 3, as No. 3 on the Gospel side, but with the quarterings in reversed order. Over all, Borselen. This coat, of which, as in the instances above, the quarters are inverted, must be intended for the arms of Philip of Beveren (*vide supra*, No. 5) or his son Adolphus. In my notes taken at Haarlem there is no reference to the canton of Dauphiné, which forms the upper part of the bend in the *brisure* of the house of Bourbon-Montpensier; but as on the seals of Adolphus and Maximilian of Beveren the full quartered arms of Burgundy are placed in the first and fourth quarters, Bourbon-Montpensier in the second and third, and Borselen over the whole (see Vree, *Généalogie des Comtes de Flandre*, plates 126, 127), I am inclined to suspect that in the second and third quarters the reference should be rather to No. 2 than to No. 3. I may have erred in the reference, though my pencil note is quite distinct.

10. Brederode only; on the shoulder of the lion a small escutcheon of the same (for Holland?), viz. Or, a lion ramp. gu.

11. Arg., two chevrons az. The shield is ensigned with a count's coronet, but I am unable to say what family it indicates.

12. Quarterly, 1 and 4, Or, a lion ramp. gu., a label azure for *brisure*: see No. 9 on the Gospel side (Brederode); 2 and 3, Arg., three zuilen gu. (Zuylen).

13. Quarterly, 1 and 4, Or, a lion ramp. sa. (Flanders?); 2 and 3, Arg., fretty sa.; on a chief or three *canettes*, or martlets, of the second (. . .?). The second and third quarters (which in reality are probably intended for the first and second of the shield, as will be presently explained) seem to be those of the family of D'Estrees.

14. Egmond, &c. (as No. 6 above).

15. Brederode (Or, a lion ramp. gu.); on the shoulder of the lion a small escutcheon of Mark: Or, a fess chequy gu. and arg.

16. Quarterly, 1 and 4, Arg., a mill-rind gu., in base a rose of the second (. . . .?); 2 and 3, Or, a cross vert (. . . .? perhaps for the Burgundian family of St. Croix, which bore the same). A pastoral staff is placed in pale behind, and an episcopal hat above the shield (see my note on No. 14, Gospel side).

This concludes a series which I think is of considerable interest and importance. I have only to remark that that curious inversion of the quarters and of the position of the charges in several of the coats on the Epistle side (see Nos. 1, 2, 6, 7, 8, 9), which cannot fail to strike any one who has a decent knowledge of continental heraldry, arose simply from the ancient custom—of which we find analogous examples at Dijon and elsewhere—of making the position of the quarterings, charges, and crests depend upon that of the high altar of the church. Thus, in several of the above instances, the quarterings which were ordinarily borne in the first and fourth places of the shield are transferred to the second and third, because on the north, or Epistle, side the second place was nearer

igh altar than the first, and was therefore, time being, the more honourable. This is come to find here the "repeated" coat of y borne in the second and third, rather the usual first and fourth places. This how the bend of Baer becomes converted bend sinister in the shield of Egmond. end of Bourbon-Montpensier undergoes r change, and in No. 8 the lion is *contourné*. already noticed in "N. & Q." (4th S. xii. 5th S. i. 155) that at Dijon, on the Epistle the choir, all the helmets and crests of the s of the Golden Fleece were turned to the , in order that they might look towards gh altar, and that the *old* stall plates of ights of the Garter in St. George's Chapel at r show that the same custom obtained in d also.

JOHN WOODWARD, F.S.A. Scot.

ose.

SHAKSPEARIANA.

OBELI OF THE GLOBE EDITION IN LET."—Act i. sc. 1, ll. 117, 118 :—

As stars with trains of fire and dews of blood,
Disasters in the sun."

he who observes the similarity in the com-nent of the two lines—

s stars—
'isasters—"

ee how very easily a printer's error may isen from transposition. I read :—

isasters from the sun—as dews of blood,
nd stars with trains of fire."

. sc. 3, ll. 72-74 :—

e apparel oft proclaims the man,
hey in France of the best rank and station
of a most select and generous chief in that."

ate l. 74 thus :—

f a most, select and generous, chief in that."

a most" I understand "for the most part," is says that in France men of rank in show fine taste, and are unsparing of , chiefly in the matter of dress.

. sc. 4, ll. 36-38 :—

"The dram of †eale
oth all the noble substance †of a doubt
o his own scandal."

ijecture is surely reasonable that "eale" is int for "evil." That granted, the second y be restored without adding to or taking a single letter :—

"The dram of evil
oth o' the noble substance fall a doubt
o his own scandal."

in the sense of "let fall" we find in the *of Errors*, Act ii. sc. 2 :—

"As easy mayst thou fall
drop of water in the breaking gulf";

Antony and Cleopatra, Act iii. sc. 2 :—

"Fall not a tear."

As illustrative of the meaning of the passage, compare Ecclesiastes x. 1 :—

"Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour."

Act iii. sc. 4, ll. 161–165 :—

"That monster, custom, who all sense doth eat,
†Of habits devil, is angel yet in this,
That to the use of actions fair and good
He likewise gives a frock or livery,
That aptly is put on."

The meaning seems to be—That monster custom, who destroys the sense of shame, though by habit a devil, is yet an angel in this, &c. The word *habit* is used in its two senses of "wont" and "dress." Custom, which usually appears in garb a devil, is yet an angel in this respect, that his wardrobe also affords for the use of actions fair and good a suitable frock or livery.

Act iii. sc. 4, ll. 168, 169 :—

"For use almost can change the stamp of nature,
†And either.....the devil, or throw him out."

Read :—

"And tether the devil, or throw him out."

As an unruly beast he must either be confined or expelled.

Act iv. sc. 1, ll. 38–44 :—

"Come, Gertrude, we'll call up our wisest friends;
And let them know, both what we mean to do,
†And what's untimely done....."

There may be no lacuna here, but merely a broken line, of which there are so many in *Hamlet*. If we read "both" in l. 39 as a pronoun, the whole passage may be made intelligible, with no change but in punctuation :—

"Come, Gertrude, we'll call up our wisest friends;
And let them know, both (of us), what we mean to do:
And what's untimely done
(Whose whisper o'er the world's diameter,
As level as the cannon to his blank,
Transports his poisoned shot) may miss our name,
And hit the woundless air."

In order to prevent suspicion that any mischief was intended to Hamlet, the King was anxious it should be known that Hamlet's mother as well as he saw the propriety of his temporary exile: hence the force of "both." Being followed by "and," it has not unnaturally been mistaken for a conjunction; but in Act ii. sc. 2, l. 29, we find "both" followed by "and," where "both" is evidently a pronoun. Speaking for Rosencrantz and himself, Guildenstern says :—

"We both obey, and here give up ourselves."

Act v. sc. 1, l. 68 :—

"Go, get thee to †Yaughan: fetch me a stoup of liquor."

Yaughan is probably the name of a vintner, not of a place.

Act v. sc. 2, l. 118 :—

"I know to divide him inventorially would dizzy the arithmetic of memory, †and yet but yaw neither, in respect of his quick sail."

I suggest the reading, "And yet not yaw either, in respect of his quick sail." *Yaw* is a nautical term signifying "to steer out of the line of the course." See *Marine Dictionary*. It seems to be used here in the sense of evading pursuit by dodging. Hamlet tells Osric that even in his plainest mood Laertes was beyond his comprehension.

Act v. sc. 2, ll. 196-202:—

"Thus has he—and many more of the same bevy that I know the drossy age dotes on—only got the tune of the time and outward habit of encounter; a kind of yesty collection, which carries them through and through the most †fond and winnowed opinions; and do but blow them to their trial, the bubbles are out."

I believe Warburton is right in substituting "fanned" for "fond." The men of whom Osric was a specimen had "got the tune of the time and outward habit of encounter"—could go the round of courtly observances; they were possessed of "a kind of yesty (frothy) collection" of words, "which carried them through and through the most fanned and winnowed opinions"—which served for the interchange of conventional commonplaces; "but blow them to their trial, the bubbles are out"—test their knowledge of aught beyond those, and their utter ignorance was manifested. R. M. Spence, M.A.

Manse of Arbuthnott, N.B.

"Macbeth," II. 3.—

"*Porter*.....Who 's there, i' the name of Beelzebub? Here 's a farmer [&c.].....Knock, knock! Who 's there in the other devil's name?"

I do not remember having seen any explanation as to who the "other devil" may have been; but I think it may be found in the following extract from James I.'s *Dæmonologie*:—

"The knauerie of that same deuil: who as hee illudes [=deludes] the *Necromancers* with innumerable feyned names for him and his angels, as in special, making *Sathan*, *Beelzebub*, and *Lucifer* to be three sundry spirites, where we finde the two former, but diuers names giuen to the Prince of all the rebelling angels by the Scripture.....And the last, to wit, *Lucifer*, is but by allegorie taken from *the day Starre* (so named in diuers places of the Scriptures) because of his excellencie (I meane the Prince of them) in his creation before his fall. Euen so I say he deceaues the Witches, by attributing to himselfe diuers names: as if euery diuers shape that he transformes himselfe in, were a diuers kinde of spirit." —Book iii. ch. v. (p. 76, first ed.).

I neither say nor mean that the Porter was a witch, but that which was a witch-belief was doubtless a popular belief. B. Nicholson.

"Peereth."—What is the meaning of the word *peereth* in

"As the sun breaks through the darkest clouds
So honour peereth in the meanest habit"?
Taming of the Shrew, iv. 3.

Does it mean simply (as its etymology from *paroir* might show) "appeareth," or is it from *par*, a peer? And has it then the signification of excelleth? My notes do not touch upon the word.

Pelagius.

Moore and Reboul.—The above are the names of an Irish and of a French poet. Moore was the gracefully inspired son of a grocery and whiskey dealer in Dublin; Reboul was a working baker in Nismes. The Irish bard was born in 1779; Jean Reboul in 1796. The former died in 1852; the French child of song in 1864. In the year 1816, when Moore was thirty-seven years of age, and Reboul only twenty, the Irishman published the first of his *Sacred Songs*. The dedication to the poet's friend Dalton is dated May, 1816, and the songs were mostly written in the preceding year. In the first number is the following song, for which Sir John Stevenson furnished the music:—

"This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of woe,
Deceitful shine, deceitful flow;
There 's nothing true but Heaven.

And false the light on glory's plume
As fading hues of even;
And love, and hope, and beauty's bloom
Are blossoms gathered from the tomb;
There 's nothing bright but Heaven.

Poor wanderers of a stormy day,
From wave to wave we 're driven;
And fancy's flash and reason's ray
Serve but to light the troubled way;
There 's nothing calm but Heaven."

The *Sacred Songs* were soon after published in Paris. They are also included in an edition of Moore's *Works*, in 4 vols., "printed by Fain," and sold by Galignani in 1821. A year before M. Thierry wrote an essay on the *Melodies*, and their author, Moore, became well known and highly appreciated in France. In 1829 Madame Belloc published a translation of the *Melodies*; and the *Sacred Songs* must at least have been known to her. About this time Reboul is said by a writer in the *Irish Monthly* to have written a sacred song called "Soupir vers le Ciel," and which runs thus:—

"Tout n'est qu'images fugitives,
Coupe d'amertume ou de miel,
Chansons joyeuses ou plaintives
Abusent des lèvres fictives:
Il n'est rien de vrai que le ciel.

Tout soleil naît, s'élève, et tombe,
Tout trône est artificiel.
La plus haute gloire succombe;
Tout s'épanouit pour la tombe,
Et rien n'est brillant que le ciel.

Navigateur d'un jour d'orage,
Jouet des vagues, le mortel,
Repoussé de chaque rivage,
Ne voit qu'écueil sur son passage,
Et rien n'est calme que le ciel."

The above poor version of Moore's song is in the *Œuvres de Jean Reboul*, with no indication that it

is a translation. The writer adds that "it is very unlikely that a Nismes baker should know English, especially forty or fifty years ago." It is more than sixty years since Moore published the *Songs*, and Reboul may have seen some prose translation of them, such as there used to be of the *Melodies*, in French literary papers. The imperfect lines claimed by Reboul read very like a version by an educated Englishman, who, with all his ability, could catch neither the grace of the original nor the charm of the French ballad lyre. D. N.

A Quaker Spelling Reform.—Several of the early Quakers tried their hands at the barbarous amusement which some people pleasantly call spelling reform. That curious book, "*The Arrainment of Christendom*, Printed in Europ, 1664," is printed entirely in a new spelling. The following is a portion of the prefatory notice:—

"The Corrector to the Reader, concerning the Orthografy or Spel-ing herrin us'd.

"Reader,—Wonder not to see me Spel, as thy self dayly speakest, & hearest others sound words. I hav heer indevored to spel as we speak, for the advantag' sâk which I know wil therby ensû if practised, I., To Children *in learning to read*, whos tender capacitys âr over charged, memorys burthened and dul'd with harsh speling, by which they âr kept longer in learning.

"II., To Men and Women *in wryting*, who thô they hav learnd to read wel enuf, when they com-to wryt, âr at a los how to spel âryt as its cal-ed.

"III., To strangers in learning English, who âr discoraged & almost put out of hops of ever learning to speak, read & wryt good English. And al this only throuh the present harsh manner of spel-ing, scars to be comprysd in Rûls, which is the only means strangers abroad hav for learning to speak, & for al, thô in England, to read & wryt trû English. Besyds the multitûds of superfluos Letters in the present Speling, al which is amended & avoyded by spel-ing & wryting simply as we speak: As no les than 5. in the word Righteousness (as thus commonly spelt) âr avoyded by speling it thus, *Ryteosnes*, & no less than 3. of 6. letters in the word *Though*, spelt thus, *Thô*. Which do as perfectly sound the words as the other, tho ny twys so many letters. Wherfor I hav thus don, 1., Chiefly for the benefit of strangers, in al words in which the letter (i) is sounded as (y), which no other Nation but ours doth, I hav ûs'd (y). The old English way, throuh chang' of which, into (i) such confusion is happend in sounding that letter somtyms ón way, as in King, Thing, &c., and somtyms another way, as in Kind, Mind, Child, &c., that a stranger cannot by Rûls be tauht when to sound it as in the former words softly, or as in the lat-er words fully as (y). Which being spelt with (y)., Kynd, Chyld, &c., is remedied.

"2. The letter (e) wher it is mût and maketh not a syllabl, but only the former syllabl long, I hav left out; strangers commonly in that câs pronouncing môr syllabls than ther âr, as ti-me for time, lo-ve for love, ti-mes for times, &c. Which being writ-en tym, lov, tyms, &c., ther is but ón syllabl for them to sound. And how is it possibl otherwys to giv certain Rûls when to sound the (e) and when not; seing in the word plases; it must, and in times, it must not be sounded? And for compensing the ûs of the (e) viz. of distinguish a short from a long syllabl, I hav oft ûs'd the Accents, (') or (`). Which doth again distinguish (as e did) betwixt words of dyvers significations, thô of the sâm letters. As mad from made thus, mâd. hat from hate thus, hât. on from one thus, ón. us from use thus, ûs. Which yet âr sufficiently distinguish'd by the sens."

George Fox appears to have spelled like a Leicestershire peasant. C. Elliot Browne.

The "Marseillaise."—The following, from the *Times* of Feb. 1, 2, and 4, should find a corner in "N. & Q.":—

"Sir,—The late Baron de Bunsen used to assert that the 'Marseillaise' was an old South German, perhaps Alsatian, air adapted by Rouget d'Isle on the reception of the Marseilles regiment at Strasburg, whence it spread like wild-fire throughout France. I should be glad if this supposition could be fairly examined. Having the volume of Rouget de l'Isle's compositions before me, I am struck by the immense superiority of this melody over all the rest, the only one that shows anything of a similar vigour being the song of the fabulous destruction of the 'Vengeur,' the chorus of which, 'Mourons pour la patrie,' was attached to the 'Parisienne' of 1830.

"Were this origin authenticated, the French might find some consolation in the knowledge that 'God Save the King' was composed by Lully, and first produced on the visit of Louis XIV. and Madame de Maintenon to the convent of the Desmoiselles de St. Cyr. Some years after it was happily and unscrupulously appropriated by Dr. John Bull, organist of St. Paul's.—I am, Sir, yours obediently, Houghton."

"Sir,—The discovery that Rouget de Lisle, when composing the music of the 'Marseillaise,' at Strasburg, where he was stationed as a French officer in 1792, was—consciously or unconsciously—under the charm of some reminiscences of a German *Volkslied*, belongs to Dr. F. K. Meyer, for many years the friend and secretary of Baron Bunsen, and for a time German librarian to the Prince Consort. Lord Houghton will find the arguments in support of this theory and the music of the German song in a little pamphlet, s.l.e.a., *Zwanzig Vaterländische Gedichte, nebst einem Aufsatz über den Ursprung der Marseillaise, von F. K. M.*—Your obedient servant, "M. M."

"Lord Houghton says that 'God Save the King' was composed by Lully, first produced on the visit of Louis XIV. and Madame de Maintenon to the convent of St. Cyr, and some years after 'happily and unscrupulously appropriated' by Dr. John Bull, organist of St. Paul's. I am sorry to destroy so fair and coherent an edifice; but St. Cyr was founded in 1686, while Bull was buried at Antwerp, March 15, 1628. Bull was organist of the Chapel Royal and Gresham Professor, but there is no trace of his having been organist of St. Paul's. The history of 'God Save the King' is curiously meagre and obscure, but I believe I am right in saying that there is nothing to give Lully, and very little to give Dr. John Bull, any share in its composition. G. Grove."

H. Y.

[See Mr. Chappell's note, 5th S. viii. 209.]

"Uxoricide."—The *Chicago Tribune* of Sept. 6, 1877, records a "probable murder" arising from jealousy. The details need not be given of what the reporter considers "may prove an *uxoricide*." This is surely one of the latest additions to the "American" language. It is perhaps with a view to the prevention of wife-murder that this terrific word has been invented. William E. A. Axon.

Purefoy.—This name occurs on a mural tablet on the chancel wall of St. Mary's, Stockport. It is mentioned in Earwaker's *History of the Macclesfield Hundred of Cheshire.*

W. N. Strangeways.

Stockport.

Latin as an Official Language in the Nineteenth Century.—In an official document now before me I read:—

"Deeds of gift, as written and passed in the offices of the Great Seal and Quarter Seal of Scotland, are in Latin, being literal translations of the terms of the royal warrants upon which they proceed, and it has therefore been thought better to give the terms of the warrants."

This is an instance of Latin being in actual use as a language at the present day. It would be interesting to know of other cases in this country in which Latin is the compulsory orthodox language employed. H. Y. N.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

The Prices of Corn, Labour, and Produce, Home and Foreign, between 1401 and 1582.—I shall be under great obligations to any reader of "N. & Q." who may be able and willing to give me any information, from original documents in his possession, as to prices of corn, labour, and produce, home and foreign, between 1401 and 1582. I have already a large mass of information for this period of English history, but the statistics in my possession are broken and unequal. I am led to believe that documents containing such information may be in the hands of private gentlemen; for I obtained some time ago some very valuable figures from the late Mr. Walbran, who possessed documents of Fountains Abbey for the fifteenth century, and I have consulted some purchases made from the private collection of a Kentish antiquary, and now in the British Museum, for the parish of Sutton at Hone during the same period. I am not inquiring for documents in public collections.

James E. Thorold Rogers.

8, Beaumont Street, Oxford.

"It is easier for a camel," &c.—It may have occurred to many of your readers, as it has to me, that the phrase, repeated by three of the evangelists in the New Testament, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," is not only hyperbolical, but also wanting in that propriety which usually characterizes the metaphors employed by Jesus Christ in his parables. Now I can distinctly remember reading, more than thirty years ago, either in a book of travels in the East, or a novel the scene of which was laid in Persia, a note in which it was stated that the small door or wicket, through which foot-passengers entered the town (the great door or gate of which was only opened for the passage of camels, carriages, &c.), was called "the needle's eye," and it struck me at once that if this metaphorical name for a wicket was known in Palestine at the time of our Saviour's preaching, the propriety of the metaphor would be understood by all his hearers, while the difficulty of the camel's passage, that is, the moral of the parable, remained the same. Unfortunately I omitted to follow the good advice contained in your motto, and I did not "make a note of it," and I have now forgotten the name of the book in which I found it. My present object is to inquire whether any of your travelled or learned contributors can confirm the existence of such an appellation for a small door or wicket in any Eastern country. I must admit that, although I have since resided some time in Persia, and occupied myself with Oriental literature, I have not been able to confirm from my own experience the accuracy of the statement above referred to. My thoughts have, however, been lately directed to a subject which I had almost forgotten by finding a metaphorical phrase precisely similar in another country and language. On reference to the *Purgatorio* of Dante, canto x. verse 16, there occurs the following line: "Che noi fossimo fuor di quella *cruna*," the poet and his conductor Virgil having just been creeping through a "narrow passage," termed here a "cruna," i.e. "the eye of a needle," and is so properly explained by the Italian commentator, "la fenditura di quella via, angusta come la cruna d'un ago." All scholars know how numerous are the instances of an apt metaphorical expression being found in many different peoples and languages, and I hope some one of your readers will be able to confirm the sense herein suggested for the "needle's eye" in the parable. Ch. A. Murray.

Cannes.

Dana.—What is the origin of this name, which is so well known as a literary one in the States? In England we have it thus:—towards the end of the last century the Hon. Helen Kinnaird, daughter of the sixth Lord Kinnaird, married the Rev. Edmond Dana, Vicar of Uttoxeter.

Hyde Clarke.

"Cloister Pealing."—Can any old Wykehamist explain the origin at Winchester of the curious custom of "cloister pealing"? At one particular time of the year, called cloister time, because anciently the boys learned their lessons in the college cloisters during the summer months, the juniors assailed the prefects with a series of satirical lampoons, attacking them on every possible

point—their personal appearance, extraction, old school scandals, &c., and with complete impunity. The twentieth part of the impertinences uttered would, at other times, have brought the direst consequences on the offenders, but at this time (it usually lasted for perhaps twenty minutes for three or four days) it was allowed to pass unnoticed.

J. R. B.

Name of Artist Wanted.—On a fan in my possession is a very beautiful classical composition, drawn delicately in sepia, and in the margin is the inscription, "Eques D. Nicolaus Capulus calamo delineavit." Can any of your readers help me to discover the artist? The work is probably of the beginning of the last century. Teucer.

Badges.—I have before me some badges in modern painted glass which simulate the Tudor style. They are all surmounted by the crown imperial, and are as follows: 1. Gu., planta-genista ppr.; 2. Gu., a portcullis or; 3. Az., a fleur-de-lis or; 4. Az., a rose az. and gu.; 5. Gu., on a tower or an owl az.; 6. Gu., a tree eradicated, leaves ppr., trunk and branches az., roots or.

No. 1 is, of course, the name-giving badge of our Plantagenet kings; 2, 3, and 4 were adopted by Henry VII.; but what do 5 and 6 profess to represent?—for I fancy they may have been copied from fifteenth century examples. It has occurred to me that 6 may be intended for the hawthorn bush of Bosworth Field—it will not do for the tree root of Edward III.—and that 5 may have been a badge assumed by Henry VII. as Earl of Richmond. The arms of the town of Richmond are given by Guillim thus: "Gu., an inner bordure arg., over all a bend ermin"; but on the elaborate cover of Baines's *Yorkshire Past and Present* the bearings of the place are represented as being "Gu., an owl ar., over all a bend ermine." What has the owl to do with Richmond? If anything, my view of badge 5 may be confirmed.

St. Swithin.

Rudstone Obelisk.—In the churchyard of Rudstone, near Bridlington, in Yorkshire, there is, or was, a very remarkable monolith, somewhat similar in character to the stones at Burrowbridge, and probably, like them, brought from a quarry some miles distant. In Cox's *Magna Britannia*, 1731, vi. 529, it is described as "an obelisk of Ragg or Milstone grit, standing in the churchyard, and of a very great height." In the *Universal Magazine* for March, 1782, there is an account of this stone and an engraving of it, from which it would appear that the stone is about three feet by seven feet, and fifty feet high; half being buried in the ground and half above it. This length of the stone is said to be given on the authority of "experiments" made by Sir William Strickland, but the nature of these experiments is not indicated. Is the real size of this stone accurately known? and is there any quarry from which it might have been brought nearer to Rudstone than that at Ilkley, from whence it has been supposed that the Burrowbridge monoliths were brought? According to Camden's *Britannia* (Gibson's edit., 1722, ii. 874), the distance from Ilkley to Burrowbridge is about sixteen miles; but the distance from Ilkley to Rudstone is probably not much under fifty miles. Edward Solly.

The Diamond Necklace of Marie Antoinette.—I have read in some memoirs that (contrary to the received idea that the necklace was broken up) it was seen, years afterwards, on the neck of a Russian lady—I think, at any rate, in Russia. The lady who wore it was connected by marriage with some of the most intimate friends of Marie Antoinette. Is there any foundation for such a story, or what can have given rise to it?

K. H. B.

Naples.

Milton Queries: (3) "Il Penseroso."—What is the meaning of the line?—

"And the mute Silence hist along."

The context is almost too well known to require quoting. The poet invokes Melancholy:—

"First and chiefest with thee bring
Him that soars on golden wing,
Guiding the fiery-wheeled throne,
The cherub Contemplation,
And the mute Silence hist along,
'Less Philomel will deign a song."

"'Less" is, of course, "unless"; but "hist along," what is that? One annotator kindly informs us that "hist is hushed, the same as whist." But "hushed along" is to me just as incomprehensible as "hist along." What part of speech is "hist" in this passage?

J. Dixon.

St. Paul's School.—Is there any history of St. Paul's School containing biographic notices of the scholars educated there?—any work of a similar kind to Rev. H. B. Wilson's *History of Merchant Taylors' School*, or the *Admission Register of the Manchester School*, edited by Rev. J. F. Smith?

R. Inglis.

"The Palace of Truth."—What is the name of the French piece from which Mr. Gilbert's *Palace of Truth* is derived or adapted?

H. J. S.

James Bruce.—In Gough's *Camden's Britannia*, ii. 112, under head of "Cley, Norfolk," I find the following extraordinary statement. Can any of your readers throw light upon it?—

"The fishermen of this place accidentally falling in with James, son and heir of *Robert Bruce*, King of Scotland, who was going to France for education, with a bishop and the Earl of Orkney, made them prisoners, and sent them to Henry IV., who lodged them in the

Tower, which broke his father's heart. He was released seventeen years after, 1473, and succeeded to the crown of Scotland. Buchanan says he was taken off Flamborough Head, either driven in by stress of weather or sea-sickness."

It is clear this James was not the son of King Robert Bruce. Who was he? W. B. A.

Revelation, ch. xiii.—I have seen it lately suggested in print (though I regret to say I did not make a note of it) that, in the Chaldee or Aramaic language, the letters which express the number of the beast (Rev. xiii.) form the name Nero. I should feel greatly obliged to any of your correspondents acquainted with those languages who would tell me if there is any truth in this. J. C. M.

Heraldry.—Is either of the following coats of arms borne by any English family of the name of Bolton?—Argent, on a chevron gules, three lions passant gardant of the first; or, Argent, on a bend gules, between two fleurs-de-lis azure, three lions' heads or. Crest in both cases, "A stag's head pierced through the nose with an arrow or." Senex.

Bacon's Essay "Of a King."—Bacon's *Essays* (Glasgow, Urie, 1752) has the fourteenth essay entitled "Of a King." This essay does not appear in Bohn's Standard Library edition. Why has it been suppressed? M. N. G.

"Notes of a Recruiting Officer."—I remember to have read in some magazine, I believe about the year 1861, an article entitled "Notes of a Recruiting Officer." It contained statistics of the respective average height, breadth of chest, &c., of the English, Irish, and Scotch members of the British army. Having some present necessity for referring to this, can any one oblige me with the name and date of the magazine in question? H. N.

Authors of Books Wanted.—

The Tutor of Truth.—My copy has no date, but it must have been published before 1790. M. N. G.

Authors of Quotations Wanted.—

The following verses, written on a slip of paper, I found between the leaves of a novel recently purchased from a second-hand bookseller. Could any obliging correspondent furnish me with the name of the author of these lines?—

"In Praise of Tobacco.

Mighty aroma, thine the power
To ripen to the full-blown flower, &c.

The Smoker.

His manner easy, person neat,
Whilst modest pride doth hold her seat, &c.
Translated from the French by T. B."
G. Perratt.

"In the glow of thy splendour
Descend from above,
O beautiful mother
Of beautiful love!" H. P. Roche.

Replies.

"RUBBISH" AND "RUBBLE."

(5th S. viii. 423; ix. 15.)

I feel honoured by the critiques of two gentlemen so well known in the philological world as Mr. H. Wedgwood and Mr. Smythe Palmer. Like Cassius, I am "always glad to learn of noble men." I ask, however, space for a few words in reply.

In writing my paper I had not, as my critics suppose, overlooked the article in the *Promptorium Parvulorum*. I had before me both that and Mr. Wedgwood's notice in his *Dictionary*; but I thought then, and still think, that the reference is irrelevant.

The two words *rubble* and *rubbish*, which are continually confounded, have really nothing to do with each other. Their origin is different, and their meaning entirely separate.

I claim to know something about *rubble*, having, in years gone by, had largely to do with rubble constructions. I never met with a mason's labourer who did not perfectly understand the essential difference between the one and the other.

Rubble is thus described by Gwilt in his *Encyclopædia of Architecture*: "A wall which consists of unhewn stone is called a rubble wall, whether mortar is used or not. The uncoursed rubble wall is formed by laying the stones in the wall as they come to hand, without gauging or sorting." It is the *opus incertum* of Vitruvius, described in the eighth chapter of the second book of his work on architecture. The term *rubble* is also applied to the stone chippings mixed with mortar used in Roman and mediæval buildings to fill in the core of a thick wall. This is undoubtedly the sense of the word *robows* in the *Promptorium*. It is translated *petrosa*, *petro*, and made equivalent to *coldyr* and to *schuldere*, both of which are similarly translated by *petrosa*. *Petro* is correctly rendered by Mr. Way as the chippings of stone. So in the *Catholicon*, "Petrones sunt particule que abscinduntur de petris."

In the note appended, reference is made to a document of 20 Edw. IV. (1480) for payment for "cariage away of a grete loode of *robeux* that was left in the strete after the reparacyone made uppon a hous," &c. The *robeux* here may be fairly inferred to correspond with the *robows* in the text above. Words of French derivation ending in *eau* or *eu* commonly interchange their final syllable into *el*, as Beau-voir = Bel-voir; Chapeau, Chapel-lerie, &c. It would not be therefore surprising to find *robow* altered to *robel* or *rubbel*.

By the courtesy of a fair correspondent of "N. & Q." I have been favoured with some extracts from the parochial accounts of the church of St. Michael extra Portam at Bath. The date is not given, but from the style they are evidently

sixteenth century. One item is for a sum pro equo ad cariendum *rubyll*"; another blacione de *rubyll* coram campanile." There ier entries of the same kind, all evidently ted with repairs or building, as items are d of payments "hominibus laborantibus ad ium."

ar as my researches go, I can find no in- of *rubble* having any other meaning than f undressed stone fragments or chippings. erivation suggested by Mr. Wedgwood French *repous* is a very probable one. The s now limited, according to Littré, to a e of mortar and chippings in the core of a he word *moellon* being used as the equiva- our *rubble*. The employment of *moellon*, r, cannot be traced further back than the the sixteenth century, some time before the word *robows* had been introduced into .

intain, therefore, that *rubble* cannot, under cumstances, be identified with *rubbish*.

a few words as to *rubbish*.

Way's note in the *Promptorium*, under ws," says that "in later times the word ritten *rubbrysshe*," on which he quotes from n's *Vulgaria*, "Battz and great *rubbrysshe* to fyl up in the myddel of the wall"; and tes also a similar passage from Palsgrave. ing to my view of the case, *robows* and *ubbish* are entirely different words, which by any process be made to coalesce. My nt remains uncontradicted, that our word cannot be traced further back than the th century. When once introduced, from eral aptitude it might be applied to waste r any other material. The authorities given identity of the two words are very weak. w's note gives no information whatever. otgrave and Sherwood evidently considered *ubbish* meant rubble, since they make it lent to Fr. *moellon* and *repous*, but of *rub-* the modern sense of waste material of all ey give not the slightest intimation. This difficult to account for. The word was at me comparatively new, and had not settled o a general acceptation of its meaning. It e noted that neither Cotgrave, Sherwood, inshew give any example or illustration of

conclusions at which I arrive are the follow- Both *rubble* and *rubbish* are words of foreign the former most probably from the French, ced about the fourteenth century, and restricted to its original meaning. The s of much later introduction; and, although t first to be confounded with the former, it be shown that it has ever been generally ed in any other sense than that of waste l, exactly corresponding to the Italian *robaccia*, from which I think there is strong probability that it has been derived. The omission of the word from early Italian dictionaries is not surprising. The "aumentativi" and "peggiorativi," *one*, *accio*, *ino*, &c., may be applied to any word, and even now very few of them are inserted in the dictionaries.

I have to apologize for the length to which these remarks have extended. J. A. Picton.

Sandyknowe, Wavertree.

Paupers' Badges: Vagrants' Passes (5th S. viii. 347, 513.)—Mr. Patterson has given a copy of a "Licence to begge," *temp.* Elizabeth, which appears to have been issued by the magistrates in session, and addressed to the particular justices residing within the hundred in which the poor person was to ask alms. Can any one give a copy of a vagrants' pass? It is evident that the beggar had an exciting time of it in the sixteenth and seventeenth centuries. When he appeared in a town he certainly received relief, but it was frequently accompanied by a whipping which must have left so strong an impression upon his mind as well as upon his body that he probably did not pay the same locality a visit for some time afterwards.

In the accounts of the constables of Melton-Mowbray, Leicestershire, I find:—

1602. Geven to Robert Moodee for wippin tow pore folks ... ... ij^{d}
And gave them when the were wipped ... ij^{d}

The infliction of this punishment was sometimes deputed to a boy with what must have been a most brutalizing effect:—

1602. Geven to Tomlyn's boy for whippin a man *and a woman* ... ... ij^{d}
And gave them when the went ... ... ij^{d}

1601. P^{d} and geven to a poore man and his wiff that was wipped 0 0 4

Again:—

1625-6. Payd for whippinge 6 vagabonds ... 00 00 06

After the twopennyworth of whipping and the twopennyworth of alms a pass was given:—

1625-6. Payd for pass and wax to make passes for wagrants w^{ch} was punished ... 00 00 03

This pass appears to have saved the back of the recipient at the next place he visited:—

1602. Geven to one that was whipped at buxminster ij^{d}

and from which village he, I presume, brought a pass; but if he did not pass on he took the consequences:—

1601. P^{d} and geven to bluett that was taken vagrant *after* his wippinge 0 0 2
P^{d} more for wipping 0 0 2

Thomas North, F.S.A.

The Act of Parliament, 8 and 9 Will. III. cap. 30, provides that on and after Sept. 1, 1697, every person receiving parish relief shall wear upon the

right shoulder of the outer garment a badge cut either in red or blue cloth, consisting of a large Roman P, together with the first letter of the name of the place where the person lives. Neglect or refusal to wear the badge may be punished by stopping the relief, or by imprisonment for twenty-one days with hard labour and whipping. The portion of the Act having reference to the wearing of badges was repealed in 1810 by 50 Geo. III. cap. 52. The custom of wearing badges is alluded to in that quaint bit of county history (which all Salopians should make themselves acquainted with), Gough's *Antiquities and Memoirs of the Parish of Myddle*, p. 171 (Shrewsbury, Adnitt & Naunton, 1875). B. R.

The children in a charity school at Amsterdam wear distinctive clothing to prevent them from frequenting taverns or gin-shops. I have seen the boys wearing coats half red and half black, the division being vertical. The proprietors of any taverns, &c., are liable to a penalty for serving intoxicating liquors to these charity children.

Frederick E. Sawyer.

Brighton.

[Mr. Walford, in *Old and New London*, mentions, with reference to a hospital of Our Lady and St. Catherine at Newington, that in 1551 "their proctor, William Cleybrooke, being dispossessed of his home, was fortunate enough to obtain a licence to beg."]

The De Stuteville Family (5th S. viii. 447; ix. 17.)—One representative of this family is Sir Peyton Estoteville Skipwith, of Prestwould, co. Leicester, Bart. Robert Estouteville, son of Robert Estouteville and Adeliza, dau. of Ivo, Count de Beaumont, was in 1170 Justice Itinerant in counties Cumberland and Northumberland. He married Erneburga, dau. and heiress of Hugh Fitz Baldric, said to have been a great Saxon thane, and through her became possessed of large estates, among which was Schypwic, now called Skipwith, a small town in the East Riding of Yorkshire. He left three sons—Robert, Osmond, and Patrick. The youngest of these, Patrick, had by gift from his father Skipwith, and assumed that name in lieu of his patronymic, and from him in a direct line is descended the above Sir Peyton Estoteville Skipwith. Their arms were, Argent, three bars gules, to which was added by one of the members of the Skipwith family, on account of marrying the heiress of the De Langtune family, a greyhound in chief sable, collared or. Their crest is, On a wreath a turnpike gate ppr. Motto, "Sans Dieu je ne puis." Sywl.

St. Mary Matfelon (5th S. vii. 225, 314.)—Two etymologies have been suggested in your columns—*matta fullonum* and *mate* (daunt) *felon*. It might be to the point to compare Richard Cœur de Lion's tower, or engine of war, named *Mate-Gryffon*, the daunter or terror of the Greeks. Before the walls of Messina, in the metrical romance which bears his name, Richard is about to take vengeance

> "Of Frensch and of Gryffons
> That have despised our nacyons."

The king continues:—

> "I have a castel I understond
> Is made of timbre of Inglond,
> With six stages ful of towrelles,
> Well flourished with cornelles;
> Therin I and many a knight
> Against the Frensh shall take the fight.
> That castel shall have a sory nom,
> It shall be hight the Mate-Gryffon."

Henry Weber's *Metrical Romances*, Edinburgh, 1810, 8vo. 3 vols.; see vol. ii. p. 73, "Richard Cœr de Lion."

Zero.

The Birthplace of Sunday Schools (5th S. viii. 367.)—Some correspondence having taken place upon this subject in the *Gloucestershire Chronicle*, a further communication to this effect has recently appeared:—

"It is a fact which does not admit of dispute that the first Sunday School was opened by the late Rev. Thos. Stock, A.M., and was held in the house of the late James King, in St. Catherine Street. That house—the house in which James King lived, and in which the first Sunday School was held by the late excellent Rev. Thos. Stock—is still standing, undefaced and unaltered. I have written to the Rev. Jonathan Mayne to endeavour to induce him to make some inquiries respecting the Bible during his numerous pastoral visits. We may not get possession of that interesting Bible, but we may get possession of the house. I look upon that old house in St. Catherine Street as a sacred relic which should be carefully preserved. It should be valued by the citizens and corporation of the city of Gloucester as sacredly and carefully as Stratford appreciates and preserves the birthplace of Shakespeare. Will our mayor, will our corporation, will the Church of England clergy, will their congregations, will the citizens of Gloucester, permit the 'birthplace of Sunday Schools' to be removed, desecrated, or destroyed?"

It appears that in the *Gentleman's Magazine*, 1831, the Rev. J. Evans wrote: "I took orders in Gloucester in 1783, about three years after the commencement of this institution" (Sunday Schools). The first school he said "was held in the house of Mr. King, of St. Catherine Street," who "possesses a Bible given at the commencement of this institution." James King was a bricklayer. The writer who speaks so authoritatively above signs simply by initials, so that the value of the evidence cannot be judged.

Kingston.

Edward Farr (5th S. viii. 429.)—I am enabled to answer Mr. Inglis's inquiry respecting Mr. Edward Farr. He died at Iver, Bucks, on Dec. 8, 1867. He had a fluent and versatile pen, to which his honourable and indomitable industry, in the midst of other avocations, allowed but little rest. I have before me a list of his works in history,

biography, poetry, &c., amounting to thirty-eight volumes, and the list by no means exhausts the number of his productions. Among these was *A New Version of the Psalms of David, adapted to Psalmody*, which received the commendations of James Montgomery. Perhaps the most important of his labours was a *Continuation of Hume and Smollett's History of England, to the Tenth Year of the Reign of Queen Victoria*. This he did in conjunction with Dr. W. H. Russell. The history was afterwards ably continued by Mr. J. Goodall. J. W. DALBY.

Richmond, Surrey.

LOWLAND ABERDEEN (5th S. ix. 5.)—As a native of Aberdeen, I may be supposed to know something of the feelings of its inhabitants (I speak only of them, not of the Lowlands in general) towards the Highlanders; and I can truly say that, so long as I lived in Aberdeen (twenty-four years, up to the year 1819), I never remember hearing a word of displeasure or dissatisfaction expressed regarding them; but they were looked upon as a brave and loyal race, whose antipathies to the Saxon and deep-rooted prejudices had been long overcome by measures and acts of goodwill and beneficence on the part of Government and individuals. There was, and I suppose still is, a Gaelic kirk in Aberdeen for enabling the Gaelic-speaking few—for by far the majority of the inhabitants are of Anglo-Saxon or Danish descent—to attend divine service in their native tongue; for there certainly was a minister attached to the church in my time, and I always heard him mentioned with great respect in that capacity. I cannot complete or give a different version of the rhymes quoted by I. M. P., but I remember hearing an expression which seemed to convey a sly smile at the predatory habits of the "Heelenmen" in old times, and it was this: "Ye fand faar the Heelenman fand the tengs," *i.e.* you found it where the Highlandman found the tongs, that is, by the fireside, alluding to the raids of the Highlanders on their Saxon neighbours for purposes of plunder in the wild old times. I sign my name to this in the old Anglo-Saxon spelling, a name well known in Aberdeen, although since I came to England I have omitted the *h*, which I see is still retained by my Scotch cousin and fellow-townsman the Bishop of Rupertsland. JOHN MACHRAY.

Oxford.

YORKSHIRE SUPERSTITION (5th S. ix. 8.)—On January 24, 1872, a boy named Harris fell into the stream at Sherborne, Dorsetshire, near Darkhole Mill, and was drowned. The body not having been found for some days, the following expedient was adopted to discover its whereabouts. On January 30 a four-pound loaf of best flour was procured, and a small piece cut out of the side of it, forming a cavity, into which a little quicksilver was poured. The piece was then replaced, and tied firmly in its original position. The loaf thus prepared was then thrown into the river at the spot where the boy fell in, and was expected to float down the stream until it came to the place where the body had lodged, when it would begin to eddy round and round, thus indicating the sought-for spot. An eye-witness of this experiment, from whom I received this account a few days after it happened, told me that no satisfactory result occurred on this occasion. C. H. MAYO.

Long Burton.

ST. TYRNOG (5th S. ix. 9.)—There is no saint of this name. The parish church of Llandyrnog is dedicated to Twrnog or Teyrnog, a brother of St. Tyfrydog, and son of Arwyst Glôff ab Seithenyn by Tywynwedd, the daughter of Amlawdd Wledig. Twrnog was one of the British saints, his festival being observed on June 26. W. WILLIAMS.

Oakfield, Pontypridd, Glam.

The parish church of Llandyrnog, in the diocese of St. Asaph, was founded originally by Tyrnog, a saint of the sixth century, and brother of Deifar or Diheufar and Marchell, the respective founders of Bodfari and Whitchurch (*Hist. of Diocese of St. Asaph*, by the Rev. D. R. Thomas, London, 1874, p. 413). GEORGE M. TRAHERNE.

This saint is probably the same as St. Tigernach, who was a bishop in Ireland, and died in 550. See Butler's *Lives of the Saints*, April 5.

C. J. E.

BISHOP YONGE OF ROCHESTER (5th S. ix. 27.)—There were two Bishops of Rochester surnamed Yong or Yonge. The first was Richard Yonge, who was consecrated Bishop of Bangor in 1400, and translated to Rochester in 1407. To him are assigned the arms, Per saltire az. and gu., a lion pass. gard. or. The other was John Yong, consecrated Bishop of Rochester in 1578. To him Dethick, Garter, "confirmed" the same coat, with the addition of two fleurs-de-lis gold in pale. There is not, so far as I am aware, any ground for believing that the prelates were related or of Italian descent. J. WOODWARD.

THE CLUBS OF DUBLIN (5th S. ix. 28.)—Your correspondent may find abundant information regarding club life in the Irish metropolis in Gilbert's *History of the City of Dublin*, Dublin, 1854-59, 3 vols., 8vo. An index to the work has been printed, but is not to be found in every copy.

ABHBA.

SWEET-HEART (5th S. ix. 84.)—The origin of this phrase is much earlier than O. W. T. supposes. It is due to Chaucer, and to his great influence. In *Troilus and Creseide*, bk. iii. l. 988, we have, "Lo! *herte mine!*" In the next stanza

is "my *dere herte*"; and, lastly, in l. 1173, the phrase, "O *swete herte* mine Creseide." The talk about *sweetard* is all sheer invention, and we may draw two morals: (1) that Chaucer has been neglected by the authorities; and (2) that some etymologies are too clever to be true. Ingenuity is the sworn foe of true philology.

WALTER W. SKEAT.

Cambridge.

THE MAYOR OF HUNTINGDON AND THE STURGEON (5th S. ix. 8.)—The story referred to by Pepys dates to the year 1624, when there was a great flood on the river Ouse. Several inhabitants of Huntingdon, Godmanchester, and Brampton were watching the flood, and saw a dark object floating towards them on the water. The Huntingdon folks guessed it to be a sturgeon; the Godmanchester people surmised that it was a black hog; and the Brampton men pronounced it to be a dead donkey; and they were right. In Rider's *British Merlin* it states that, in the year 1624, "the two Bailiffes and York, the constable of Huntingdon, siezed Sir Robert Osborn's ragged colt for a sturgeon"; and this account, with the colt instead of the donkey, agrees with Pepys's mention of the anecdote. The story gave rise to the contemptuous expressions, "Huntingdonshire sturgeons" and "Godmanchester black hogs." See *The History of Huntingdon*, 1824, without an author's name, but the preface signed "R. C." These were the initials of Mr. Robert Carruthers, who at that time was a junior master in the Huntingdon Grammar School.

CUTHBERT BEDE.

What Pepys referred to in the passage quoted is thus explained in a note by Lord Braybrooke (Pepys's *Diary*, May 22, 1667):—

"During a very high flood in the meadows between Huntingdon and Godmanchester, something was seen floating, which the Godmanchester people thought was a black *pig*, and the Huntingdon folk declared was a *sturgeon*; when rescued from the waters it proved to be a young donkey. This mistake led to the one party being styled 'Godmanchester black pigs' and the other 'Huntingdon sturgeons,' terms not altogether forgotten at this day. Pepys's colt must be taken to be the *colt of an ass*."

Lord Braybrooke probably was unable to ascertain the name of the Mayor of Huntingdon when this was said to have taken place.

EDWARD SOLLY.

SCHOMBERG: SCHÖNBERG ARMS (5th S. ix. 8.)—There are two Swiss families named Schönenberg (which we may take to be the same name as Schönberg) whose arms are known to me. The one bore, Per fess gu. and arg. (*Wappenbuch von Zürich*, Taf. 4, No. 76: a fourteenth century MS. published in 1860, in fac-simile, by the Antiquarischen Gesellschaft in Zürich); the other bore, Gu., a lion ramp. arg., crowned or (Siebmacher's *Wappenbuch*, ii. 143, Nürnberg, 1734). These arms were borne by the Marquesses von Schoonenberg, of Holland, who were of Swiss descent (see Rietstap, *Armorial Général*, Gouda, 1861). J. WOODWARD, F.S.A. Scot.

G. AND H. CABOT, OF BOSTON (5th S. ix. 9.)—The *North American Review* for Nov.-Dec., 1877, contains a short notice of the *Life and Letters of George Cabot*, by H. C. Lodge (Boston, Little, Brown & Co.). This biography may perhaps give Mr. Cabot's ancestors. M. N. G.

CHRONOGRAMS (1st S. ix. 60, 61; 5th S. ix. 69.)—On medals of the seventeenth and early in the eighteenth centuries, struck on the Continent, chronograms frequently occur.

Upon a set of twelve remarkable medals—remarkable for the fineness of work and from their being struck in *hard wood*—now before me, commemorating various battles between the Hungarians and Turks, coronation of the Emperor Joseph, various treaties, &c., this ingenious method of arranging the date occurs on several.

The coronation medal has, upon a scroll under the bust, VIVat IosephVs teVton Le reX et DeLICIVM, which, added together, give the date of the medal, 1735, or perhaps 1739.

Another, upon which a Turk is flying from the rays of light issuing from a Greek cross carried by an angel, has the inscription—IMbeLLes tVrCos CrVX atqVe eCCLesIa VInCVnt, or 1688.

Several others are adorned in the same curious manner. J. HENRY.

Devonshire Street, W.C.

["One curious feature in the tomb" (that of Ludovic Stuart, Duke of Richmond and Lennox, 1623-4, cousin of James I., in the chantry on the south side of Henry VII.'s Chapel at Westminster) "deserves notice. In the inscription the date of the year of the duke's death is apparently omitted, though the month and day are mentioned. The year, however, is given in what is called a chronogram. The Latin translation of the verse in the Bible, 'Know ye not that a prince and a great man has this day fallen?' (the words uttered by David in his lament over Abner) contains fourteen Roman numeral letters, and these being elongated into capitals are MDCVVVIIIIIIII, which give the date 1623. It is remarkable that words so appropriate to this nobleman should contain the date for this identical year; and it shows much ingenuity on the part of the writer of the inscription that he should have discovered it."—*The Builder*, June 19, 1875.]

WAS ST. PETER A MARRIED MAN? (5th S. viii. 346, 453, 492.)—My critics do me good service by rejecting the hypothesis that the passage 1 Cor. ix. 5 relates to matrimony. For, if the text has no such reference—if St. Paul claims for himself and two or three other apostles a special privilege (which privilege, in the case of the married Peter, was likely to have caused some little jealousy), γυναῖκα περιάγειν who should not be his wife—

there remains one only passage of Scripture on which to rest the theory of St. Peter's being married. My acquaintance with the Greek tongue is, I own, not extensive; and I am not able to determine the question whether the person who provided a meal might or might not have herself waited on the guests, or whether the waiting and the catering were necessarily performed by different people. I think I have read in tales of Eastern hospitality of the host personally seeing to the comfort of his guests.

As to the conjecture that St. Peter would not have had patience to endure a household composed of such mixed elements as a wife, a mother-in-law, and a brother, it is not easy to argue; common experience, I am told, supports my view. If, as ETONENSIS urges, the house was joint property of Andrew and Peter, one can only admire the benevolence of the younger brother in suffering the elder to take such a *pars leonina* of the common possession. MR. TEW seems to infer from St. Matt. xix. 27 that St. Peter had forsaken his wife at this early period of his apostleship, which of course puts a different face upon the question. Why, in that case, he had not also forsaken his house, his brother, and his mother-in-law, is a point worthy of inquiry. EDWARD H. MARSHALL.

The Temple.

Whether MR. E. H. MARSHALL is right in his conjecture is a separate question. But it appears to me that what he chiefly tries to establish, namely, that St. Peter's wife was dead, and not with him, is not very unlike what has elsewhere been advanced. Cornelius a Lapide, on St. Matt. viii. 14, has: "Socrus hæc erat S. Petri; ipse enim a conjugio vocatus est a Christo, tumque reliquit uxorem et filiam ex ea genitam." The absence of St. Peter's wife, as supposed, is explained in the one case by the supposition of her death, in the other by the supposition of her having been put away. It is entirely a question for conjecture.

CLERICUS.

ON THE USE OF THE WORD "SYDYR" (CIDER) BY WICKLIFFE (5th S. viii. 464.)—The word occurs in Chaucer (*The Monke's Tale*, 65) as *siser*:—

"This Sampson neyther *siser* dronk ne wyn."

R. S. CHARNOCK.

Boulogne-sur-Mer.

THE EAST (5th S. viii. 465.)—That the morning sun dances on Easter Day is still believed in some parts of Devonshire. See *Trans. Devon. Assoc.*, vol. viii., 1876, p. 57; see on "An Easter Day Sun," "N. & Q.," 1st S. vii. 333.

W. PENGELLY.

Torquay.

BRODHURST OR BROADHURST FAMILY (5th S. ix. 8.)—The name Broadhurst is a well-known one at Congleton, in the county of Chester, and has been so for many years. Congleton is close on the borders of Staffordshire, but whether the Broadhurst family came from that shire to Congleton I cannot say. I should rather incline to the belief that it was an old Cheshire family. The name would be found constantly occurring in the municipal records of that ancient borough; and it may be worth noting additionally that few towns in England possess such an excellent and entire collection of them as Congleton does. In 1875 Mr. Earwaker collected and had bound up in nine large volumes, for the Corporation, the ancient charters and records of that borough, and it is needless to say that his care was only equalled by his zeal. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"KEX" (5th S. viii. 169, 454.)—Allow me to correct a little misprint in MISS PEACOCK's quotation of *Piers Plowman*. It must be B., Passus xvii. l. 219, and not 119. The reading of text C., Pass. xx. l. 185, is the following:—

"As doþ a kyx oþer a candele þat cauht has fuyr, and blaseþ."

There cannot be the slightest doubt that its meaning is hemlock, as given at the latter reference; yet in the above-cited line it must mean a candle, for the preceding lines contain the following:—

"As glowing coals do not give light to workmen,
Who are working and waking in winter nights,
As does a *kex or candle* that has caught fire and blazes."

Cf. *Piers Pl.*, B. xvii. l. 217.

May not small strips of kex have been used in the fourteenth century as wicks, as nowadays we find rushes used? Then also the line quoted from Percy's *Rel.* is quite clear, meaning that the wives of Tottenham came with kex-candles and rush-candles, and the same it would mean in *Piers Plowman*.

I cannot well believe that kexes without any preparation would be able to burn as a candle. Another way to explain the sense would be to assume that the whole stalk was used as a wick in torches; then, of course, kex would stand for a torch. Maetzner, in his *Sprachproben*, ii. p. 414, says nearly the same as Halliwell.

F. ROSENTHAL.

Hanover.

I believe with MISS MABEL PEACOCK that *kex* means the hemlock. "As dry as a *kence*" is a very common expression in the district within which she resides, but I never heard the word pronounced as *kex* or *kexes*. W. E. HOWLETT.

North Lincolnshire.

ADVERBS: "OVERLY" (5th S. viii. 406, 475.)—In the original example given by M. D. H. this word was rightly called an adverb. In the two quotations from Hall, and the one from Sanderson, put forward by E. A. D., it is an adjective. As

the note of M. D. H. was headed "Adverbs," it may be well to call attention to this. Webster has it as an adjective, and so has Halliwell; but the latter adds that it is sometimes used as an adverb.

W. T. M.

Shirfield Grove.

Old Words with New Meanings (5th S. vii. 424; viii. 354.)—Please add to my note on this subject:—

The Bible Word-Book: a Glossary of Old English Bible Words. By J. Eastwood, M.A., and W. Aldis Wright, M.A. London, Macmillan, 1866.

The following further works are mentioned by Mr. Wright in his preface to the above:—

1. A Short Explanation of Obsolete Words in our Version of the Bible, &c. By the Rev. H. Cotton, D.C.L. Oxf., 1832.
2. A Glossary to the Obsolete and Unusual Words and Phrases of the Holy Scriptures, in the Authorized English Version. By J. Jameson. London, 1850.
3. Notes upon Crystal; or, Obsolete Words of the Authorized Version of the Holy Bible, &c. Part I. By the Rev. Kirby Trimmer, A.B. London, 1864.

Robert Guy.

Shawlands, Glasgow.

"The Bothie of Tober-na-Vuolich" (5th S. viii. 88, 198, 395, 435, 474.)—I have not Arthur Clough's poem to refer to, and I have not been in that part of Braemar. It is asked what is the meaning of the above and of *Toper-na-Fuosich*, and which of them is the right name. *Bothie* is a hut or cottage, from the Gaelic *both*, a hut. *Tobar* is a well; it is wrong to spell it with a *p* or an *e*. *Fiosaiche* is a diviner, one who tells what is to happen in the early future. *Bealach* is a pass between hills, or between a hill and a river. In some circumstances *b* becomes *bh*, sounded like *v*. It is from *beul*, the mouth. Perhaps the name means the Well of the Soothsayer, or possibly the Well of the Pass. I do not know if it be a real name. If it be, perhaps the latter explanation may suit the characteristics of the spot.

Thomas Stratton, M.D.

Stoke, Devonport.

"The Shepherd of Hermas" (5th S. viii. 410, 455, 511.)—Mr. E. H. Marshall speaks of "an English *edition* of this book," and I do not know whether he has overlooked or not the fact that Hone's is a mere reprint of Archbishop Wake's. If he has not, I beg his pardon.

C. F. S. Warren, M.A.

Bexhill.

Joan Plantagenet, Lady Talbot (5th S. viii. 328, 375, 396.)—Beatrice was married to Sir Gilbert Talbot not later than 1413, for she is called his wife in a charter dated at Blakemere on Monday after the feast of St. Luke, 1 Hen. V. (Oct. 23, 1413). She was, therefore, the mother of Ankaret Talbot, who was heir also to her father's brother, Sir Thomas Talbot, who died on Saturday, Sept. 16, 1419. Sir Gilbert Talbot (Inq. 7 Hen. V. No. 68) died at "Roone," in Normandy, Oct. 19, 6 Hen. V. (1418), *not* 1419 (Nicolas, *Historic Peerage*). Beatrice, Lady Talbot, died on Christmas Day, 1447, William Fetteplace being her son and heir, aged twenty-four years. No mention is here made (Inq. 26 Hen. VI. No. 7) of Thomas Fetiplace, but I find that Sir Gilbert Talbot, by charter dated Sept. 17, 1 Hen. V. (1413), appointed Thomas Fetiplas to be steward of the manor and hundred of Bampton, co. Oxford, with yearly wages of fifty shillings, and also steward of the manors of Shryvenham, co. Berks, and of Swyndon, &c., co. Wilts, with yearly wages of thirty and twenty shillings respectively. Mr. J. M. Davenport, in *Lords Lieutenant and High Sheriffs of Oxfordshire*, gives as sheriff of the county with Berks, in 14 Hen. VI., Sir Thomas Fetiplace, of Childrey, Knight; and, in the course of a long note appended to the name, he says that "in the reign of King Henry the Sixth the family received a great addition of blood and honour, by marrying Beatrix, daughter of the King of Portugal; which match is mentioned, and allowed of, in the pedigree of the Kings of Portugal. The Fetiplace that married the Daughter of Portugal, was Thomas Fetiplace Esquire, of Childrey, in Berks [the Sheriff, who was the Father of James [or *William*, as by the inquisition above quoted], the Father of Richard, who &c. (*Delafield's MSS.*)." (c) Berks

Beatrice, formerly wife of Thomas, Earl of Arundel, died *sine herede* Oct. 23, 1439 (Inq. 18 Hen. VI. No. 28). John A. C. Vincent.

The Windsor Sentinel and St. Paul's (5th S. ix. 87.)—In a volume of newspaper cuttings in my possession is a tale called "The Thirteenth Chime: a Legend of Old London." It is unfortunately not dated, but was apparently issued about thirty years ago. The sentinel's name in it is Mark Huntly. T. W. C.

Jetton (5th S. ix. 87.)—The piece of brass described as a *jetton* is a weight for a guinea. The old scale boxes were often fitted with a number of similar weights, with the name of the coin of which they were the weight. D. T. M.

Sousa or Souza Family (5th S. viii. 48, 172, 518.)—As Sigma has appealed to me, I am glad to be able to send the following information.

The Sousas derived their origin from Martin Affonso Chichorro and Affonso Diniz, who were the natural sons of King Affonso III. by two sisters Sousa. The two families issuing from these royal bastards bore different arms. The descendants of Affonso Chichorro quartered Portugal and Leon; those of Diniz quartered Portugal with the arms of Sousa. This and other information as to their arms

and crests is found in the following extract:—"Sousas procedem de Martim Affonso Chichorro e de Affonso Diniz, filhos del Rey D. Affonso III. que cazaraõ com duas netas de mem Garcia de Sousa, neto do Conde D. Mendo o Sousaõ, em quem veyo a ficar esta Familia. Os que procedem de Martim Affonso Chichorro, esquartelaõ as Quinas de Portugal com as armas de Leaõ: tymbre hum Leaõ das armas com huma grinal da sobre a cabeça de prata, florida de verde. Os que vem de Affonso Diniz trazem as mesmas Quinas esquarteladas com quadernas de meas Luas; tymbre hum Castello de ouro lavrado de preto. As Luas dizem ser as armas antigas dos Souzas, ajuntaraõ he os Leoens pela descendencia, que traziaõ dos Reys de Leaõ, assim como as Quinas por virem dos de Portugal" (*Nobiliarchia Portugueza*, p. 333).

The original Sousa arms were—Gu., four crescents arg. (the *meas Luas* of the quotation above), arranged in cross, so that the points are all turned towards the centre of the shield; at least they are so represented in a drawing of them which I copied some years ago.

As the illegitimate Sousas were born before the House of Braganza came to the throne of Portugal, the arms of that kingdom quartered by them are the *Quinas* only, without the bordure which now encloses them.

Rietstap, *Armorial Général*, only gives the arms of one of the branches mentioned above, and blazons them—Quarterly, 1 and 4, Arg., a lion passant (*l* rampant) gu., Leon; 2 and 3, Portugal.

There are no Soziers, or Sosiers, in Rietstap, or in Siebmacher's *Wappenbuch*. There are several French families of Sohier; none have the slightest connexion with the Sousa family or with the Azores. J. Woodward.

Montrose.

"Stone Butter" (5th S. viii. 508.)—*Steinbutter*, in French *beurre de montagne*, *beurre de roche*, is composed of clay, alum, iron, and rock oil. We call it *rock butter*. The following is Buchanan's definition:—"Native alum mixed with clay and oxide of iron, usually in soft masses of a yellowish-white colour, occurring in cavities and fissures in argillaceous slate." G. A. Schrumpf.

Tettenhall College.

The *stone butter* about which your correspondent inquires is the *Bergmehl* of German quarrymen. It is found in beds, sometimes thirty feet thick, and is entirely composed of the siliceous cases of microscopic animals. It contains nothing nutritious, being pure silica, but may be swallowed in small quantities without injury. J. C. M.

"Dame" and "Lady" (5th S. viii. 451; ix. 75.)—The title Dame was of wider application than P. P. supposes. In a Bible I have, printed by Rouland Hall, Geneva, 1560, Genesis xvi. 8, 9, is thus rendered:—

"8. And he sayde, Hagar Sarais maide, whence commest thou? and whither wilt thou go? And she said, I flee frō my *dame* Sarai.

"9. And the Angel of the Lord said vnto her, return to thy *dame*, and humble thyselfe vnder her hands."

J. R. Dore.

Huddersfield.

"Estridges" (5th S. vii. 326, 385, 458.)—It seems to be pretty well agreed that the falcon is meant by Shakspere in the passage,

"All plumed like *estridges*."

There can, however, be little doubt that the word was also used with reference to the ostrich:—

"The peacock not at thy command assumes
Her (*sic*) glorious train, nor *estrich* her rare plumes."
Sandys.

Neither here nor in the passage from Drayton's *Polyolbion*, quoted by Mr. Pickford, does the word seem from the context to refer to the falcon. A falcon's plumes could hardly be described as "rare," and as ostrich feathers were undoubtedly used as plumes for knights' helmets, it seems to me more probable that these are referred to in Drayton's line:—

"The Mountfords all in plumes, like *estriges*, were seen."

Robert Guy.

Shawlands, Glasgow.

Mrs. Judith Weld (5th S. viii. 507; ix. 94.)—Mrs. Judith Weld, buried at Gateshead-on-Tyne in 1656, was the second wife of the Rev. Thomas Weld, a well-known Puritan minister in New England for many years. In 1624 he was Vicar of Terling, in Essex, but thought it prudent, to avoid persecution, to retire to America. From 1632 to 1641 he was minister of Roxbury. In the latter year he returned to England, and never visited America again. For many years, until after the Restoration, he was minister of Gateshead, and is said to have died there on March 23, 1661/2. Several of his works, some of them very curious, are in the British Museum. Further particulars of his life will be found in William Allen's *American Biog. Dict.* (third edit., 1857), F. S. Drake's *American Dict.*, and James Savage's *Genealogical Dict. of First Settlers of New England*. W. P. Courtney.

15, Queen Anne's Gate.

Samuel Roper and the Sewall Family (5th S. v. 28; ix. 56, 98.)—The claimants, in England as well as in America, to bear the arms of the old Saxon family of Sewall appear, almost without exception, to be in error in respect of the coat. There is some reason for supposing that John de Sewell (the manorial orthography is Sewelle in Domesday Book), who accompanied Edward the Black Prince into Aquitaine, bore, Sable, a chevron between three butterflies argent, and that this was the heraldic cognizance of his family subsequently. Papilio.

Dr. Thomas Cogan (5th S. vii. 288, 417, 458; viii. 157, 255.)—I believe that I have collected and printed all that is now known about this remarkable man, except the knowledge lately come to me of a miniature portrait of him in the Museum at Bristol. What I know is at the service of Mr. P. J. Cogan, to whom I cannot write directly for want of an address, but who, if one of the Cognn family, will feel interest in matter which would overload the pages of "N. & Q." The little book I printed for the amusement of a friendly circle was published by William Lewis, of Bath, at the price (I believe) of 1s. 6d.

Henry Julian Hunter.

10, Regent Terrace, Penzance.

John Hook (5th S. vi. 447; viii. 509; ix. 75.)—He was the son of William Hook; "born of genteel parents in Hampshire"; sent to Trin. Coll., Oxford, 1616; Vicar of Axmouth, in Devon; went to New England as a Nonconformist, and was colleague with Mr. Davenport in the church of New Haven, in New England. In the time of the Commonwealth he returned to England, and was made Master of the Savoy and chaplain to Oliver Cromwell. He died March 21, 1677, and was buried in the "New Artillery Garden." For an account of him and his writings see Wood's *Athenæ Oxonienses* and the *Nonconformists' Memorial* (ed. 1802, i. 184, and ii. 271). In Thurloe's *State Papers*, i. 564, there is a letter from him to Oliver Cromwell, dated from New Haven, Nov. 3, 1653, in which he thanks the Lord General for his bounty and the favour which his son has found in his eyes. After the death of Mr. John Hook, in 1710, his papers passed into the hands of his successor in the ministry at Basingstoke, Mr. Jefferson. It would be worth while to try and trace what became of them subsequently.

Edward Solly.

Sir Julius Cæsar (1st S. viii. 172; 2nd S. v. 394; xi. 139, 153; 4th S. x. 412; 5th S. viii. 427; ix. 56.)—The other day, in crossing Northumberland Avenue, I encountered a country cart, on the side of which appeared the owner's name, "Jeremiah Cæsar, Peckham, Surrey." And in the *London Directory* for 1878 I find eight persons of the name of Cæsar, of whom three are also named Julius.

A. J. M.

Proclaiming an Earl's Titles at the Altar (5th S. vi. 447; vii. 15, 390.)—There seems to be no doubt that, at the burial of the last member of an historical family, some ceremony denoting the fact of extinction was wont to be performed at the side of the grave. In 1464 Otto, Duke of Stettin-Pommern, died without heirs, it having been arranged that the Hohenzollerns were to succeed. Carlyle, in his *History of Frederick the Great*, bk. iii. c. iii., thus describes the scene at the grave:

"At Duke Otto's burial, accordingly, in the High Church of Stettin, when the coffin was lowered into its place the Stettin Bürgermeister, Albrecht Glinde, took sword and helmet, and threw the same into the grave in token that the line was extinct. But Franz von Eichsted (apparently another burgher instructed for the nonce) jumped into the grave and picked them out again, alleging, 'No, the dukes of Wolgast-Pommern were of kin; these tokens we must send to his Grace at Wolgast, with offer of our homage.'"

They were sent accordingly, and several centuries passed before Prussia could get Stettin-Pommern.

R. Passingham.

Mandril (5th S. viii. 186, 295, 477.)—The word is used here of a plug inserted into a hollow piece of wood which has to be turned in a lathe, in order to connect it with the revolving part of the machine. It is pronounced *maundril*.

J. T. F.

Winterton, Brigg.

"Mauleverer" (5th S. vii. 344, 478; viii. 217, 379, 517.)—Whilst admitting your correspondents to be correct in assigning Arncliffe in Cleveland as the ancient abode of this family, yet the following quotation from the *White Doe of Rylstone* by Wordsworth would induce the supposition that it had in days of yore some connexion with Craven:

"Pass, pass who will yon chantry door,
And through the chink in the fractured floor
Look down, and see a grisely sight:
A vault where the bodies are buried upright!
There face by face, and hand by hand,
The Claphams and *Mauleverers* stand;
And in his place, among son and sire,
Is John de Clapham, that fierce Esquire—
A valiant man, and a name of dread
In the ruthless wars of the White and Red—
Who dragged Earl Pembroke from Banbury Church,
And smote off his head on the stones of the porch."

Canto i.

There is the following explanatory note upon this passage by the author:—

"At the east end of the north aisle of Bolton Priory Church is a chantry belonging to Bethmesly (qy. Beamsley) Hall, and a vault where, according to tradition, the Claphams (who inherited this estate by the female line from the Mauleverers) were interred upright. John de Clapham, of whom this ferocious act is recorded, was a man of great note in his time: he was a vehement partisan of the House of Lancaster, in whom the spirit of his chieftains, the Cliffords, seemed to survive."

Well do I remember on my first visit to Bolton Priory, in 1852, looking in vain for the "grisely sight" through the crevices in the "fractured floor" of the chantry, and coming to the conclusion that the legend was traditional. On my last visit, in 1869, the nave of the priory had undergone an entire restoration, which had given a very cold appearance to it. The slabs in the chantry at the end of the north aisle, traditionally said to cover the sepulchre of the Claphams and Mauleverers, had been levelled with the floor, as far as I can remember. It may perhaps be worth while

adding a query—whether on the restoration any human remains were found buried in an upright position under these large slabs of stone. Wordsworth mentions his having visited Bolton Priory for the first time in 1807, when he no doubt heard the tradition. The *White Doe of Rylstone* was composed in the same year.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"SKAL" (5th S. viii. 509.)—This word is in Old Norse *skál*, pl. *skálir*, *skálar*, and means a drinking bowl. It is akin to the English word "scale," denoting the dish of a balance, also to "scale, shell, shale," German *schale*. The meaning "drinking bowl" occurs for the Old High German *scâla*, the Middle High German *schâle*, *schal*, the Old Saxon *scala*, the Danish *skaal*, and the Swedish *skål*. In the Swedish language "dricka en skål" means "to drink a bowl, a health," as "dricka ens skål," "to drink one's health." The following quotation from Paul Warnefrid's *History of the Langobards* gives an additional instance of *scala* = drinking bowl:—"In eo prœlio Albwini Cunimundum occidit caputque illius sublatum ad bibendum ex eo poculum fecit, quod genus poculi apud eos (*i.e.* the Langobards) *scala* dicitur, lingua vero latina patera vocitatur."

G. A. SCHRUMPF.

Tettenhall College.

The Swedish salutation, "Er skál!" "Your health!" (in Danish *skaal*) has its origin in pledging one another's health in the flowing bowl (Sw. *skål*, Icel. *skál*, Dan. *skaal*).

A. L. MAYHEW.

Oxford.

WYVILL BARONETCY (5th S. viii. 88, 496.)—My query as to the American branch of this family has elicited several replies from across the Atlantic. A descendant of the family informs me that the male line of Marmaduke Wyvill (who should have inherited as eighth baronet) is still in existence. The said Marmaduke died in 1809, leaving issue three sons—Marmaduke, Darcy, and Walter. The eldest deceased leaving an only child, a daughter, who is still living, married, and has issue. The second and third sons both left male issue. I am further informed that the marriages, births, and deaths of this branch of the Wyvill family are very carefully kept.

W. D. PINK.

Leigh, Lancashire.

"TATTERING A KIP" (5th S. viii. 508.)—Halliwell gives, "To tatter, to make a fool of any one (Middlesex)"; while "kip" is said by the same authority to be "the skin of a small or young beast."

W. F. R.

Worle Vicarage.

A "kip" is a word used in Ireland for "bordelle" or "brothel," and "to tatter a kip" meant to make a raid on an establishment of the kind and to break the windows, &c.

W. H. R.

[REV. P. J. F. GANTILLON refers our querist to 3rd S. viii. 483, 526; ix. 48.]

SILPHIUM (5th S. viii. 449.)—H. C. C. will find an admirable and exhaustive article on silphium in the *Journal de Pharmacie et de Chimie* for Jan., 1877. It is written by M. Thérincq, Attaché au Muséum d'Histoire Naturelle de Paris, and published in full in pamphlet form, *La Vérité sur le prétendu Silphion de la Cyrenaïque*, chez Lauwereyns, 2, rue Casimir Delavigne.

In it he upsets the claim put forward by Dr. Laval to the rediscovery of the long-lost plant of the Cyrenaica, and proves to his own satisfaction that the so-called *Thapsia silphion* is no other than the well-known *T. garganica*.

T. B. GROVES.

RAFFAELLE LESS USEFUL THAN A PIN-MAKER (5th S. ix. 28.)—So said Josiah Tucker, Dean of Gloucester, at a meeting of the Society for the Encouragement of Arts. See Northcote's *Life of Reynolds*, vol. ii. p. 78.

R. R.

Boston, Lincolnshire.

BIRDING-PIECE (5th S. ix. 27.)—I take it that the birding-piece was what we should now call a pea rifle, carrying a very small ball, and used, as was the stone bow or prod—a cross-bow for the discharge of bullets or stones—to kill small birds. The fowling-piece, on the other hand, was a large gun with smooth bore, often fired from a rest, and charged with slugs or "hail shot," employed for the destruction of wild ducks, wild geese, or to slaughter a covey of partridges sitting, as we see the fowler about to do in Rubens's great picture in the National Gallery.

W. J. BERNHARD SMITH.

Temple.

In an old inventory and valuation, dated Sept. 20, 1672, in my possession, I find the following:—"Five old Musketts and foure old *Burden* Peeces, at 5*s.* pr. peece, 2*l.* 5*s.*" Further on in the same is:—"One Fowling Peece, 1*l.* 15*s.*"

J. H. COOKE.

AUTHORS OF BOOKS WANTED (5th S. viii. 470.)—*Almegro, a Poem*, is by Emma Roberts.

W. H. ALLNUTT.

(5th S. viii. 469; ix. 53.)

Thinks I to Myself was a very popular book in Northumberland in my young days. I have often heard my mother affirm that it was written by a Captain Beresford, whom she knew personally. He was, I believe, one of the Waterford family.

E. LEATON BLENKINSOPP.

(5th S. ix. 88.)

Abra-Mule: a Tragedy [by Dr. Joseph Trapp], acted at the new theatre in Lincoln's Inn Fields.—A copy of the first edition in 4to., 1704, is in the Dyce collection at

South Kensington, and of the second, 4to., 1708, in the Bodleian. The plot of it may be more fully seen in a book called *Abra-Mule; or, the True History of the Dethronement of Mahomet IV.*, by M. Le Noble; transl. by S. P. Cf. Baker's *Biogr. Dram.* W. H. Allnutt.

This tragedy was first acted in 1704, and revived in 1710, 1721, 1735, and 1744 (see Genest, *Some Account of the English Stage*, vol. ii. pp. 304-5, and also the Index). A. Beljame.

Authors of Quotations Wanted (5th S. viii. 90, 119, 159, 179.)—

"And thou, Dalhoussy, the great god of war," &c.

If A. C. B. can point out where these lines are found in Blackmore, the question of authorship will be settled. Otherwise, and in absence of authority for his statement, they may be set down as Pope's own. They are marked "anonymous," and Dr. Warton informs us (see his edition of Pope's *Works*, 1822, vi. 207, 222) that most of the passages so marked are quoted from the poet's own youthful poems, and several such passages are specified by him. Where, on the other hand, the quotations are from Blackmore—and of these there are at least forty or fifty—instead of being marked "anon.," they have appended to them precise references in the notes. G. F. S. E.

(5th S. viii. 229.)

"Talis cum sis utinam noster esses."

Said by Agesilaus, the Spartan king, to Pharnabazus, the Persian general. See Plutarch's *Lives: Agesilaus.*

(5th S. viii. 307.)

"I do not love you, Dr. Fell," &c.

The student who made this extempore translation of Martial's epigram was Tom Brown, not John Locke. See *T. Brown's Works*, vol. iv. p. 100.

Miscellaneous.

NOTES ON BOOKS, &c.

The Talmud. By Joseph Barclay, LL.D., Rector of Stapleford, Herts. With Illustrations and Plan of the Temple. (John Murray.)

It may truthfully, we think, be said of our country that everything relating to the Holy Land is sure of exciting interest among the reading public. The celebrated *Quarterly* article on the Talmud by the late lamented Emmanuel Deutsch is an instance in point. Yet our contemporary literature, at least the periodical portion of it, does not seem to devote much space to this subject, apart, of course, from the publications of the Palestine Exploration Fund and the *Transactions* of the Society of Biblical Archæology. Dr. Barclay, indeed, in his list of authorities chiefly followed by him in the preparation of his present work, only cites, besides the *Quarterly* article, one from the *Edinburgh Review* for July, 1873, and one from the *Law Magazine and Review* for August, 1872, on the "Growth of Jewish Law." Dr. Barclay does not appear to have known either Weill's book on *La Femme Juive: sa Condition Légale d'après la Bible et le Talmud*, or Prof. Thonissen's *Études sur le Droit Criminel des Peuples Anciens de l'Orient*, a portion of which is dedicated to Jewish law. But what Dr. Barclay has studied he has carefully presented to his reader in clear language, and he possibly desired rather to set forth the Talmud as the "wise men" had handed it down, and the "master builders" had built it up, than as foreign scholars had conceived it. The result is an undoubtedly interesting volume, from which a very good idea may be obtained by the Gentile reader of that "extraordinary monument of human industry, human wisdom, and human folly," known by the name of the Talmud. What its fascination has been for both Jew and Gentile may be seen in our own day in the writings of Emmanuel Deutsch and George Eliot. Yet it is certainly a work of very varied merit. It has unquestionably been the parent of much Oriental heresy, and must take its share in the creation of Mohammedanism. But, nevertheless, there are deep and true sayings to be found in the Talmud, and Dr. Barclay's book is well worthy of the attention of the student of history, as an illustration of the influence of tradition in moulding religious thought among a people who with truth said: "The day is short, the labour vast; but the labourers are slothful, though the reward is great, and the Master of the house presseth for despatch."

The Bibliotheca Cornubiensis. By G. C. Boase and W. P. Courtney. Vol. II., P—Z. (Longmans & Co.)

The publication of this volume marks an era in the literature of its class. It purports to give biographical details, with copious references to books alluding to authors who have had the luck to be born in Cornwall, or who have been in any way connected with or have written about that county. The biographical notes are followed by complete bibliographical (we use the word in its most scientific sense) lists of printed books or manuscripts. The work, however, contains such a mass of facts concisely and accurately stated, with regard to such a number of English authors, that students had better discard the notion of its being confined to Cornwall, and treat it as if the title-page read, "A Dictionary of Some English Authors." If an author has made the land of mines his county by adoption, Messrs. Boase and Courtney have adopted him also, though he were born in Timbuctoo. Nobody, it is imagined, will complain of this; on the contrary, most students will feel inclined to regret that the work is not universal, for here we have the exact model of what a true Dictionary of English Authors should be. There is no slipshod work—no hurrying over names—none of that looseness of which so much complaint has been made with regard to similar works of reference. From the accurate and precise nature of the information given in its pages we should conclude that it had come from the persons themselves, even if we were not especially told so. It has been said that obtaining information from authors themselves is a disadvantage, and true as this may be of works of criticism, it cannot be doubted that it is a great gain in the present instance. Messrs. Boase and Courtney do not indulge in either criticism or comment, unless the latter takes the form of facts. Facts, facts, facts, say they—not by insisting on this in words, but by example. Thus it is we are enabled to appreciate the full significance of the instances they give in their preface, to which we need not make further reference here than to say that not only in these cases but in every column we meet hard facts concisely stated. They have avoided criticism, the facility and pleasure of which have led more than one bibliographer into a labyrinth in which he has lost himself.

The sources from which information has been obtained comprise the whole range of English literature up to the very date of publication. Works of history, biography, travels, science, and fiction, all have been ransacked, and the slightest reference to the authors' subjects duly recorded. We observe that our columns have been freely used. In one of our early numbers there was an interesting communication from our esteemed correspondent Mr. James Crossley as to the authorship of *Peter Wilkins*. Accordingly, under Robert Paltock's name, we find the bibliography of that delightful work of fiction. This

article well illustrates our observations upon the accuracy of the bibliography of this work. The authors have solved the Gordian knot of "full" or "abbreviated" title-pages by giving titles in full, and that of the *Life and Adventures of Peter Wilkins, a Cornish Man*, occupies twenty-six lines. The remarkable part of the article on Paltock, and that which unfortunately distinguishes it from the others in this work, is the absence of biography. Interesting as it would be to have some knowledge of Robert Paltock, his name seems likely to remain in the same category as that of the lamented Edward Cocker, of arithmetical celebrity. Directly after Paltock's name occurs that of the author of another popular and anonymous work, *Philosophy in Sport made Science in Earnest*, in which Dr. Paris had the invaluable aid of that great artistic genius whose death we are all now mourning. Those who make anonymous works their study will find an ample field, and tolerably easy work, for they are invariably distinguished by the word "[anon.]." Finally, the printing and general get-up of the volume are all that could be desired; and considering that we have upwards of five hundred closely printed pages of double columns, it will compare in cheapness with any continental publication.

L'Intermédiaire des Chercheurs et Curieux (*Notes and Queries Français*). (Paris, Sandoz et Fischbacher.) We are glad to see that our French contemporary and namesake continues to flourish. It contains much interesting and curious matter, as well as some valuable contributions to historical and philological science. Under this last head we would particularly note a carefully written paper in the number for January 25, 1878, on the "Orthography of Geographical Names," the author of which analyzes the documentary history of some local names in Alsace. This is, of course, rather a delicate subject since 1871; but it is temperately handled by the writer, and there can be no question that the list analyzed by him is that of a group of names of Roman not Teutonic origin. Oddly enough the French printers have turned "*Rubeus* Mons" into "*Rubens* Mons," as though their heads had been full of the recent Antwerp centenary, which would have been more excusable in a Belgian than in a French *Notes and Queries*. The future biographer of Pius IX., who is doubtless on the look-out for materials, may be glad to make a note of the story (for the truth of which we of course cannot vouch) that the first pontiff who outlived the years of Peter took snuff, in full pontificals, at his coronation in 1847.

We can only hope that Professor Bryce will be induced to give us three such papers on Jerusalem, Athens, and Rome, as the one on Constantinople in this month's *Macmillan*.

In *Old and New London*, Part LXII. (Cassell), so closely does Mr. Walford run with the present times that in his description of Blackheath and its former terrors he refers to the ludicrous attempt last year at the revival of the practice of highwaymen. This number has a peculiar interest for the inhabitants of S.E. London.

We have received the first number of a new monthly issue of the *Irish Church Society's Journal* (Dublin, E. Ponsonby), which, by its combination of matters of general and special interest, and its appreciative notices of the Literature of the day, gives promise of a useful career, both as a Theological and Literary organ, refined in its tone, while firm in its expression of opinion.

Messrs. Dean & Son announce for immediate publication the one hundred and sixty-fifth annual edition of *Debrett's Peerage, Baronetage, and Knightage*, amplified, improved, and remodelled by Robert H. Mair, LL.D.

George Cruikshank.—"N. & Q." will scarcely allow so great a genius and so good a man as George Cruikshank to pass from among us without a word of tribute to his memory. Although to the rising generation he appears as a figure of the past, his work has, in truth, but just ended, and the time for estimating the exact value and extent of his genius has not yet arrived. Whether his pedestal shall be as high as that of Rowlandson, Gillray, or of Hogarth, or whether it shall rise far above theirs, must be left to another generation to decide. I do not propose to attempt the most condensed sketch of that active, varied, laborious life, but shall confine myself almost exclusively to a few personal traits.

The clever portrait of Cruikshank by Maclise, in *Fraser's Magazine*, will at once present itself to the mind of each one of your readers. The great artist is there portrayed, with pencil and paper in hand, seated on a beer barrel, with a tobacco pipe, &c., at his side, with his eagle eye (that did not lose its brightness to the day of his death) fixed eagerly on some object which he is sketching. In that portrait of Cruikshank at forty years of age the Cruikshank of 1878 was immediately recognizable. But the surroundings were, since many years, entirely changed. The frequenter of public houses, where only could be met those types of character which he has immortalized, had quitted his old haunts—had once and for ever, in *The Bottle*, *The Drunkard's Children*, and numerous other similar productions, stamped with eternal ignominy the great vice of the age—had become a teetotaler, and nobly set the example of practising—rigidly practising—what he himself believed to be right, and what he never failed to inculcate. Cruikshank was happy in the possession, to the very last, of both mental and physical activity. He was a man of progress; he went with the times, and had sympathy with the young generation springing up around him. He eagerly joined the Volunteers, and became a leading figure in the movement. In early life he had been destined for the sea, and only escaped being sent on board a man-of-war (those were the times of the press-gang) by hiding away. When mentioning to me once that episode in his life, which must have changed his whole career, and deprived the world (as I then suggested to him) of such a fund of amusement and instruction—"Well," answered Cruikshank, with a simplicity that was one of the great charms of his conversation, "well, I should have done my duty and become an admiral."

It was not my good fortune to know Cruikshank in early life; but for several years I was proud to count him among my most honoured friends. What pleasant evenings were those when, with the works of bygone days before us—those of his father (Isaac Cruikshank), of his brother (Robert), and his own—I sat by his side as, with the little magnifying glass which he always used, he examined the etchings, the very existence of many of which he had forgotten, and passed his remarks upon them as the circumstances connected with them were brought to his memory. "Ah! that was my work when a very little fellow; let me sign it." "In that etching I helped my father; he did this part, and I did that." "This is the joint production of my poor brother and myself." "Capt. Marryat designed this, and I only etched it," &c. Never was a man more ready to impart information, or more desirous to accord to every one his due.

It has been said by a leading contemporary that Cruikshank was too jealous of his reputation. I never found him so. Jealous he undoubtedly was—and, perhaps, rightly so—of his share of the conception of one or two of the great works of fiction which he had illus-

trated, and which, as he maintained, had been written *after* his drawings had been made. This is not altogether exceptional. It is well known that 'Dr. Syntax' was written up to the illustrations, and that W. Combe was inspired by, and adapted his verses to, the designs of Rowlandson. But Cruikshank always appeared to me free from jealousy as far as his particular branch of art was concerned, and was ever ready to award his meed of praise to those who were striving after their laurels in his profession. I may mention two incidents in proof of this assertion.

Not very long ago I had received some etchings by a German artist—simple subjects, representing children in their various occupations. I laid them before Cruikshank, who, after examining them very attentively, exclaimed, "They are beautiful; I should like to have been the artist who did them!" One evening a rising young English artist met Cruikshank at my house, and submitted to him some specimens of dry point which he had just done. The old man, in the fulness of his enthusiasm and the generosity of his nature, said to him, "They are very clever; I was never able to do such work."

The *complete* list of George Cruikshank's almost numberless productions has yet to be made, for Mr. Reid's admirable catalogue—unfortunately too expensive for the million, whose artist George Cruikshank undoubtedly was—is not perfect. The moment is surely propitious for a reprint of that work at a price which would ensure its more general circulation. Perhaps some of the contributors to "N. & Q." will undertake the interesting task of supplying the omissions referred to through your columns. For some time before his death George Cruikshank was engaged in writing his memoirs, and it is to be hoped that he has left in a forward state the MS. of a work which cannot fail to have an interest not only for the world of art, but for the public in general.

H. S. Ashbee, F.S.A.

46, Upper Bedford Place, W.C.

Church and Dissent in 1676.—A very scarce and interesting record is preserved in the William Salt Library at Stafford. It is a religious census of the province of Canterbury for the year 1676, and its origin is thus set forth in a certificate which two of the bishops have attached to the returns for their respective dioceses:—"In pursuance of a letter to me directed from the Right Reverend Father in God, Henery, Lord Bishop of London, to give an account of the number of Inhabitants, Papists, and other Dissenters within my Diocess, these are to certify that, according to the retorns to me made by the Ministers and Churchwardens of ye several parishes in the places abovesaid according to the most exact computation, this is a true retorne." The volume is manuscript, beautifully written, and was formerly in the library of the Duke of Sussex. Certain errors of spelling lead to the supposition that the copy was made from another manuscript, and not from a printed report; thus we have Ultoxeter for Uttoxeter, Itam for Ilam, and Alurton for Alveton or Alton. The object of the census has not yet been discovered, or the authority by which the Bishop of London issued the "letters" referred to. Perhaps some of our readers can throw light on the subject. The information contained in the volume is tabulated in four columns—the names of parishes, the number of Conformists, the number of Papists, and the number of Nonconformists.

Royal Archæological Institute.—*Feb.* 1.—G. T. Clark, Esq., in the chair—Mr. W. M. Flinders Petrie read a paper on "Ancient Roads."—Mr. Soden Smith exhibited and described a pectoral cross of the sixteenth century, covered with emblems and inscriptions, and containing within an enamelled crucifix upon a ruby enamel ground.—Mr. E. Wilmott sent an iron key-like implement of unknown use, which had been lately found near Ramsgate.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

"A Curious Customer."—The subject of this supposed haunted house has been mooted already in "N. & Q." without eliciting any further information than you possess. The late Lord Lyttelton wrote in these columns: "It is quite true that there is a house in Berkeley Square (No. 50) said to be haunted, and long unoccupied on that account. There are strange stories about it, into which this deponent cannot enter." See "N. & Q.," 4th S. x. 372, 399, 490, 506; xi. 84, 187, 273.

A Resident in West Kent ("Kentish Men" and "Men of Kent.")—See "N. & Q.," 3rd S. vii. 324, 423; viii. 92, 131. The West Kent men are styled "Kentish men," and those of East Kent "men of Kent."

E. N. Henning.—You will find that much information has already been given, *ante*, p. 53. Is it possible to supplement it?

L. N. T.—*Marchand de bric-à-brac* is a dealer in old iron, copper, brass, pictures, &c.

H. R. D.—No man can have a right to style himself such unless he has taken a degree at some recognized university.

H. J. Waite (Darlington.)—For "Cock and Bull Story," see our 1st S. iv. 312; v. 414, 447; vi. 146; ix. 209; 2nd S. iv. 79; viii. 215; and 3rd S. iii. 169.

Sheldon Hall.—A proof will be sent. We shall always be glad to receive your communications.

H. G. A. should address his query to *Science Gossip* (Hardwicke, 192, Piccadilly).

D. T. M.—Please accept the initial letters assigned in this number. The *single* one is already appropriated.

R. F. Pitt wants to know which is the best work on the Protestant religion. [Has he tried Chillingworth?]

W. P. H.—We shall be glad to have the inscription if not already printed.

C. Pettet.—It is not an English word, and therefore not subject to the rules of English grammar.

Tibia amne (*sic*) and Guy Paganus have sent no name and address.

C. St. S.—Apply to any large general bookseller.

F. L. S. H.—It is impossible to answer such a question.

E. R.—See Monk (M. G.) Lewis's *Tales of Wonder*.

G. C. B.—Many thanks.

L. Barbe.—Proofs shall be sent.

K. N. and W. H.—Letters forwarded.

W. H.—Portland, Maine, U.S.A.

F. G. H. P.—No.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 16, 1878.

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Notes.

QUEEN KATHARINE DE VALOIS.

The following, we have reason to know, is a fuller and more accurate summary than has hitherto appeared of the paper read by the Dean of Westminster, on the 31st ultimo, at a meeting of the Society of Antiquaries, held at Burlington House, at which the Earl of Carnarvon presided.

The paper read was upon the depositions of Katharine de Valois, the Queen of Henry V., the remains of the Queen having on that very day been placed in the chantry of Henry V., after many remarkable removals and vicissitudes. The Dean exhibited upon a screen the drawings made of the contents of a box in which, in 1778, the remains of Queen Katharine de Valois were laid, when placed in St. Nicholas's Chapel, in the vault of the Villiers, beyond that of the Percies. This latter vault having been opened in December last, upon the occasion of the burial in the Abbey of the late Lord Henry Percy, the opportunity was taken, by the sanction of Her Majesty the Queen, to remove the royal remains to the chantry of Henry V., which stands on the site of the original "Reliquary" of the Abbey. Katharine de Valois, he Dean remarked—"the Kate of the never-to-be-rgotten scene in Shakspeare's *Henry V.*"—was n the day of her funeral conveyed by water to t. Katharine's Church, of which, as Queen Consort, e was the patron; thence to St. Paul's, where another service was held; and thence to the Abbey, and interred meanly in the Lady Chapel. In the time of her son Henry VI. it was proposed to move the body further down, and to erect a tomb more "honourably apparelled"; but it remained undisturbed until Henry VII.'s Chapel was erected, when the old Lady Chapel was destroyed, and with it her tomb, and the bones were removed to the vacant place on the south side of her husband's sepulchre. Various writers, the Dean showed—Pepys and Fuller among them—testified to the fact that the bones were, from time to time, exhibited. Till the eighteenth century they were thus exposed, and the Westminster scholars of those days were stated to have misused the remains. Finally, to avoid this scandal, they were enclosed in a wooden chest and were placed underneath the tomb of Sir George Villiers, beyond the Percies' vault. There they rested until, as stated, the funeral of Lord Henry Percy, in December last, rendered it possible to obtain the restoration of the remains to a fitting depository. Upon the box was a leaden plate with this inscription :—

Katharine de Valois,
Queen to Henry V.,
1437,
deposited in this Chapel of
St. Nicholas
by Benjamin Fidoe,
Clerk of the Works
at Westminster Abbey,
1778.

The box was only nailed together in a rough way, and, having fallen away, the bones were visible in a rude sheet of lead. The upper part of the body had been, previous to its last burial in 1778, much disturbed, and several portions of it were missing. In conclusion, the Dean described the spot in Henry V.'s chantry where the remains of the French princess and English queen, fittingly placed in a proper covering, are now re-entombed between the Plantagenets and the Tudors, and near to the memorials of her husband's victories, by which he won her to be his bride, in the chapel which had been built under her own auspices. The new coffin bore, besides the old plate, a new plate, with the following inscription :—

The former Chest,
which for 99 years had decayed
in the Villiers' Vault in the Chapel of St. Nicholas,
was Removed thence,
and this new Chest including
the Royal Remains
was, with the sanction of Queen Victoria,
Placed here
in this Chauntry of King Henry V.
by Thomas Wright,
Clerk of the Works at West^r Abbey,
in the Presence of
Arthur Penrhyn Stanley, D.D.,
Dean of Westminster,
A.D. 1878.

The coffin is placed, with the fragments of the

earlier chest, under the old altar slab of the chantry, with the following inscription :—

Sub hâc Tabulâ
(Altari olim hujusce Sacelli)
Diu prostratâ, Igne confractâ,
Requiescunt tandem,
Varias post vices,
Hic demum jussu Victoriæ Reginæ deposita,
Ossa Catharinæ de Valois,
Filiæ Caroli Sexti, Franciæ Regis,
Uxoris Henrici Quinti,
Matris Henrici Sexti,
Aviæ Henrici Septimi.

Nata MCCCC,
Coronata MCCCCXXI,
Mortua MCCCCXXXVIII.

In the course of the discussion the Dean repeatedly expressed his obligations to Mr. George Scharf, Mr. Doyne C. Bell, and also to Mr. Poole, the Master Mason, and Mr. Wright, the Clerk of the Works at Westminster Abbey ; and Mr. Doyne Bell added his testimony to that of the Dean in speaking of the reverential care which, on the occasions of such investigations, characterized all those concerned, down to the humblest workman.

[See p. 140.]

"GARETH AND LYNETTE."

(*Continued from p.* 42.)

CHAPTER II.—THE COMBATS.

The History of Prince Arthur makes the order of the four combats to be, first, that with the Black Knight of the Black Lands (night), then that with the Green Knight (dawn), then with the Red Knight (noon), and then with the Blue Knight (evening) ; but Tennyson, evidently misled by the modern custom of beginning day with the morning and ending it at night, has not only deranged this natural order, but has been led into the anomalies of a *blue* morning and a *green* evening. There cannot be a doubt that green is more naturally associated with youth, strength, and hardihood than with old age and decay. It is very true we speak sometimes of a "green old age"; but the phrase is meant for a paradox, otherwise it would have no force at all. So again the same misapprehension has driven the poet to make the *blue* star (or Blue Knight) the representative of morn's young beam, whereas "the blue star of evening" is a household phrase. Instead, therefore, of following the natural order of the old story, the black night, the green dayspring, the red noon, and the blue twilight, the poet begins with the Blue Knight, which he calls morning ; then takes the Red Knight, or noon ; thirdly, the Green Knight, which he makes "the green" evening star ; and, lastly, the Black Knight. Still stranger will this perversion appear when it is remembered that the story calls the Blue Knight an Indian or Eastern king, and not a Western knight, like the Green and Red. It is the Eastern sunrise, not the Western sunset. It may naturally be asked why the poet, having begun his day with morning instead of night, was obliged to reverse the green and the blue. As he took the liberty of changing the historic order, he might, if he chose, have made the Green Knight morning, and the Blue Knight evening. It was quite optional with him, and he made the change because he chose to do so. Plausible as this seems at first sight, it manifestly is not the case. Having made the first blunder, the poet was driven of necessity into the second. Green may glow into red or languish into blue, and blue may lead up to black ; but Tennyson felt it would be an outrage against common propriety to separate the blue from the black and the green from the red. It was absolutely indispensable to make black lighten into blue, and to bring the red and the green together. The history makes the blue evening darken into night, and the green morning glow into red noon. The poet makes blue the luminous abatement of black, and green the languishing of red, and thus far preserves a just propriety ; but, by the fatal error of beginning his day at the wrong end, he makes the blue morning dawn from the dark night of the past day, and was then compelled to make green the languishing and fading shade of red, instead of the living vigorous dawn which grew brighter and redder to the perfect day.

Of course, as Tennyson has changed the Green Knight into the Blue and the Blue Knight into the Green, we must not compare the combat of Tennyson's Blue Knight with the Blue Knight of the old story, but with the Green, and the Green Knight of the prose romance with the Blue Knight of the idyll. These combats I shall therefore omit, as the change of colour would involve considerable confusion, and the error which lies at the base of the two combats is fatal to their working out.

Combat with the Black Knight (*Historical Account*).—When Sir Gareth overtook the damsel she turned on him in scorn. "What dost thou here, dish-washer? Thou savourest of kitchen grease and tallow. Return to thy clouts and dishes ; thou art an offence to me." "Damsel," said Gareth, "say what ye list ; I 'll not leave thee till I have achieved this task, and I will achieve it or die in the attempt." "Thou ! thou, a washer of dishes, achieve my adventure ! You will find the broth too hot, I warrant, for such as thou." So saying, she rode on, and Gareth followed.

At nightfall they came to the Black Lands of the Black Knight, whose name was Pereaud, and saw in a hawthorn bush a black banner and black shield, and beside them stood a black apes and horse, and on a black stone sat a knight in black harness. When the damsel saw him, she cried aloud, "Flee, scullion, flee for thy life!" "Nay, fair damsel, it is for cowards to flee." Then came forth the Black Knight, and said, "Damsel

ave we here! Is this thy champion from rthur's court?" "No champion of mine, sir but a kitchen drab who forces himself on "So, so!" said the Black Knight; "I'll it him on his feet, and strip him of his though to fight with such a one will surely ne." On hearing these words of scorn, Sir answered, "Sir Knight, thy words are big elling, but words I heed not. This land I o pass, maugre thy threats and lets." "Say ? Come on, then!" and he drove his horse two combatants came together like thunder, e spear of the Black Knight brake, and Sir thrust him through both his sides, and he d, and forthwith died.

Gareth armed him with the Black Knight's , and took his horse, and rode after the ; but she still cried, "Off, off, I say! Out wind, thou kitchen knave! Thou art an to me. Alas that such a caitiff should good a knight!" And Gareth answered, el, ride on; I follow."

allegory is full of beauty, and will bear the examination. It describes the destruction t by the rising day, but, inasmuch as the s still partial darkness, the dayspring rides Black Knight's horse and in the Black 's armour. It will be observed that Gareth d of nature) kills the Black Knight, but others. The Green Knight is spared, and ins Gareth; for the rising sun is not slain, rished, by the hot noon. So the life of the night is spared, for eve is a part of the same And the Blue Knight is not only suffered but in his castle Gareth and the damsel eir evening meal and pass the night. The over, and our hero sleeps till he rises the orning to another day of toil.

yson, with less consistency, makes the horse Red Knight slip in a river stream as the was about to give Gareth a fifth stroke, e noonday sun "was washed away" by the g water. This will bear no criticism. There five strokes, or hours, between noon and d to make the "sun washed away" before t is strange, if not more than strange. So the poet makes Gareth hurl the Green over the bridge, and say to him, "There swim." If the Green Knight is morning, he history, the allegory is destroyed by this atic stroke"; if evening, as the poet sup- how much more beautiful is the original But we must return to the Black Knight, as I have said already, is the first of the mbats in the history and the last in the

yson's Version.—Then came they in sight le Perilous, and beside it was a huge black ith black banner, and a long black horn eside the banner, which Gareth blew till the walls echoed. Thrice blew he the horn, when from the tent came forth a knight in night-black armour, riding a night-black steed, but spake no word. "Fool!" said Gareth, "men say thou hast the strength of ten; can ye not trust then to your thews, but must think to scare us by your devices?" Still the Black Knight answered not a word, but, putting spurs to his horse, rushed on his opponent. Gareth was ready for the knight, and with one stroke split his skull in twain, one half of which fell to the right and the other half to the left.

In this version the poet must be credited with two good points—one, the silence of the Black Knight, which is a decided improvement on the older story; and, secondly, the splitting of the head in twain, in my opinion the best and most original thought of the whole poem, although it would not have suited the prose narrative. Night, as the close of day, belongs to two days—one half of the head falls to the day which is ended and one half to the day which begins on the morrow; so, as the poet puts it, "one half falls to the right and one half to the left." Beautiful and apt as this idea undoubtedly is, it would not suit the prose romance, which begins day from the preceding eve, so that the head is not split in twain, but when night dies "its ebon spear is snapped, and the knight, being thrust through both his sides, swoons and dies." The thrust "through both his sides," and the "swooning of night" before daybreak, are equally graphic and pertinent. But as the poet, either by mistake or otherwise, has reversed the original order of the combats, he has, in a measure, compensated for the fault by a fine thought, both original and true.

E. Cobham Brewer.

Lavant, Chichester.

(*To be continued.*)

SPIRITUALISM, ANCIENT AND MODERN.

"The prophet is a fool, the spiritual man is mad."—*Hosea* ix. 7.

Against Praxeas, Tertullian says he got his notions of the Trinity from the revelations of the Paraclete. In the *De Anima*, ii., he says: "The true system of prophecy has arisen in the present age." Chap. ix. he says: "The soul's corporeity was a mystery revealed by the Paraclete to a Montanist sister." He gives particulars of the alleged communication which exactly agree with those of the spiritualists of the present day. Montanus was the Paraclete; Prisca and Maximilla were his associates, mediums, sisters, or prophetesses. However, as Tertullian does not give a name to her, the sister in question may have been another than those mentioned—one possessed with whom he was acquainted:—

"We have now amongst us a sister whose lot it has been to be favoured with sundry gifts of revelation,

which she experiences in the spirit by ecstatic vision amidst the sacred rites of the Lord's day in the church. She converses with angels, and sometimes even with the Lord; she both sees and hears mysterious communications; some men's hearts she understands, and to them who are in need she distributes remedies. Whether it be in the reading of the Scriptures, or in the chanting of psalms, or in the preaching of sermons, or in the offering up of prayers—in all these religious services matter and opportunity are afforded to her of seeing visions. It may possibly have happened to us, whilst this sister of ours was rapt in the spirit, that we had discoursed in some ineffable way about the soul. After the people are dismissed at the conclusion of the sacred services, she is in the regular habit of reporting to us whatever things she may have seen in visions (for all her communications are examined with the most scrupulous care, in order that their truth may be probed). Amongst other things she says, 'There has been shown to me a soul in bodily shape, and a spirit has been in the habit of appearing to me; not, however, a void and empty illusion, but such as would offer itself to be even grasped by the hand, soft and transparent, and of an ethereal colour, and in form resembling that of a human being in every respect.' This was her vision, and for her witness there was God, and the apostle most assuredly foretold that there were to be spiritual gifts in the Church (1 Cor. xii. 1-11; also Romans i. 11). Now, can you refuse to believe this, even if indubitable evidence on every point is forthcoming for your conviction? Since, then, the soul is a corporeal substance, no doubt it possesses qualities such as those which we have just mentioned; amongst them the property of colour, which is inherent in every bodily substance."

The evidence which is not to be resisted is proclaimed every day by our modern spiritualists. I have heard it and seen it in print, where it is a sister that is the medium, and communicates to the writer* when a vision or inspiration does not occur to himself. Here we have the soft substance which is so often mentioned by the spiritualists, either in a hand or being handled, the whole body sometimes appearing. Tertullian, too, allows that he sometimes caught the infection and went on rhapsodizing in the manner we have in his works, which is treated as sane theology. His theory of colours might recommend it to Mr. Gladstone.

Here, however, it may be said, is admission of collusion between Tertullian and the sister. She may have only interpreted his thoughts, or become acquainted with them and delivered them in correspondence with those he imagined.

Colours entered into all systems of sacred and profane theology. The Bible, Philo, and Josephus treat of them. In all mythologies they are, down to the Chinese and Japanese. Colours were symbols. Those who are interested in colours, as many are in Chinese or Japanese, or have theories of colours, as Mr. Gladstone, might find a fertile field of research in these theological speculations upon the properties of colours. W. J. Birch.

Oxford and Cambridge Club.

* Mr. Maitland in *The Soul, and How it found Me.*

Elizabethan Map of Exeter.—It is possible that some of your readers, collectors of ancient maps, may be able to solve a question of more than local antiquarian interest. Mr. W. Brodie of Exeter possesses a coloured engraved map, 19¼ in. by 13¾ in., in which the city and its suburbs are delineated in that curious combination of plan and elevation which distinguishes the maps of the Tudor period. It is nearly certain that this map formed part of the Oxenden and Warley or Lee-Warley collection, sold at Church House, High Street, Canterbury, on January 4, 1870, and it is obviously the parent of the reduced and more or less complete copies engraved by Francis and Abraham Hogenberg for Braun (or Bruin) and Hoefnagle's *Civitates Orbis Terrarum*, 1572–1618; for Speed's *Theatre of Great Britain*, edit. 1611; for Izacke's *Memorials of Exeter*, edit. 1677; and, with more perfection of detail, for Lysons's *Mag. Brit., Devon*, 1822. Mr. Brodie's map has the following title on the upper edge:—

"Isca Damnoniorum, britanice Kaier penhuelgorte: Saxonice Monketon: Latine Exonia: Anglice Exeancestre vel Excestre et nunc Vulgo Exeter: vrbs pera[n]tiqua et Emporium celeberrimum."

In an oblong compartment near the right-hand lower corner is the inscription: "Opera et impensis Joannis Hokeri generosi ac huius Civitatis quæstoris, hanc tabellã sculpsit Remigius *Hogenbergius*. Anno Dñi 1587." In the top *left-hand* corner are the royal arms, with the letters "E. R." over the crown. In the top right-hand corner are the arms of Exeter, with the augmentations of helm, crest, and supporters granted in 1567, but without the motto "Semper Fidelis," bestowed by Queen Elizabeth. In the lower left-hand corner are the arms, with six quarterings, of John Hoker, the learned Chamberlain of Exeter (for whom the engraving was made), with the motto "Post Mortem Vita," and near the lower right corner are a pair of compasses extended on a scale, and thus forming a triangle (Hoker was a Freemason). Two impressions, evidently from the same plate, but uncoloured, are known to exist in Exeter, one of them being in my own possession. These two impressions have been divided or folded down the middle, as if for insertion in a book, the right-hand portion differing from Mr. Brodie's in the omission of one of the trees close to Exe Bridge, and in the incomplete obliteration of the compasses and scale, which are replaced by some lines of shading less carefully executed than those of the original. These discrepancies have given rise to the suggestion that the right-hand half of the original plate had been damaged and re-engraved: but this is disproved by a careful comparison with a magnifying glass, which shows that the minutest strokes and even the accidental defects of Mr. Brodie's copy are reproduced in the two others. The former is believed to be a unique impression

made for John Hoker himself from a plate which was soon afterwards slightly altered for publication, as above described. The evidence afforded by the plate itself of its having been engraved from a drawing by John Hoker is amply confirmed by documents in the Record Room of Exeter Guildhall. Bound up with his MS. account of the city, of which he was the first chamberlain and the first and best historian, are three or four rude coloured sketch plans, on which his own handwriting is to be easily recognized, and which were obviously essays for the drawing (if not the identical drawings) on which the engraving is founded. No one of these forms by itself a representation of the entire city, as shown in the engraving, and yet a comparison of their details conclusively proves that Hoker, the artist, and Hogenbergius, the engraver, were working in concert. If any of your numerous readers are acquainted with other impressions of this interesting map, they may possibly be in a position to decide whether the belief in the uniqueness of Mr. Brodie's copy is well founded or otherwise.

R. Dymond.

Exeter.

Sir Thomas Adams, Bart., Lord Mayor of London, and President of St. Thomas's Hospital.—On the south side of the chancel of the church of St. Mary and St. Margaret, Sprowston, co. Norfolk, is a large and costly marble monument to the memory of Sir Thomas Adams, Bart., who was formerly Lord Mayor of London, on which are life-size recumbent figures of himself, with his chain and robes of office, and his wife weeping above him, while on either side are two smaller figures, also weeping. There is a long Latin inscription. Sir Thomas was born at Wem, in Shropshire, in the year 1586. He was educated at the University of Cambridge, and afterwards commenced business as a draper in London. He rose to be sheriff in 1639, and was made Lord Mayor in 1645. At various times he represented the City in Parliament, and was chosen President of St. Thomas's Hospital, which institution he saved from ruin by discovering the frauds of a dishonest officer of the institution. He was subsequently dignified with the title of the "Father of the City," and became an intimate friend of King Charles II., to whom he remitted in various sums about 10,000*l.* when that monarch was in exile. When the restoration of that king was agreed upon, Mr. Adams (he being at that time seventy-four years of age) was deputed by the city of London to accompany General Monk to Breda, in Holland, to congratulate his Majesty, and escort him to this country; for which service the king, after the restoration, knighted him in the month of December, 1663, and some time afterwards advanced him to the dignity of a baronet. As a public benefactor Sir Thomas's character stands highly conspicuous. He gave the house of his birth at Wem as a free school to the town, and liberally endowed it. He also founded the readership of Arabic at Cambridge, both of which events took place before his death. He was also at the expense of printing the Gospels in Persian and sending them to the East, that he might (as he quaintly expressed it) "throw a stone at the forehead of Mahomet." He died at the age of eighty-one on February 24, 1667, his death having been hastened by his falling to the ground while stepping out of a coach. His body lay in state for several days at his residence in Ironmongers' Hall, London, and on March 10 his remains were solemnly conveyed to St. Catherine Cree Church, London, attended by the Lord Mayor and Aldermen, the members of the Drapers' Company, the governors of St. Thomas's Hospital, and Heralds-at-Arms, where a funeral sermon was preached by Dr. Hardy (at that time Dean of Rochester). The body was placed in the vestry of that church, and on the 12th of that month removed in a hearse and buried in the chancel of Sprowston Church. In the welfare of St. Thomas's Hospital Sir Thomas exhibited great interest. He purchased Sprowston Hall of Sir Thomas Corbet (who was the last baronet of his family) in 1645. The arms of the family were Ermine, three cats passant azure.

Walter P. High.

Norwich.

Dante and Milton.—In your "Notices to Correspondents" (5th S. viii. 480) you quote a passage from *Paradise Regained*, canto iv., in which the poet says that a tempest is to the whole frame of heaven and earth as inconsiderable and harmless "as a sneeze to man's less universe." This you justly characterize as bathos. It is remarkable that Dante, in his *Paradiso*, has been guilty of a comparison which is equally bathos. In the thirty-second canto St. Bernard says to the poet:—

> "Ma perchè il tempo fugge che t' assonna,
> Qui farem punto; come buon sartore
> Che, com' egli ha del panno, fa la gonna."

It must be remembered that at this moment St. Bernard and Dante are supposed to be in "the heaven which is pure light," the poet being rapt in admiration of the White Rose of the Blessed; it is accordingly rather startling to hear the saint talking of cutting his coat according to his cloth. Considering the time and place it is, I suppose, the most extraordinary simile in all literature. Let any one read the marvellously ethereal description of the White Rose, with the angels flying about amongst the ranks of the Blessed, and plunging into the river of light, and then, in the midst of all this light and angelic music and motion, think of a tailor cutting cloth: the shock is like that of a cold douche! Milton and Dante are, after Shakespeare, the two

greatest poets of modern times, and almost as great artists as poets, yet we find both of them on occasion using a very inartistic comparison. A friend suggests that a tailor in the Middle Ages did not call up the same ideas as a tailor in our days, as mediæval dresses were so much more magnificent and costly than our own. This may be so; but I am nevertheless of opinion that for the poet to introduce the idea of a tailor—or, as Cary translates it, "workman"—cutting cloth, however rich, in Paradise (and such a Paradise!) was "the most unkindest *cut* of all."

In the fifteenth canto of the *Inferno* there is also a simile of a tailor, which, although quaint, is picturesque, and much more appropriate than the other. A band of spirits in the seventh circle meeting Dante and Virgil:—

> "Si ver noi aguzzavan le ciglia,
> Come vecchio sartor fa nella cruna."

As I am on the subject of tailors, will some one tell me why the old lady in the *Midsummer Night's Dream*, when the victim of Puck's mischievous trick, cries "tailor"? Why tailor any more than cobbler, hosier, or barber?

JONATHAN BOUCHIER.

Bexley Heath, Kent.

ANOTHER FOREIGN CRITIC ON SHAKSPEARE.—The estimate of Shakspeare by the Abate Andrès, quoted 5th S. iii. 223, led me to refer to the opinion of another clerical foreign critic, the Abate Antonio Riccardi, whose *Manual of Universal Literature* was published at Milan in 1831. I find him scarcely more complimentary to our great dramatist than his predecessor. After having given him credit for the sublimity of his thoughts and the energy of his characters, he continues:—

"Con tutto ciò non abbiamo di lui un dramma solo, nel quale le poche bellezze originali non sieno oscurate da molti e più grandi difetti. Le sue terribili pitture provano piuttosto la forza del genio, che la cognizione del cuore umano; e il filosofo amico dell' uomo si consola, non trovando che produzioni esagerate e colossali, che non hanno il loro modello nella natura. I suoi drammi sono mostruosi: senza unità nel disegno, senza morale nell' azione, senza decoro nell' espressione, accozzano insieme di tutto, stravaganze, orridezze, oscenità, incoerenze, bassezze le più biasimevoli. Si trova spesso nella medesima opera il comico più basso col tragico più sublime," &c.

And the worst part of all is that

"intanto il generale entusiasmo per questo autore ha perpetuato i suoi difetti sul teatro Inglese, e ne ha sbandito il buon gusto sino a questi tempi."—Pp. 393, 394.

C. W. BINGHAM.

BLACK BARLEY: THE FEAST OF THE BIRDS.—About thirty years ago, being at the Gogerdden Arms, Aberystwith, Mr. Powell Davis the landlord, who also farmed some land in the vicinity, informed me that he had grown some extraordinary black barley, said to be famous for its malting property, that had a history attached to it which I now forget, but unfortunately his turkeys were so fond of this grain that they flew over a high hedge to get at it, and ate it as soon as it ripened upon the stalk, so that he could not keep any of it to cut. I felt interested at his account, and he kindly gave me the address of the person who had supplied him, by whom it was publicly advertised. I wrote to the advertiser to send a small quantity to a friend of mine, an agriculturist in the southern division of Northumberland, who got sufficient to sow a rood of land. The barley grew up and promised an abundant crop; but so soon as it ripened it attracted all the birds of the district, who appeared to have some mode of communicating the news, as they came in flocks and took the grain in the ear as it ripened. A boy was employed with a gun to fire powder charges, but in despite of the gun the birds prevailed, so that in the end the product was less than the quantity of grain sown. The circumstance of this grain collecting so many birds excited considerable curiosity, and several farmers and others came from a distance to see the crop and the birds which it collected. If I recollect rightly, my friend would not again try the experiment the following year, as the birds interfered with his other grain crops, as well as with those of his neighbours (who did not like it), when they could not obtain the coveted barley.

About the same period some new wheat was introduced, said to have been obtained from the case of an Egyptian mummy, and went by the name of "mummy wheat," which produced several heads from one stalk. I have seen it figured in some popular periodical. From some cause neither the black barley nor the "mummy wheat" was cultivated. The reason why the former could not profitably be grown has been explained. J. B. P.

Barbourne, Worcester.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

HOGARTH CARICATURED.—Can any reader inform me who is the "A C" whose initials are on the etching I am about to describe? It is 8½ × 6½ in., drawn with considerable freedom and spirit, and a good deal of coarse humour. A figure resembling Hogarth, but with dog's legs, is seated at work before an easel, palette and mahlstick in hand; a curly tail peeps from his long-skirted coat; an enormously fat nude female figure, one of ordinary proportions, and another of lean and hag-like form, are posed in quaint attitudes; and a stumpy black-clad man* (the "dunce Con-

* Probably Dr. John Hoadly, who assisted Hogarth in writing the *Analysis of Beauty*.

noisseur") is evidently vastly pleased with the painter's work. A satyr grins from above, holding a mirror in which are reflected a fool's cap, bells and bauble. A middle-aged cherub, with the well-known *Line of Beauty* in his mouth, floats overhead, and several minor figures complete the designs, which contains half a score of satirical allusions to the *Analysis of Beauty*.

Under the print occur the words: "Puggs Graces Etched from his Original Daubing A C Invt et Sculp Publish'd According to Act of Parliame't 1753-4"; and the lines:—

"Behold a Wretch who Nature form'd in spight,
Scorn'd by the Wise; he gave the Fools Delight.
Yet not contented in his Sphere to move
Beyond mere Instinct, and his Senses drove
From false Examples hop'd to pilfer Fame
And scribl'd Nonsense in his daubing Name
Deformity her Self his Figures place
She spreads an Uglines on every Face
He then admires their Ellegance and Grace
Dunce Connoisseurs extol the Author Pugg,
The senseless, tasteless, impudent Hum Bugg."

Was the artist's needle inspired by personal hatred, or was it only a weapon hired by Wilkes or Churchill? J. Eliot Hodgkin.

[This is Satirical Print, Brit. Mus., No. 3242, and as such described in the published catalogue of those works. It is by Paul Sandby—one of a numerous category produced by that worthy and others, foes to Hogarth. "A. C." doubtless, as Mr. Scott of the Print Room suggests, stands for Annibale Carracci, *i.e.* according to Sandby's whim, "Scratchy"; he not unfrequently indulged himself in this fashion. If we are to believe Wilkes and Churchill, they were on intimate terms with Hogarth at the period indicated by the date, 1753-4, and therefore neither of them is likely to have had to do with this satire. It was prompted by the "personal hatred" of P. Sandby, one of the supposed causes of which was Hogarth's resolute opposition to the institution of an "Academy" for artists under *dilettanti*, royal, noble, or rich patronage, which Sandby and his party desired. This prompted Hogarth's and B. Thornton's attacks, *e.g.* the Sign Board Exhibition, on the fussy "patronage" of the Society of Arts of that day and some other big-wiggeries, much abhorred by the Englishman, who wished painters to help themselves. The print refers to this opposition in the inscriptions, "No Salary Reasons against a Publick Academy, 1753," and "Reasons to prove erecting a Publick Academy without a wicked Design to introduce Popery & Slavery in to this Kingdom." These passages are ironical, of course. The fat nude woman is probably Mrs. Hogarth. "Pugg" refers to the nose of Hogarth, his small stature, and dogmatic air. There are at least two states of this etching; on the back of one of them is an address "To the Publick" in mockery of the *Analysis of Beauty*, and proposing the publication of "An Analysis of the Sun."]

Monboucher Family.—Can Mr. Vincent, to whom I am very much indebted for his interesting addition to the Halsham family (5th S. ix. 76), give me any information concerning the above family? I came across it in tracing the Skipwith pedigree, for I find that Sir William Skipwith, eldest son of Sir William Skipwith, Chief Justice of England, married Katherine de Aswarby, and had an only daughter Elizabeth, who married "Georgio domino Moni Bourchier," and died without issue (*Vis. of Yorkshire*, 1584-5 and 1612, edited by Joseph Foster, 1875, p. 634). On tracing this gentleman it appears, from an Inq. p. m., 10 Hen. IV., No. 33, that he died without issue, leaving his wife Elizabeth living, and that his brother Ralph, aged twenty-six and upwards, was his heir, not only to his paternal properties, but to some of those that he obtained through his marriage. As this latter property, not very long after, appears in the possession of the Tirwhite family, I wish to know how it passed from Ralph Monboucher's hands. Did Elizabeth Skipwith marry for a second time a Tirwhite? The property I am anxious more particularly to trace is the manor of Bigby, in ancient times spelt Bekeby, and with it Kettleby, both in co. Lincoln. Can Mr. Vincent or some other of your correspondents inform me anything as to Ralph Monboucher's end, by inquisition or otherwise? Sywl.

"In Ranconten."—I shall be glad if any of the readers of "N. & Q." can offer me any suggestions as to the significance of this term. It is a business expression, and has, I believe, some connexion with the goldsmith's or banker's trade. I have met with it in several accounts in the ledgers of Alderman Edward Backwell (who was a great banker) of 1663, but in every instance the account in which the term was met with was that of a goldsmith and banker, as, for instance, cf. Vyner, Colvill, Snow, or others. In the account of Hinton & Co., who were goldsmiths at the Flower-de-Luce, in Lombard Street, in 1663, I find they were credited "by money in Ranconten," and debited "to them in Ranconten"; again, Sir Wm. Ryder pays Alderman Meynell "in Ranconten" so much. In a ledger of 1668 the term was not used. F. G. Hilton Price.

Temple Bar.

"First an Englishman and then a Whig."—What is the old Venetian proverb which Macaulay parodied in this sentence (speech delivered Jan. 29, 1840)? P. C.

The "Cow and Snuffers."—Near Llandaff, in Glamorganshire, there is an old roadside inn rejoicing in the name of the "Cow and Snuffers." I have frequently wearied myself in endeavouring to trace the possible origin of the name. However, a short time since I read, in the *Cardiff Times*:—

"The 'Cow and Snuffers' was so named by the late Sir Robert Blosse, of Gabalva, father of the present Dean of Llandaff, and its odd nomenclature has often exercised the ingenuity of antiquarians, but no satisfactory solution of the problem of its origin has as yet been forthcoming."

Can any reader of "N. & Q." throw any light on the subject? I may add that the old sign-

board is quite a curiosity. On it a cow is depicted carefully inspecting a pair of snuffers lying on the ground before her. H. N.

Pope and "The Rehearsal."—In the current number of the *Cornhill*, p. 193, it is stated that Colley Cibber drove Pope nearly frantic by the emphasis he laid on the words "crocodile and mummy" when playing the part of Bayes in the *Rehearsal*. I have searched my copy, dated 1796, in vain for any such expression. H. Cromie.

Keatsiana.—How much older than John Keats was his friend and patron Charles Armitage Brown, the retired Russia merchant? What was Miss Fanny Brawne's subsequent married name? What was the exact height of John Keats? Byron somewhere calls him a manikin; and the poet himself, in one of his letters to his relatives in America, is angry because a lady has said of him, "Oh, he is quite the little poet." Zero.

The Whitehall Chalice.—I have a chalice bought some years ago from Lambert & Rawlings, which they called the Whitehall Chalice, from some legend that it was used in the Roman service at the Chapel Royal there. It is silver gilt, and screws off into three pieces, so as to be comparatively easy to pack into a small space. I remember being told it had been exhibited some twenty years ago at some great exhibition in the City, perhaps at the Guildhall. The catalogue gave the history of this chalice, according to my informant, but I foolishly delayed to follow up the clue. Does any one know when such an exhibition of artistic treasures took place, or where a catalogue is to be obtained?

K. H. B.

"St. Augustine's Confessions."—I have before me the following book:—

"S. Augustine's Confessions: With the Continuation of his *Life* to the End thereof, Extracted out of *Possidius*, and the *Father's* own unquestioned Works. Translated into *English*. S. Aug. *De Bono Persever.* c. 20 [quoted]. Printed in the year 1679."

There is no publisher's name, and the preface of two pages is neither headed nor signed. Who was the translator? A. J. M.

An Inedited (?) Criticism of Charles Lamb's.—In the last edition of *Chambers's Cyclopædia of English Literature*, 1876, ii. 97, it is stated:—

"Charles Lamb, in a communication to the *London Magazine*, says of Lord Thurlow: 'A profusion of verbal dainties, with a disproportionate lack of matter and circumstance, is, I think, one reason of the coldness with which the public has received the poetry of a nobleman now living; which, upon the score of exquisite diction alone, is entitled to something better than neglect. I will venture to copy one of his sonnets in this place, which, for quiet sweetness and unaffected morality, has scarcely its parallel in our language.'"

Then follows the well-known sonnet, "O melancholy bird." Lord Thurlow died in 1829. Will any of the readers of "N. & Q." kindly give the precise reference of this communication in the *London Magazine*, and say if it has ever been collected? I can find it in none of the editions of Lamb in my possession; namely, those edited by Talfourd, 4 vols., 1849–1850, Mr. Shepherd, 1 vol., 1875, and Mr. Kent, 1 vol. (1877); nor in Mr. Babson's *Elisiana*, 1864. Wm. Buchanan.

87, Union Street, Glasgow.

Coleridge or Walpole.—The late Mortimer Collins commenced an article with the remark, "'Summer has set in with its usual severity,' as Coleridge said." An eminent publisher in whose hands the paper was placed inserted Walpole for Coleridge. Can any of your readers tell me where this remark of Walpole's is to be found, and whether Coleridge ever wrote anything of the kind likely to mislead Mortimer Collins, who was usually so accurate in his quotations?

Frances Collins.

5, New Burlington Street, W.

Morton, in Dumfries.—In 22 Edward III., Feb. 16 (1348), there is a grant from Edward III. of the manor of Morton, in the co. of Dumfries, in Scotland, which had belonged to William Fitz-Heriz, to Stephen de Swynnerton, for his good services in war, &c., to hold to the said Stephen and his heirs for ever (*Rot. Scot.*, vol. i. p. 710, in the Stafford Library). Can any of your readers refer me to any subsequent account of the manor and of the family of the grantee? If Stephen remained in possession it is probable he changed his name to "de Morton." Maud.

Badges.—I shall be glad to be allowed to supersede my former query (*ante*, p. 107) by the following:—1. Gu., plants-genista ppr.; 2. Gu., a portcullis or; 3. Az., a fleur-de-lis or; 4. Az., a rose *arg.* and gu.; 5. Gu., on a tower or an owl *arg.*; 6. Gu., a tree eradicated, leaves ppr., trunk and branches arg., roots or. In my former communication I used ar. as the abbreviation of argent. This your printer mistook for az., and, as a consequence, the beauty of the badges has not been fairly set forth. St. Swithin.

[Az. was plainly written in each case.]

Mistress (or Lady) Ferrars.—Where can I find some account of Mistress Ferrars (or Lady Ferrars, as she is sometimes called), who belonged to a gang of highway robbers that infested Hertfordshire in the last century, and who is said to have been put to death in front of her own house at Market Cell, near Market Street, in that county?

C. L. W.

Reginald Heber.—About the middle of the last century there lived in Chancery Lane a person having prenomen and family name similar to those

of the estimable Bishop of Calcutta, but whose pursuits seem to have been somewhat different from those of the pious prelate. The works of the one are too well known to require recapitulation; those of the other seem to have been limited to *An Historical List of Horse-Matches run* 1753, and in subsequent years.

"Reginald" not being a very common first name, and being conjoined in both instances with "Heber," also not a very frequent designation, I am led to ask if there might have been any family connexion between the two. The bishop could not have been the son of the other person referred to; *his* father was a divine of some repute, who succeeded to a brother's estate in Shropshire in 1766, and subsequently, at the demise of his brother's widow, in 1803, to the family estate in Yorkshire. It would be then only in that county that we might trace the connexion, if any, between the two men similar in name but so different in their pursuits; though, if I may be pardoned the remark, I would say that each was an ardent lover of his race. PHILIP ABRAHAM.

147, Gower Street.

GERMAN MEASLES.—Why is this malady so named? If the term were popular—but it is hardly that yet—one might suppose *German* to imply that the malady was spurious; that it simulated the genuine malady, as "German" silver does the pure metal. Is not German here *germanus*, akin to, as in cousin-german? Or is this type of measles so common in Germany that it has become thus designated? Perhaps some medical reader of "N. & Q." will throw light upon the origin of the term. HENRY ATTWELL.

Barnes.

"LIBERTY AND PROPERTY!"—Voltaire frequently alludes to this as the recognized national watchword of Englishmen. Fielding makes the electioneerers in *Pasquin* agree that

> "We 'll fill the air with our repeated cries
> Of 'Liberty and Property!' and 'No Excise!'"

To how late a date did the words continue in use as a familiar phrase? CYRIL.

AUTHORS OF BOOKS WANTED.—

Autobiography of a Country Curate; or, Passages of a Life without a Living. 2 vols. in 1. London, Smith, Elder & Co., Cornhill, Booksellers to their Majesties, n.d., post 8vo., pp. 276 and 257.

JOHN PICKFORD, M.A.

Law Quibbles: | or, A | Treatise | of the Evasions, Tricks, Turns, and Quibbles, | commonly used in the Profession of the Law, | to the Prejudice of Clients, and | others; Necessary to be perus'd by all | Attornies, and those who are or may be | concern'd in Law Suits, Trials, &c. to avoid | the many Abuses, | Delays, and Expences, | introduc'd into Practice. | With | An Essay on the Amendment and Reduction | of the Laws of England. | The Third Edition, Corrected. | To which is added, | A New propos'd Act of Parliament, for a | thorough Regulation of the Practice of the Law. | And also | The Contents of Divers late Statutes, relating to | Vexatious Arrests, Attornies and Solicitors, | Bribery, Forgery and Perjury, &c. | In the Savoy | printed by E. & R. Nutt, and R. Gosling | (Assigns of Edw. Sayer, Esq.), for L. Corbett, at | Addison's Head without Temple Bar. 1729.

HIRONDELLE.

Wanted reference to a "piece" called *New Potatoes*.

S.

AUTHORS OF QUOTATIONS WANTED.—

> "Instead of useful works, like Nature's grand,
> Enormous cruel wonders crush the land."

R. C. A. P.

"Plus negabit in una hora unus asinus quam centum doctores in centum annis probaverint."

E. MARSHALL.

> "How can we admire, when we are all starving?
> So less of your gilding, and more of your carving."

Can any of your readers complete this epigram, of which I remember only the last two lines, and say the occasion of its composition? Martial has a similar one, on some ostentatious but stingy Roman (book iv. 78, *In Varum*).

JOHN CLARKE.

Replies.

THE NANFAN FAMILY.

(2nd S. viii. 228, 294, 357; 5th S. viii. 472.)

The following stray notes, collected for another purpose, though by no means exhaustive, will tend to throw some light upon the history of the family of Nanfan, and the question of there being still existing any legitimate descendants of that family. There can be no doubt, I think, that the family was Cornish, though they possessed property in Worcestershire. Of their connexion with the latter county I am unable to say anything. It is situate beyond the range of my researches.

The first of the name of whom I have any knowledge is Henry Nanfan, who was Keeper of the Fees of the Duchy of Cornwall in 1374 (Ministers' Accounts, Duchy of Cornwall, 48 Edw. III.). In 1386 Henry Nanfan held, as one of the trustees, certain manors belonging to the family of Bodrigan (Ped. Fin., 10 Rich. III., Michs.). In 14 Rich. II. Thomas Nanfan was one of the jurors upon an inquisition concerning the franchises of the priory of Plympton, in the manor of Lanow, and the advowson of the church of the same manor, in Cornwall. The same Thomas and Johanna his wife, in 1397, were parties to a fine for the settlement upon them and their heirs of the manor of Penfons and other lands in the same county (Ped. Fin., 20 Rich. II., Easter). John Nanfan was Sheriff of Cornwall in the 7th and 18th of Henry VI., and, according to tradition, was a servant to one of the Erysy family, *temp.* Henry V. In 1431 Richard Beauchamp, Earl of Warwick, John Nanfan, Esq., and others, levied a fine of David Halep and Margaret his wife of the manor of Trethewell, in the parish of St. Eval, Cornwall, and divers other manors and lands, and the advowson of the

church of St. Tudy, all in the same county, whereby the said David and Margaret quit-claimed for themselves and the heirs of the said Margaret all the said manors, &c., to the said earl, John Nanfan, and the others, and the heirs of the said John for ever. (All these manors and lands had been parcel of the possessions of John Billon, of Trethewell, who was living in 1396, and would seem to have been carried in marriage to David Halep by Margaret his wife, for she was clearly the inheretrix. Was she the daughter and heir of John Billon, or of Walter his brother? For information upon this point I should be grateful.) John Nanfan presented to the church of St. Tudy, 1444. He is believed to be the son of the last mentioned, was Sheriff of Cornwall in the 29th and 35th Henry VI., and is the first of the county sheriffs on the Pipe Rolls styled "Esquire," that title not being usually given to the sheriffs until about the middle of the reign of Henry VIII. In 1453 he was made Governor of the Islands of Guernsey and Jersey (Pat. Roll, 31 Hen. VI., m. 25), and three years later collector of all the customs, &c., there (Pat. Roll, 31 Hen. VI., m. 5). To him succeeded Richard Nanfan, whom we find in the Commission of the Peace for Cornwall in 1st Henry VII. (Pat. Roll, 1 Hen. VII., part i. m. 33). In the same year he is styled "Esquire of the King's Body," and two years afterwards he received a grant from the king of the manors of Bliston, Camanton, and Helston Tony, in Cornwall, in tail male, to hold by the service of one knight's fee (Pat. Roll, 3 Hen. VII., part ii. m. 15). In this grant he is also styled "Esquire of the King's Body." He was dubbed a knight by the king before Christmas, 1488 (anno 4), on the way towards Kingston, when the king sent him ambassador into Spain (Cott. MSS., Claud. III.). He was Sheriff of Cornwall in 1489. Sir Richard Nanfant died Jan. 1, 1506-7, and it appears from the inquisition taken thereupon that he was seised, *inter alia*, of the manor of Trethewel, &c., and the advowson of the church of St. Tudy, and that he enfeoffed Richard, Bishop of Exeter, and others, to hold to them and their heirs in fee to the use of the said Richard Nanfant and his heirs, and to the performance of his last will; and that afterwards the said bishop and the others suffered a recovery in the said manors, &c., to Thomas Bradbury, James Erysy, and Robert Tredonek, to hold to them and their heirs, by virtue of which the said parties were seised in fee to the same uses; and that afterwards the said Richard, by his last will, dated Nov. 10, 1506, and proved in the court of the Archbp. of Cant., April 16, 1507, devised all the said manors, &c., to the said James Erysy to hold to him and his heirs for ever, and directed the above-mentioned Thomas Bradbury and Robert Tredonek to make a sufficient estate in law to the said James. The jury find that John Bollys is kinsman and nearest heir to the said Richard, and is aged twenty-six years and more (Inq. p. m., 23 Hen. VII., No. 9). The charter of enfeoffment to Richard, Bishop of Exeter, and others, dated Dec. 16, 4 Hen. VII., is now in the muniment room of Sir John Salusbury-Trelawny at Trelawne, Cornwall, Baronet.

The will of Sir Richard Nanfan, dated as above stated, is, I think, of sufficient interest to be given with some fulness, especially as it would seem to dispose of the claims of the Nanfans of Worcestershire to be legitimate descendants of the family. He gives his body to be buried in the place on the north side of the "south yle of the Church of Seint Bart'hus spitell in West Smythfeld, London, where I use to sett in my pewe there. It. I will myn Executor shall purvey and ordeyne a convenyent tombe according to my degre, to be made and set o'er my body w^th^ a scripture to be graven in latten of all suche offices as I have had and occupied in this world, to be fixed vnto the same tombe." Bequeaths for the good of his soul various legacies. Gives to Dame Margaret, his wife, as much plate of silver and silver gilt as shall amount to the value of 100 marks, 20*l.* in money, &c.; gives to John Nanfan his great red horse that came from Calais; gives a ship of silver,* price vjs. viij*d.*, to be offered to St. George in Southwark, and another like ship of silver, of a like price, to Seynt George in Cornwall. Devises all his manors, &c., in Cornwall, as stated above, to James Erysy and his heirs and assigns for ever; gives to Elizabeth Welles an annuity of 10*l.* as long as she shall be of good lyvyng, guyding, and governance; gives to *John Nanfan, his bastard son, all the residue of his lands and manors in the county of Worcester*, and to his heirs for the term of thirty years, remainder to him and the heirs male of his body; in default, remainder to the right heirs of testator. Appoints Thomas Wulcy, clerk, and the said James Erysy, Esq., executors (Prob. April 16, 1507; Adeane, 21 P.C.C.). Soon afterwards a pardon and release under the Great Seal was granted to Thomas Wulcy, clerk, and James Erysy, executors of the will of Richard Nanfan, Knt., *late the king's deputy of Calais*, and sheriff of the counties of Worcester and Cornwall, for all offences committed by the said Richard (Pat. Roll, 22 Henry VII., part iii. m. 3).

It remains to say a few words of Dame Margaret, the relict of Sir Richard Nanfant. She died in 1510. In the inquisition taken thereupon the jury say that John Arundell, clerk, and John Benson were seised of four messuages in South Beaucombe, Devon, and, being so seised, gave the same to Richard Nanfant, Esq., and the said Margaret Nanfant, then his wife, and the heirs of their bodies; in default of such issue, remainder to

* A standing vessel in which to burn incense.

Robert Holbeine and Johanna his wife, and the heirs of the body of the said Johanna; in default, remainder to the right heirs of the said Margaret. The jury say that the said Margaret died without heirs of her body, and that the messuages descended to a certain Philip Holbeine, as son and heir of the aforesaid Robert and Johanna. And they say the said Margaret died April 6, 1510. By her will, without date, she directs her body to be buried in the church of the Exaltation of the Cross, within the Hospital of Seynt Bartholomew in Westsmythfeld, London, with her husband; gives to James Erysy her great bed, &c.; the residue to Thomas Crewker, master of the said hospital, and the brethren and sistren of the same, which Thomas she appoints her executor, to the intent, *inter alia*, that the said master, brethren, and sistren shall specially pray for the souls of Richard Nanfan, Knt., and Margaret his wife, brother and sister of the chapter of the said hospital, and for the soul of Thomas Clemens and all Christian souls (Probate April 8, 1510; Benett, 27).

I must apologize for the length of these notes, and will refrain from offering any comments upon them. The facts will speak for themselves.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

Claiming descent from this family, I feel an interest in all connected with it, and should be glad to know if any of its descendants in the male line are living. I have searched for persons of this name in various directories, both London and county, but hitherto in vain. The following note is copied from *Old Worcestershire Houses* (p. 36), which contains engravings of Birtsmorton Court:—

"Mr. William Nanfan died in Newport Street (Worcester) in 1869. He claimed to be the lineal descendant of Sir Richard Nanfan, Knt., who, in the reign of Henry VII., was Captain and Treasurer of Calais, Keeper of Elmley Castle, and Hereditary Sheriff of Worcestershire; and to be entitled to Birts Morton Court, and the broad lands attached to it."—From Berrow's *Worcester Journal*, Jan., 1870.

An officer of this name served, on the British side, in the American War of Independence. Authors of this name, whose works are in the British Museum Library, are:—

Nanfan, Bridges—Essays Divine and Moral, 1681. Sermons and Essays on Eccles. xii. 1.

Nanfan, John—Answer to a Passage in Mr. Baxter's Book, intituled, A Key to Catholics (1660?).

I have not met with the title of any work by Gervaise Nanfan. H. BOWER.

DEATH OF EDWARD, DUKE OF YORK, 1767.

(5th S. vii. 228, 274, 294; viii. 192, 215, 238, 397; ix. 95.)

It is much to be regretted that G. D. P. does not give us the authentic information of what really occurred at Monaco, which he says is in his possession (viii. 192). If the papers to which he refers really contain authentic information, or even only information which may possibly be proved by other facts, and so rendered authentic, their production would be of great use. In place, however, of giving us any one fact, G. D. P. contents himself with a few problematical suggestions of what might have been the case, and then treats these suggestions as established facts. Thus he tells us that "the duke had sufficient cause for acting in the way he did." What evidence is there that the duke *acted* at all? Again, he asserts that "the duke in his anger, and for other reasons, determined to give up his position and large income, preferring rather to retire into obscurity than be burdened with the many annoyances of his life." Now what evidence is there that he made any such determination, or that his life was full of annoyances? He was then a handsome, popular young prince of the blood royal, of the age of twenty-eight, with an income of 20,000*l.* a year, and free to enjoy life in any way he chose with one exception—he was not free to interfere in the government of his brother's kingdom, or to speak and vote in Parliament against his brother's ministry; and this both the king and his ministers pointed out to him. Travelling through Europe under the convenient title of the Earl of Ulster, fêted and caressed in each court that he chose to visit, accompanied by faithful and attached attendants, we are asked to believe that he formed the ghastly and absurd scheme of acting his own death, giving up everything, and retiring from the world to live and die in poverty, obscure and nameless.

It is suggested that the duke was likely to do such a thing because more than once the King of England, being also Sovereign Prince of Hanover, has, when much troubled with the vexations of his English government, been reported to have said, "I would rather resign the English crown, and retire to my Hanoverian dominions." It is easy to believe that a king governing two distinct countries, and who had endless anxiety and trouble from the one, and nothing but pleasure and gratification from the other, might talk of resigning the troublesome charge. This, however, supplies no argument to render it at all probable that a prince, enjoying all the pleasures and none of the heavy responsibilities of government, would—not talk of resigning part of his occupation, but voluntarily give up everything but his bare life.

It would be hardly too strong an expression to say that the duke *could* not have carried out the farce of his supposed death alone, and without very clever assistants. Three or four of his personal attendants, Colonel St. John, Colonel Morrison, Capt. Wrottesley, and Mr. Edward Murray, were in constant attendance, and must either have been parties to the alleged fraud or would have

found it out. Is it to be believed that, if there was any foundation for the story, it would not have come out long before this time through the agency of one or other of the prince's attendants? All the most authentic accounts state that immediately after the duke's death the body was opened and embalmed, and there is a reasonable certainty that some at least of his attendants must have seen and identified the body as that of their much loved master. We are at present a very long way off from any necessity for opening the coffin which was so solemnly deposited in Westminster Abbey on Nov. 3, 1767. All known evidence leads to the conclusion that it really did contain the body of the duke. An assertion has been made that it did not, and it is the evidence on which this assertion is made that is now asked for. If it was to be stated that Queen Anne did not, as commonly believed, die on Aug. 1, 1714, but that to escape the constant worry of her ministers (and it was commonly said that she was worried to death when the Privy Council quarrelled before her till two in the morning on July 27, 1714) she had it given out that the queen was dead, but that in fact she quietly escaped to France or elsewhere, every one would say, "Have you one fact of evidence to support this fiction?" In the same way I would now ask with regard to the Duke of York, who is commonly believed to have died at Monaco on Sept. 17, 1767, Is there any one fact known to make it appear probable that he was alive later than that day? Are there any facts connected with his pecuniary accounts, or the administration of his property, or letters to or from his friends or attendants, which warrant the assertion now made?

EDWARD SOLLY.

SHELDON HALL, WARWICKSHIRE (5th S. viii. 285.)—As the descendant of a former owner of Sheldon Hall, I shall be happy to give you any help. In the Inq. p.m. of Humphrey Stafford, Duke of Bucks, 38 Hen. VI., the manor of Sheldon—*i.e.* East Hall—and West Hall formed part of the possessions of that nobleman. In the Inq. p.m. of Sir Edward Devereux, Knight and Bart., 1622, Sheldon was left to his son Sir George, Knight (Dugd., *Baron.*). It descended to Pryce Devereux, tenth Viscount Hereford, at whose death, in 1748, I believe it to have been sold. Lord Digby in 1622 was Lord of the Manor. Sir Edward Devereux built Castle Bromwich, which, according to Dugdale, was sold in 1657 to Sir J. Bridgeman, whose descendant still holds it.

HEREFORD.

Tregoyd, Hay, R.S.O.

P.S.—Since writing the above I find Sir George Devereux's mother, Lady Devereux of Castle Bromwich, was an Arden of Park Hall, and Mrs. Arden's (her mother) sister (they were Throckmortons) was Mrs. Sheldon. So I conclude Sheldon Hall was part of the possessions of the Sheldons. Dugdale's *Warwickshire* tells all about the old families.

A PASSAGE IN "LYCIDAS" (5th S. ix. 67.)—In my note on *Lycidas*, l. 46, I did not mean positively to adopt the explanation of "worm" as "spider," but merely to suggest the possibility of Milton's having availed himself of a poetical licence of this kind. In that case my citation from Sir T. Browne's *Vulgar Errors* would be to the point. But from what I have learned since the publication of my book, I am inclined to think that Milton meant nothing of the kind, and that he alludes to certain maggots (commonly known as "flukes") which infest the livers of sheep, and are the effect of cold and damp. This was first pointed out to me in a notice that appeared in the *Westminster Review*, Oct., 1874. If a new edition is wanted, I shall omit the reference to the "spider," and substitute what I now believe to be the true explanation.

C. S. JERRAM.

Windlesham, Surrey.

I presume the word ought to be written "*tainct*-worm." Take the following passage:—

"There is found in the summer a kinde of spider called a *tainct*, of a red colour, and so little of body that ten of the largest will hardly out-weigh a grain. This by country people is accounted a deadly poison unto cows and horses, who, if they suddenly die and swell thereon, ascribe their death thereto, and will commonly say they have licked a *tainct*."—Sir T. Brown's *Pseudodoxia Epidemica*, ed. 1650, p. 179.

The worthy author goes on to state that he has administered the *tainct* to calves, horses, dogs, and chickens without their suffering any inconvenience. Perhaps, he suggests, another insect is to be blamed, the *buprestis*, or "burst cow," the eruca (canker-worm), or the like; which *buprestis* (in Greek the sweller up of oxen) seems to be of very similar habits to the *tainct*, to wit, "a poisonous beetle which, being eaten by cattle in the grass, causes them to swell up and die."

Such dictionaries as I have at hand seem to have based their definitions of the *tainct* on Sir T. Brown's account, viz.:—

"*Tainct*, a small red spider, infesting cattle in summer."—Cole's *Dict.*, edit. 1701.

"*Taint*, a little red coloured insect, being a kind of spider that annoys cattle in the summer time."—Phillips, *New World of Words*, edit. 1720.

"*Taint*, a small red spider, troublesome to cattle in summer time."—Bailey's *Dict.*, fifth edit., 1731.

"*Taint*, a kind of red coloured spider, very common in the summer time."—Halliwell, *Arch. and Prov. Dict.*, 1840.

Tainct seems curiously enough connected with a set of words in several European languages giving a parallel double meaning of scabbiness or scurf, and of a moth or rodent worm. For instance, take Fr. *teigne*, scurf or a hot scabbiness on the

head; also a moth (Cotgrave). It. *tigno*, a mite, a wezell, a meal-worm, a corn-worm, a nut-worm, a grub, a cheese-grub, a moth that devoureth clothes; *tignoso*, that hath a scald head; *tarma*, a moth or worm breeding in woollen clothes; *tegna*, the head-scurf, the dead scald (Torriano). Span. *tina*, a moth; *tina de la cabeca* (of the head), the scurffe or white scaule (Minshew, *Span. Dict.*, 1623). I have heard it said in Cheshire of a very bald man, "He has the moth." Apparently in Latin the double meaning holds, but the worm or vermin meaning is more large and general. Lat. *tinea*, a gnawing worm, a moth, wood, beehive, or figtree worm, one in the human body, used also of lice (Andrews's *Dict.*). *Tinea*, a gnawing ulcer in the head (Phillips). HORATIO.

EAR-RINGS: GEN. XXIV. 22 (5th S. viii. 361, 453.)—The word "ear-ring" here is probably due to the *inaures* of the Vulgate, which in like manner may be derived from the ἐνώτια of the Septuagint. The use of the word is treated of in the article in Smith's *Dict.* But to the occurrence of it, as there noticed, it may be added that St. Jerome explains, in his *Commentary on Ezekiel*, xvi. 12, how the special word *inaures* came to have a general use, which may also apply to our "ear-ring":—"*Et dedi inaurem super os*, sive, *nares* tuas. Verbum Hebraicum Nezem (נזם) excepto Symmacho, qui interpretatus est ἐπιῤῥίνιον, omnes *inaurem* transtulerunt: non quo inaures ponantur in naribus, quæ ex eo quod de auribus pendeant inaures vocantur: sed quo circulus in similitudinem factus inaurium, eodem vocabulo nuncupetur: et usque hodie inter cætera ornamenta mulierum, solent aurei circuli in os ex fronte pendere, et imminere naribus."—*Opp.*, tom. v. col. 134, ed. Migne, Par., 1845.

The passages in which the word occurs sometimes have no specification of the use, as Gen. xxiv. 22, Judg. viii. 24; sometimes state for the nose or forehead, as Gen. xxiv. 47, Ezek. xvi. 12; sometimes for the ears, as Gen. xxxv. 4. A comparison of the renderings in our version, and of the marginal readings, with the Hebrew, leads to the supposition that our translators felt uncertain about the meaning of it in different passages. The article *u.s.* observes "that it originally referred to the nose-ring, as its root indicates, and was transferred to the ear-ring"; and that "in the majority of cases the kind is not specified, and the only clue to its meaning is the context."

ED. MARSHALL.

Sandford St. Martin.

Rebecca's jewel was a Nezem (nose-ring) נזם, as proved by Proverbs: "A Nezem of gold in the nose of a swine: woman fair, of averted taste"; סרת טעם perhaps contradicting, illogical, but not indiscreet or imprudent (בלא תושיה). Earring is more connected with אזן, the listening organ, and is possibly the נטיף (ear-drops) of Isaiah iii. 19, as Mr. Sharpe translates. I hold that whereas Palestine was the archaic crossing country of mercantile caravans (like modern Belgium), the indigenous language incorporated foreign words of products of nature and art. Thus why do the Germans say, "Das Thermometer (*Wärmemesser*) zeigte 17 Grad (*Stufen, Tritte*) Kälte," and let the Greek and Latin displace the *indigenous* words? S. M. DRACH.

MAC MAHON FAMILIES (5th S. ix. 7, 59, 97.)—I see that in my note on this subject the date of the death of Ross Mac Mahon has been inadvertently wrongly printed; it was 1748, not 1740, Ross having succeeded his brother as Roman Catholic Primate for one year. As several of your readers appear to take an interest in these brothers, I will here give an *exact copy* of their tombstone, copied by myself on August 18, 1852, from the original in the old graveyard of Ematris or Edergole, in the barony of Dartrey, and county of Monaghan. On a flat stone in Edergole Churchyard:—

HIC IACET BERNARDUS ET ROCHUS
MAC MAHON FRATRES GERMANI U-
TERQUE SUCCESSIVE EPISCOPUS CLOG-
HIRENSIS UTERQUE ETIAM SUC'ESIV-
E ARCH-ARMACANUS TOT'S HIBN. PRIM-
ATI. QUORUM NOBILISSIMI GENERIS
MEMOR PIETAS ATQUE ÆMULA DOC-
TRINA VITAQUE TI'ULIS NON IM-
PAR MÆRENTEM PATRIAM DECO-
RAVERE. BERNARDUS OBIIT DIE 27
MAII, 1747, ÆTAT 67, ROCHUS DIE
29 OCT., 1748, ÆTAT 49.
AMBO PARES VIRTUTE
PARES ET HONORIBUS AMBO.
THIS MONUMENT WAS ERECTED
BY MR ROGER MAHON BRO: TO THE
DECEASED PRIMATS. ANNO DOM: 1750.

EV. PH. SHIRLEY.

Ettington Park, Stratford-on-Avon.

VERE ESSEX CROMWELL (5th S. ix. 28.)—There was no relationship between the Welsh family from which the Protector was descended and that of Thomas Cromwell, who was created Earl of Essex in 1539. About that time Morgan, the son of William ap Yevan, had taken the more permanent family name of Williams, and married the sister of Thomas Cromwell. The family then assumed the designation of Cromwell als Williams. The first who bore this double name was Sir Richard Cromwell als Williams of Hinchinbrooke, the great-grandfather of the Protector. His son, Sir Henry, also adopted it, but his grandson, the father of the Protector, was styled only Robert Cromwell, and after this time the old Welsh name of Williams was wholly lost in this branch of the family in that of Cromwell.

Hence the Protector could not trace any blood

descent from the Earl of Essex, though he might do so from his father, from whom Vere Essex, fourth and last Earl of Ardglass and seventh Baron Cromwell, was sixth in descent, whilst Oliver Cromwell, through the female line, was fifth in descent. Vere Essex Cromwell was not created Earl of Ardglass, but succeeded to the title in 1682, on the death of his nephew the third earl, and died in 1687, when the title became extinct.

EDWARD SOLLY.

E. Q. will find, upon referring to the pages of Burke, that this nobleman was not created Earl of Ardglass, but succeeded to that dignity as fourth earl upon the decease of his nephew in 1682. The Earls of Ardglass were the descendants of Gregory Cromwell, the son and heir of Cromwell, Earl of Essex. The Protector derived his Cromwell descent and name through the marriage of his great-grandfather, Sir Richard Williams, with the sister of the vicar-general. W. D. PINK.

Leigh, Lancashire.

LONDON FOGS (5th S. ix. 28.)—Is it not the case that fogs in the London valley are caused by the great rarefaction of the air, owing to the quantity of gas that is burned during the night? Fogs begin about the time that the gas is extinguished, about 8 A.M., and become most intense at 10 or 11 A.M. W. S. L.

HERALDIC (5th S. ix. 28.)—The arms and crest are those of a branch of the family of Hartopp; but the beasts are otters, not beavers.

J. WOODWARD.

See Harleian Society's Publications, vol. ii. p. 196.

G. J. A.

Clifton Woodhead, Brighouse.

THE WORD "READ" (5th S. ix. 28.)—"Red" would certainly be a better way of writing the past tense of the verb "read." It is not improbable that a corrupt pronunciation may result from the present mode of spelling the word. The verbs *eat* and *beat* have to some extent undergone this change for the worse, which they might have escaped had their past forms been written, according to their better pronunciation, *et* and *bet*.

W. SPURRELL.

Carmarthen.

"THREESTONES" (5th S. ix. 28.)—The Auld Wives' Lifts, Stirlingshire, are of this class. It is customary to creep on hands and knees between the upper and two lower stones. They are said to be Druidical. JOHN BULLOCH.

A SERVIAN DOCUMENT (5th S. ix. 46.)—The document cited by MR. LEVESON GOWER is clearly the confirmation of a gift of land to a certain Zhupan (a title, not a proper name) Vlesimir by Stephan Dabisha, the Ban of Bosnia, who also took the title of King of Servia. He was the natural son of Miroslav, brother of Tvardko, and ruled till 1396. The document is no doubt a curious one, and I can only hope that this and others of the kind, which form such interesting monuments of the old Servian civilization, will not be utterly destroyed in this grievous war. It is well known to scholars what a number of valuable MSS. (far more important than this) have been lost while these unfortunate countries have been under Turkish rule.

The Logothet was the title of the chief secretary of the Bosnian and Servian princes. As far as I can form an opinion without seeing the original document, there would appear to be a few inaccuracies in the translation; but your readers must not be wearied with these minutiæ.

W. R. MORFILL.

INDIA-RUBBER SHOES (5th S. ix. 29.)—I remember these well some forty or forty-five years ago. They are not to be met with now. They were made of the genuine article, not of compo, as are the goloshes of the present day, and they were in every way more substantial. G. H. A.

Pendleton.

THE ISLE OF MAN A BAD PLACE (5th S. ix. 45.)—I have often heard the epigram MR. LEES refers to, but could never gain any particulars about it. One conjecture which seemed to me plausible was that the last line (which, by-the-bye, should read "choicest," not "chosen") refers to that period, about the end of the last century, when the Isle of Man, affording an immunity from arrest, was the favourite haunt of broken-down gamblers, worn-out *roués*, and generally of those who had lived "not wisely, but too well." H. CROMIE.

"NEITHER HAWK NOR BUZZARD" (5th S. ix. 46.)—"Too high for the hawk, and too low for the buzzard," were the words in which a Lincolnshire friend of mine delivered judgment on the matrimonial prospects of a well-educated girl who was the daughter of a tradesman in a country town.

ST. SWITHIN.

Θαύματα μώροις (5th S. ix. 68.)—*Essays and Reviews*, "On the Study of the Evidences of Christianity," by Baden Powell, p. 115: "Some have gone further, and have considered the application of miracles as little more than is expressed in the ancient proverb, *θαύματα μώροις*, which is supposed to be nearly equivalent to the rebuke, 'An evil generation seeketh a sign,' &c., Matt. xii. 38. —From a foot-note, *Letter and Spirit*, by Rev. J. Wilson, 1852." The Greek words and comment on them may have only been taken by Baden Powell from Mr. Wilson, and by Mr. Wilson from the *Diegesis* of Taylor. None of them give their authorities, and it is well known the Rev. Mr.

Taylor scarcely ever did, and therefore he is not depended upon. W. J. Birch.

Oxford and Cambridge Club.

Pelham Family: Rever vel Treve Manor, co. Sussex (5th S. ix. 47.)—In the late Mr. Mark Antony Lower's *Historical and Genealogical Notices of the Pelham Family*, printed for private circulation some five years ago, he records at p. 29 how, in the 28th of Henry VI., Sir John Pelham and Alice his wife had a grant from his father of the manor of Treve with the knight's fee, advowson of the free chapel there, and all reversions belonging to it. Mr. Lower further states that this manor of Treve is a place *unknown*, but that on the death of Sir John it devolved on an *only* daughter, Isabella, married to John Covert, second son of William Covert, of Sullington, co. Sussex. We can now, I venture to think, identify this manor of Treve, and that from the circumstance of its appearing in the De Banco Rolls, as recorded by your correspondent, under the title of Treve *als Ryver*. The manor of Rever is mentioned in a Subsidy Roll, Henry IV., 1411-12, relating to the county of Sussex, as follows. John Pelham holds the manors of Pelham, *Ryvere*, and Nutbourne, which are worth yearly, beyond reprises, 66*l.*, viz.:

Manor of Pelham	£10
Manor of Ryvere	40
Manor of Nutbourne	16

Rever or River was at Tollyngton, in Domesday Tolintune—a parish in the hundred of Rotherbridge, situate a mile from Petworth. There is known to have been a chapel there, and in local nomenclature we still find enclosures called Chapel Field, Lady Field, Chantry Field, &c. Lotgarshall, anciently Lodekersale, Lotegershale, and now Lurgashall, is likewise in the hundred of Rotherbridge, five miles from Petworth, and in the rape of Arundel. This clearly is the locality allotted to Emma Pelham. The other places referred to are close at hand: Upmerden, in the rape of Chichester; also Merston, or Mersitone; likewise Lynche, or (as in Domesday) Linee; Rumboldswyke, one mile from Chichester; and Stopham, or Stopeham, in the same hundred as Lotgarshall and Tollyngton.

There is yet another place which may have some connexion with these possessions. I mention it merely from a certain significance in the name. Treyford is also in the rape of Chichester. In Domesday it occurs as Treverde. Before the Conquest it was held by Alard of Earl Godwin, but there is a break in its history from this period to the sixteenth century, when Sussex antiquaries associate it with the Aylwins, an ancient county family. John Edward Price, M.R.S.L.

60, Albion Road, Stoke Newington.

There is a manor called River in the parish of Lurgashall. This parish is situate in the rape of Arundel, and is distant about five miles south-west from Petworth. D. M. Stevens.

Guildford.

Lotgarshall and Ludgarsale are doubtless the present parish of Lurgashall, near Petworth, and Tolyngton would probably be Tillington parish, close to Petworth. The river Rother runs through part of the latter parish, and that portion of the village is known as River and River Common. There are three farms also in the parish named, respectively, River Farm, Little River Farm, and River Park Farm. Tillington and Lurgashall parishes join. I hope this may prove of use to Mr. Elwes; but if he wishes for further information, and will communicate with me, I will try to obtain it for him. E. E. Street.

Grayling Well, Chichester.

The following note under "Tillington," in Hussey's *Churches of Kent, Sussex, and Surrey*, p. 296, affords a clue to the identification of Tolyngton and the manor of Rever:—

"At River, in the northern part of Tillington [near Petworth], was once most probably a chapel, the names Chapel Field, Lady Field, Soul Field, and Chantry Field being still known there; and a stone coffin was dug up on the premises of River Farm."

To this Hussey adds his authority—Horsfield's *Sussex*, vol. ii. p. 181. E. H. W. Dunkin.

Early Britain (5th S. ix. 8.)—"Conderco, *Conderch*, high point. Peak (of Derbyshire, or any other)." The Derbyshire "Peak" is, *pace* Ordnance map and other authorities, *not* a hill, but a large tract of the country, so that places many miles apart, *e.g.* Hathersage, Castleton, Bakewell, Buxton, &c., are said to be *in* it as a district, not *on* it as a mountain. Kinder-scout, often miscalled the *Peak*, is not even a high point, but a lofty plateau two miles or more long, E. to W., about half as wide, N. to S., and 2,088 ft. high, at the new Ordnance datum, on the S.W. corner. In wet weather its surface drainage falls down the western cliffs in a grand shoot, which after heavy rain has been seen from Manchester glittering in the setting sun, but at other times steals away down crannies in the millstone grit of the upland, to leak out among the *débris*, hundreds of feet below, as the Kinder brook *en route* Hayfield, &c. Kinder-scout is at any rate good early British, Kin(cin)-dwr-scwd meaning in Cymraeg "high water cataract," a name sufficiently appropriate, as the source must be 1,800 ft. above sea level. Not far off are the Cluther rocks—Cymraeg again, *Cluder* (pronounced *Clidder*) meaning a confused heap or litter. Near Snowdon are Y Glyderfawr and Y Glyderfach, Great and Little Cluder, and those who have ascended them, as all Snowdon tourists ought to do, will see how true the title is.

H. B. Biden.

Sale, Manchester.

Flemish (5th S. viii. 475; ix. 37.)—I must make a few remarks on W. M. M.'s rejoinder. He asks me to specify the limits of Flemish. Unfortunately I have no linguistic map at hand; but let him open Baedeker's *Guide*, or even ask of any casual traveller who has visited Liége, and he will assuredly find that it is the chief town of the Walloon-speaking district. On my own shelves I have only the *Poésies en Patois de Liége* of Simonon (1845). W. R. Morfill.

Brisbane of Brisbane (5th S. viii. 208, 293, 397, 516.)—In the year 1840 there were issued the family pedigrees of Brisbane of Bishoptoun, Brisbane Macdougall of Mackerstoun, and Hay of Alderstoun, framed from authentic documents by William Fraser, printed upon two large sheets of drawing paper. T. G. S.

Edinburgh.

"Go to" (5th S. viii. 28, 94, 138.)—No one has pointed out, I think, that in French familiar conversation one is always hearing "Allez!" used interjectionally in the sense of defiant raillery; indeed, a vulgar Frenchman's argument, like Dogberry's, is interlarded with it at every point.

Vincent S. Lean.

Windham Club.

Raffaelle less useful than a Pin-maker (5th S. ix. 28, 117.)—R. R. points out that this expression was used by Tucker, Dean of Gloucester, at a meeting of the Society for the Encouragement of Arts. A very similar comparison is put by Voltaire into the mouth of the *blasé* Venetian nobleman Pococurante, in the novel *Candide*:—

"'Ah, voilà quatre-vingts volumes de recueils d'une académie des sciences,' s'écria Martin; 'il se peut qu'il y ait là du bon.' 'Il y en aurait,' dit Pococurante, 'si un seul des auteurs de ces fatras avait inventé seulement l'art de faire des épingles; mais il n'y a dans tous ces livres que de vains systèmes, et pas une seule chose utile.'"

I fancy the above quotation was written before Tucker made the depreciatory remark concerning Raffaelle. The story of those philosophical but not exemplary young people, Candide and Cunégonde, is known to have been much read in England at the close of the last century.

Alban Doran.

20, Lower Seymour Street, Portman Square.

[Voltaire died in 1778 and Tucker in 1799.]

"Sile" (5th S. viii. 26, 138, 318.)—This appears to be an interesting word. In the sense of to strain it can have nothing to do with A.-S. *syl*= filth, soil, a word with cognate forms in most European languages. Its root must rather be sought in the first two letters *si*, and the *l* be regarded as a secondary element, probably indicating a diminutive form. Such a root is widely extended with the signification of sifting or straining; Eng. *sieve* is an example. Although in German there is an exact equivalent in *siebe*, yet we have also *seihe*, a strainer, and *seihen*, to strain. In Icelandic *sia* is a strainer, used especially for a milk-strainer (Cleasby). Even in Greek we find σήθω, to sift. The interesting part of the matter is that the root with an *l* is not found in the dictionaries, and only appears to be preserved in the common speech of the north of England. French *seau*, of which the Norman form is *seille*, only means a bucket; Lat. *sitella*.

C. O. B.

This word is common all over the South of Scotland, where it signifies the passing of milk through a fine wire sieve. The vessel in which the sieve is inserted is termed a *milsie* or *milscy*. Can this word be merely a corruption or abbreviation, which might naturally arise from hasty pronunciation, of *milksieve?* And may not *sile* be a similar corruption or diminutive of *settle?* for settling and sileing, which are the removing of foreign or polluting ingredients or substances, have the same end in view. This seems to have as much probability as going back to Saxon roots to find the genealogy of the word. G. S., who thinks the Scottish form of the word is *sine*, appears to be confusing two entirely different words. *Sine*, or, more correctly, *syne*, means since or ago, *e.g.* "Auld lang *syne*," *Anglicè* (paraphrase), "Long, long ago." But G. S. seems to have been thinking of our Scotch word *synd*, which I have sometimes heard pronounced *syne*, which signifies to rinse or slightly wash. C. G.

Kelso.

The Scottish form of this word, as given in Jamieson's *Dictionary*, is certainly *sile*, and not *sine*, as supposed by G. S. It is a transitive verb, signifying to strain, and derived from the Sueo-Gothic word *sil-a*, *colare*, whence also *sil*, a strainer. It is also to be found in Dr. Webster (edit. 1864 by Goodrich and Porter), where the etymons are *sila*, Swedish and Armorican; *sielen*, Low German; *siolaidh*, Gaelic; and *siol*, Irish; all having the same meaning—to strain or filter. The word is rather uncommon, but still used in some districts of Scotland and perhaps in the northern parts of England, and almost invariably with reference to the straining a liquid through a sieve or colander.

A. S. A.

Richmond.

The same word is preserved in *silt*, a term familiar enough in Lincolnshire as describing the fine deposit left by the tide on "warp" lands. *Silt* is a valuable word, as we have no other which describes the dregs left by water-straining.

E. H. J.

The Fieldfare (5th S. viii. 286, 354, 376, 478.—The belief that the fieldfare is a migrant seems

have been accepted in Chaucer's time from the proverbial phrase, "Farewell, feldefare!" in *Rom. of Rose*, 5513, and *Troil. and Cres.*, iii. 861, which Tyrwhitt could not understand.

VINCENT S. LEAN.

Windham Club.

DRAYTON (5th S. ix. 87.)—The name Drayton is one of those curious evidences of the succession of races which abound in our land. The first syllable is British, signifying "town." *Tre* (pronounced *dre*), or, as it often for the sake of euphony becomes, *dre*, enters into the formation of the names of many places in the Principality. Every Drayton, therefore, may be looked upon as an ancient British town which was in existence when the Saxons came, who, not perhaps exactly understanding the meaning of the term *dre*, called the place *Dra*-ton. There is a similar curious instance in the name of a parish in Cumberland—Torpenhow—where there is a hill called Torpenhow Hill, concerning which Hutchinson, in his *History of Cumberland*, ii. 353, says: "Every syllable of which word, in the several languages of the people which successively did inhabit the place, doth signify after a sort the same thing." "The Britons call a hill *pen*. The Saxons succeeding them called the place Tor-pen, *i.e.* pinnacle pen. They who came next Torpen-how, that is the 'how or hill Torpen.'" Hutchinson also gives two other probable derivations, which I will only refer your readers to.

W. F. MARSH JACKSON.

AKARIS OR AKARIUS FAMILY (5th S. ix. 49.)—I am sorry that I am quite unable to answer IDONEA'S queries except as regards one item. The supreme authority for grants of manors at any period is the Patent Roll, and that is to be seen at the Public Record Office.

HERMENTRUDE.

OFFICE OF THE STRACHY (5th S. ix. 68.)—I presume Ω. refers to the well-known passage in *Twelfth Night*, Act ii. sc. 5. I believe the word is now generally received as meaning the *general*, or military governor of the place, from στράτηγος, strategy, stratgy, stratchy, *strachy*.

If your correspondent will turn to Charles Knight's *Pictorial Edition of Shakspeare*, he will find in a note on the place nearly as much information as it is possible to collect on the point. Halliwell notices the word, but imperfectly.

W. T. M.

Nearly all to be said on this noted and almost desperate Shakspearian crux may be found *in voce* "Strachy" in the Glossary (vol. ix. p. 419) of Dyce's *Shakespeare*, second edition, 1867.

HORATIO.

"TRA. SA." (5th S. ix. 68) is an abbreviation for "traxit sanguinem." In the Court Rolls of the Manor of Titsey such entries as the following occur frequently, although not in an abbreviated form. In 4 Hen. IV.: "Juratores presentant quod Johes Helyar injuste 'traxit sanguinem' de Valentino Mory"; and again, in 7 Hen. IV.: "Presentant quod Rob^tus Stonhurst injuste et contra pacem 'traxit sanguinem' cum una Rakestel de Simone Coffyn." "Item quod Joh^na uxor Johis Lambe contra pacem 'traxit sanguinem' de Alicia uxore Thome Cheseman cum pugillo suo ad insultum ipsius Johannis."

G. L. G.

Titsey Place.

The third passage surely should read, "Et quod Felicia Muleward levavit hutesium *in*juste super Aliciam Foreward, ideo in misericordia." A proper raising of a hue and cry could hardly be finable. Probably the transcriber has read "hutesium" for "hutesiu [with an abbreviation mark over the final *u*] in."

WALTER RYE.

In the court rolls which I have examined "extraxit sanguinem" is commonly used, and the contraction takes the form of "extra. sa." or "ex. sa."

K. P. D. E.

AN OLD WORK ON GEOMETRY (5th S. ix. 67.)—The work inquired for by B. H. J. is—

"Practical Geometry; Or a New and Easy Method of Treating that Art, whereby the Practice of it is render'd plain and familiar, and the Student is directed in the most easy manner thro' the several Parts and Progressions of it. Translated from the French of Monsieur S. Le Clerc. The Fourth Edition. Illustrated with Eighty Copper-Plates. Wherein, besides the several Geometrical Figures, are contain'd many Examples of Landskips, Pieces of Architecture, Perspective, Draughts of Figures, Ruins, &c. London, Printed for T. Bowles, Print and Map-seller in St. Paul's Church-Yard; and J. Bowles, Print and Map-seller, at the Black Horse, Cornhill. MDCCXLII."

This title-page is taken from the copy in the Educational Library at the South Kensington Museum.

R. O. Y.

FANS (5th S. ix. 88.)—The Liverpool Art Club held a special exhibition of 176 fans in the club-house in the late autumn of last year (1877). An interesting and instructive introduction to the catalogue was contributed by Mr. G. A. Audsley, of Liverpool. The Wyatt collection of 148 fans, given to the nation by the late Sir M. Digby Wyatt and Lady Wyatt, a short time prior to the death of the former, is exhibited at the South Kensington Museum. Each fan is separately described by a label mounted with it. The collection consists of English, French, Italian, Flemish, Dutch, German, Chinese, and Japanese fans.

GEORGE WALLIS.

South Kensington Museum.

[It is announced that an exhibition of fans and a competition in the art of fan-making are about to be held in the City, under the auspices of the Fan-Makers' Company—a guild founded in 1709, under a charter granted by Queen Anne, and which it is understood a vigorous attempt is now being made to resuscitate.]

Edward Hyde, Earl of Clarendon: Hyde of Dinton (5th S. viii. 409; ix. 16, 99.)—Edward Hyde, Earl of Clarendon (*vide* Banks's *Dormant and Extinct Baronage*, vol. iii. pp. 193 and 638, edit. of 1809), was son of Henry Hyde, of Pyrton and Dinton, co. Wilts, who married Mary, dau. and heiress of Edw. Langford, of Trowbridge (*vide* Hutchins's *Dorset*, vol. ii. p. 494, 2nd ed., 1803). He was third son of Lawrence Hyde, of West Hatche (*vide* Sir R. C. Hoare's *Wilts*, and also E. Kite's *Brasses of Wilts*, Tisbury Church), who was third son of Robert Hyde, of Norbury and Hyde, Cheshire (Inq. p. m., 22 Hen. VIII.), for whose pedigree to time of King Henry III. *vide* Ormerod's *Cheshire*, vol. iii. p. 394.

Besides the family located at Dinton, as mentioned above, there were also Hydes of Denton, Lancashire (*vide* Baines's *Hist. of Lancashire*, vol. iii. p. 167). H. Barry Hyde.

Univ. Coll., Durham.

The Windsor Sentinel and St. Paul's (5th S. ix. 87, 114.)—The story mentioned by T. W. C., called "The Thirteenth Chime: a Legend of Old London," originally appeared in the *Illuminated Magazine*, about the year 1843 or 1844—I think in either the third or fourth volume of that periodical, which was issued in quarto form, and was edited by Douglas Jerrold. It was illustrated by John Leech and Kenny Meadows, and, though well got up and conducted, its career was a very short one—to the best of my recollection, only running over two years. John Pickford, M.A.

Newbourne Rectory, Woodbridge.

Felice Ballarin, of Chioggia (5th S. ix. 49.)—I spent a long summer day at Chioggia (pronounced *Chioza*) in 1875, exploring the place, and observing the folk and their ways; and I saw and heard nothing of Felice Ballarin or any other rhapsodist. True, I did not ask about Felice, for I had forgotten Mr. Goodall's graceful picture; but a brilliant Sunday afternoon was just the time when he might have been expected to appear. As to Tasso, Byron says somewhere that in his time there were only three gondoliers who could recite him. I heard of *one* gondolier who could do so in 1875, and only one. Mr. Bouchier asks whether English fishermen and costermongers would care to hear Milton or Spenser recited. Certainly they would not; for, if they are "worldlings," they prefer beer; and, if they are devout, they probably go to some philistine preacher who knows no more of Milton and Spenser than they do. But I can testify that in Yorkshire, at least, the fisher folk will listen to verse with interest, and even enthusiasm, if it be written in their own dialect.

Let me add that Chioggia is a pleasant and primitive place; rude, indeed, but not unworthy of its renown as the scene of the famous war of Chioggia. The old white *zendale* of Venice is still worn there by the women; and, on Sundays at least, there are two sights to see—the christening of the babies, who are all brought to church in glass cases like so many wax dolls, and the toilet of the maidens, which is innocently performed in public. In all the side streets are long rows of girls, lying prone on their backs at every doorstep, their bare brown feet extending over the stones, their heads on their mothers' laps; the mother, meanwhile, combing out her daughter's thick black tresses, and—well, giving them that minute inspection which there is not time for during the week.

A. J. M.

Solomon Grildrig: "The Miniature" (5th S. ix. 87.)—A short account of the *Miniature* is printed in Mr. Maxwell Lyte's *History of Eton College*, pp. 350-51, 384, where it is stated that "Stratford Canning (now Lord Stratford de Redcliffe) was the working editor." The magazine was pecuniarily a failure, but its owners were relieved from all anxiety on this point through the purchase of the unsold copies by Mr. John Murray. This circumstance is said by Mr. Maxwell Lyte to have introduced that publisher to George Canning, the cousin of the principal editor of the magazine. With Canning's assistance Murray took a fresh start in business, and by the aid of Canning's friends, many of whom were writers in the *Miniature*, he was enabled to set on foot the *Quarterly Review*. W. P. Courtney.

15, Queen Anne's Gate.

The word Grildrig is taken from Gulliver's *Voyage to Brobdingnag*. Gulliver says:—

"She gave me the name Grildrig, which the family took up, and afterwards the whole kingdom. The word imports what the Latins call *nanunculus*, the Italian *homunceletion*, and the English *mannikin*."

It was a happy name for the editor of a paper written for boys by boys. A. H. Christie.

Bread and Salt (5th S. ix. 48.)—In the North Riding, twenty or thirty years ago, a roll of new bread, a pinch of table salt, and a new silver groat or fourpenny piece were offered to every baby on its first visit to a friend's house. This gift was certainly made more than once to me, and I recollect seeing it made to other babies. The groat was reserved for its proper owner, but the nurse who carried that owner appropriated the bread and salt, and was also gratified with a half-crown or so, the tribute of those to whom she unveiled for the first time that miracle of nature, the British infant. The same custom, I believe, prevailed among the poor, except that the groat was omitted. Does it prevail still, in any rank of life? A. J. M.

French Proverb (5th S. viii. 406, 516.)—Cotgrave, edit. 1611, renders this proverb somewhat differently, "'Nulle maison sans passion': Pr 'No house without some humour,'" meanin

apparently, without some ailment, mental or bodily, inside it. HORATIO.

ANTI-POPERY HYMNS AND SONGS (5th S. ix. 49.)—Flacius Illyricus, *ob.* 1575, published *Varia Doctorum Piorumque Virorum de Corrupto Ecclesiæ Statu Poemata.* Bapt. Mantuanus, *ob. c.* 1577, wrote a poem, *De Calamitatibus Temporis.* In the former of these ACTON WEST will find various pieces on the subject of his query. The latter is a poem in several books relating to the same subject. E. M.

AUTHORS OF BOOKS WANTED (5th S. ix. 108.)—*The Tutor of Truth*, 3 vols., 12mo., 1779.—The author was Samuel Jackson Pratt. An obituary notice in the *Gentleman's Magazine* for Oct., 1814, gives a full account of his life and literary career, which closed at Birmingham on Oct. 4 of that year. As a poet, novelist, and dramatic author he was one of the most prolific writers of his day. In his early works he assumed the name of Courtney Melmoth. It is said that "no man who ever attained public distinction was more exempt from envy." However this may be, it is certain that Mr. Pratt met with a most unfriendly critic in the compiler of *Literary Memoirs of Living Authors*, 1798, who, after three pages of sarcasm, finishes by saying that "if he ever wrote for fame, he seems mightily to have mistaken the means of obtaining his object." W. H. ALLNUTT.

AUTHORS OF QUOTATIONS WANTED (5th S. ix. 108.)—

"In the glow of thy splendour."

The above is a very poor translation of some extremely beautiful lines in one of Metastasio's minor poems, *An Epithalamium on the Marriage of "Il Principe della Rocca."* The original begins thus:—

"Scendi propizia
Col tuo splendore,
O bella Venere,
Madre d' amore." S. L.

Miscellaneous.

NOTES ON BOOKS, &c.

Non-Christian Religious Systems.—Islam. By J. W. H. Stobart, B.A., Principal, La Martinière College, Lucknow.—*Buddhism.* By T. W. Rhys Davids, Barrister-at-Law, late of the Ceylon Civil Service. (S.P.C.K. Depositories.)

WE have here two more instalments of the useful series in course of publication by the venerable society. Mr. Stobart's volume on Islam does not profess to be anything more than a compilation from the best known authorities. The subject chosen by Mr. Stobart is a most interesting one at the present crisis, whether we turn our eyes to Turkey, Persia, or British India, and we should have been glad to have had some touches of personal experience of Mahometanism in our Indian Empire from one who must have a certain familiarity with it. From a philosophical point of view the Shia sect is the most interesting division of Islam, and it is also the only one in which there has been a development in the direction of asceticism—a point not noticed by Mr. Stobart, though it was very ably treated in the *Home and Foreign Review* during its short but brilliant career. The Wahabee reform, to which the Principal of La Martinière does draw the attention of his readers, is one of no little importance as a source of occasional outbursts of fanaticism in British India. Mr. Stobart's judgment of the founder of Islam seems to strike the balance fairly between exaggerations on either side.

Mr. Rhys Davids is one of a small band of Buddhist scholars in this country, which has lost a mighty athlete by the lamented death of Prof. Childers. The manual produced by so competent a specialist is therefore a compilation of a far higher than the average calibre. The subject is a most perplexing one, from its superficial likenesses to Christianity. Buddhist monasteries, Buddhist rosaries, even a Buddhist Pope, so to speak, all combine to puzzle the Christian student of a religious system which "ignores the existence of God." The English Roman Catholic Bishop of Clifton, who is stated to have been leading the recitation of the rosary at the Vatican when Pius IX. was *in articulo mortis*, was doubtless far from thinking how a similar function might be at that moment in progress among the snows of Ladakh or on the shores of the Yellow Sea. Yet it is not necessary to suppose that either was derived from the other, for Prof. Monier Williams points out in a recently published letter that in each case similar causes probably produced like effects. It is calculated that there are at least 200,000 Buddhists in European Russia, so that, independently of its importance as a factor in the politics of the Far East, the subject is well worthy of study by Europeans. Those who have not leisure for the larger works of Spence Hardy, Alabaster, &c., may with confidence take Mr. Rhys Davids for their guide to the general features of this remarkable religious system. But we should like to understand how Mr. Rhys Davids reconciles in his mind the apparent antinomy, which we feel unable to reconcile, in his account of Nirvana, as being a moral condition and yet implying, he admits, the cessation of individual existence. Both works are provided with suitable maps, which cannot fail to add to their utility, but why is the map illustrating Buddhism bound into its volume upside down? Can this be a feature of hitherto unknown Buddhist ritual?

The Reform of Convocation (Rivingtons) is the title of a speech delivered at the Lichfield Diocesan Conference of 1877 by one who, whether as Dean of the diocese or as having been elected Prolocutor of Canterbury in four successive Convocations, is entitled to a respectful hearing. Dean Bickersteth's views embody perhaps the minimum of reform which is likely to be acceptable to those who think that Convocation exists for other than merely ornamental purposes.—*Prototypography* (Toronto, Copp, Clark & Co.) is the somewhat startling heading of an historical sketch of early Continental and English printing, contributed to the Canadian Institute Caxton Celebration by Dr. Scadding, Canon of the Cathedral Church of St. James, Toronto. The works of the Aldine, Elzevir, Plantin, and other great presses are briefly passed in review, but the author takes no note either of the Veronese press, which certainly had native printers as early as 1472, or of the Italian claim for the invention of the art by Panfilo Castaldi of Feltre.—Mr. Alfred Dawson, F.R.A.S., in a *Theory of Gravity and of the Solar Process* (Pickering), is not satisfied apparently with the fact that gravitation has been "invented," and that the "verbal statement of the law is left, a grand mysterious postulate," but wishes to probe the mystery, and solve the difficulties which surround it. We are willing to grant the "materiality of matter," and to admit a doubt as to the materiality of the "magnetic fluid," but after having made these allowances we still find ourselves enveloped in a certain nebula of doubt as to what we have learned from Mr. Dawson's laboriously constructed hypotheses.—Dr. Spencer T. Hall, M.A., sends us a handy guide to *Pendle Hill and its Surroundings* (Simpkin, Marshall & Co.), in which he

tells the story of that "very great high hill," which George Fox climbed in 1652, being "moved of the Lord to go up to the top of it," and thereafter "to declare Truth in a paper to the priests and professors."—Mr. John S. Storr, in a pamphlet on *Russia as It Is* (Trübner & Co.), asks the pertinent questions, "Why go to Russia? Why write anything about it?" He himself furnishes us with the answer that, in his case at least, "both of these desires were irresistible." As he confesses to thinking Mr. Gladstone "restless and emotional," and Lord Beaconsfield a "special-pleading novelist, devoid of statesmanship," we are hardly surprised that he should sum up the situation in the words, "Everywhere is darkness, distrust, falsehood—leading to chaos."

QUEEN KATHARINE DE VALOIS.—MR. SCHARF explained the drawings on the screen referred to *ante*, p. 121, which were made by him from the remains when the box was first opened. He described the bones as much destroyed on the upper surfaces by the action of quicklime. The front of the skull was entirely wanting. No vestige of the body remained. All the ribs and vertebræ had been removed, and the collar-bones and those of the neck rested immediately on the hips. The arms were complete, although the bones of the fore arms were turned round the reverse way. The feet were perfect, and the muscles of the legs remained undisturbed and were remarkably well preserved. A large quantity of cere cloth had been gathered together round the lower extremities. The bed of the lead on which the remains lay was composed of *débris* of the coffin, fragments of bone, and the cere cloth more or less acted upon by the lime. One rib alone—the uppermost—was found, and all the teeth had disappeared. Although dried and mummified at the period when seen by Fuller, Pepys, and Dart, the appearance of the remains was now entirely altered by exposure to damp during ninety-nine years in the depository adjoining the Percy Vault in St. Nicholas's Chapel. Judging from the measurement of the bones, Queen Katharine of Valois must have been remarkably tall.

[The above would have been appended to our first Note had it not reached us at too late an hour.]

RELICS OF FIRE WORSHIP IN SCOTLAND.—A few days ago I cut the following from the *Daily News*:—"On the last day of the year, old style, which falls on January 12, the festival of 'The Clavie' takes place at Burghead, a fishing village near Forres. On a headland in that village still stands an old Roman altar, locally called the 'Douro.' On the evening of January 12 a large tar-barrel is set on fire and carried by one of the fishermen round the town, while the assembled folks shout and halloa. If the man who carries the barrel falls it is an evil omen. The man with the lighted barrel having gone with it round the town carries it up to the top of the hill, and places it on the 'Douro.' More fuel is immediately added. The sparks as they fly upwards are supposed to be witches and evil spirits leaving the town. The people therefore shout at and curse them as they disappear in vacancy. When the burning tar-barrel falls in pieces the fishers-wives rush in and endeavour to get a lighted bit of wood from its remains. With this light the fire on the cottage hearth is at once kindled, and it is considered lucky to keep in this flame all the rest of the year. The charcoal of the Clavie is collected and put in bits up the chimney, to prevent the witches and evil spirits coming into the house. The 'Douro' (*i.e.* the Roman altar) is covered with a thick layer of tar from the fires that are annually lighted upon it. Close to the 'Douro' is a very ancient Roman well, and, close to the well, several rude but curious Roman sculptures can be seen let into a garden wall." H. A. W.

WORDSWORTH'S PORTMANTEAU.—I transcribe the following item word for word from a catalogue of books and curiosities just received. It is difficult to realize the kind of collector whose 18*s.* 6*d.* will be forthcoming:—"7. An old Portmanteau (shabby) formerly the *Poet Wordsworth's*, with name inside and date 1820. Small size, 18*s.* 6*d.*" HORATIO.

ACCORDING to the Report just issued the English Dialect Society have made arrangements for work with reference to Cheshire, Cumberland, and Somersetshire.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CORRESPONDENTS generally are requested to send their communications as letters—*not* by book post.

SETH WAIT ("Douglas Queries.")—Have you not been anticipated by our correspondents (5th S. viii. 411)? Possibly you might be able to supplement by a short note the information there given.

F. ROSENTHAL (Hanover.)—Many thanks. Please send another copy, and run your pen through the notes, making other necessary corrections in the margin.

UNEDA will, on consideration, see that his query concerning a "great mathematician" may possibly refer to a gentleman still living. The portrait was that of *Elizabeth*, Duchess of Devonshire.

L. H.—The chronogram on Queen Elizabeth, indicating the year of her death, MDCIII., is—

"My Day Is Closed In Immortality."

W. F. R.—*Dunnage*=loose substances laid on the bottom of a ship as a bed for heavy goods (Stormonth's *Eng. Dict.*).

J. M.—

"Arma amens capio, nec sat rationis in armis."
Æneid, ii. 314.

D. F. (Hammersmith.)—The usage referred to is directed by the Rubric in the Marriage Service.

J. M. (Perth.)—Please let your notes be as brief as possible.

H. R. M.—*Ye Gentlemen of England* is altered from an old ballad by Martin Parker in the Pepys collection.

SENEX ("Heraldry," *ante*, p. 108.)—We have a letter for you.

HORATIO.—"Lycidas" too late.

W. F.—Constrained to decline—with thanks.

S. A. PHILLIPS.—Baron Stourton and Mowbray.

A. F. G. LEVESON GOWER.—A proof shall be sent.

W. B. NEGLEY (Pittsburg, U.S.A.)—Letter forwarded.

A. J. (Brechin.)—Please repeat.

R. S. KILGOUR.—Answer not enclosed.

ERRATA.—P. 111, col. 2, l. 16 from top, read *Arwyd Gloff ab Seithenyn*. P. 114, col. 2, l. 29 from top, for "Bucks," read *Berks*. P. 115, col. 1, l. 14 from bottom, for "argillaceous state," read *argillaceous slate*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, FEBRUARY 23, 1878.

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Notes.

THE TRUE STORY OF THE CENCI FAMILY.

(*Concluded from p.* 64.)

THE SURVIVORS.

Bernardo Cenci, though spared from death, was destined to drag out long years of suffering and poverty. The most contradictory accounts have been given of his fate. According to some he was released within a few days on payment of a fine; according to the MSS. cited by Hillard, *Tour in Italy*, Oriental precautions were taken lest any heirs of his should disturb those who had taken possession of the family property. For the true story we are indebted again to Cav. Bertolotti, though Venosta, in his notes to *Beatrice Cenci* (Milano, Barbini, 1873), which are often correct, has a glimmering of the truth. He has found entries in the archives of the Company of the Stigmata which show that, in the following March some of the members visited Bernardo at Tordinona, and presented him with a candle weighing one pound as a token of sympathy and gratitude for the interest he had shown in their society. He was sent later to the galleys at Civita Vecchia. In a petition to the Pope that he may be transferred to the fortress (St. Angelo?) he says he has been dangerously ill, as the air and water are so unhealthy that even the fish die.

Another memorial was favoured by the French ambassador, praying that the galleys might be commuted for banishment. The prayer was granted; and on March 21, 1606, he reports himself to the Governor of Rome as having been released, but prays that he may be allowed to return to his home, where he is greatly wanted. But his troubles did not end with his release. From his banishment at Naples he sends continual petitions for restoration to his honours and rights, and complains of the enmity of his sister-in-law, who is averse to his being put in possession of his houses, &c., and who is trying to raise a fresh trial against him at Naples. His poverty was extreme. He does not say whether the allowance made him by the Pope in prison had been stopped, but he tells Cardinal Borghese that he owes fifty ducats, and will have to go into a hospital, and that while his sister-in-law is enjoying farms and palaces, which bring her in at least 8,000 scudi yearly, he is dying of hunger. Moreover, she uses her money to obtain his imprisonment in the Vicaria, from which poor people like himself can never get out. About the same date Lodovica Cenci addresses a letter to the Pope:—

"Most holy Father,—Lodovica Velli.....humbly sets before your Holiness the fact, that as long as there was an idea of releasing Bernardo from the galleys.....she was silent, not wishing to appear to thirst for the blood of her relations. But now that great interest is being used, not only to bring him back to the very house where your petitioner lives with her children, but also to put him in possession of the property of which he was justly deprived,.....she prays that orders may be given to the Governor of Rome that Bernardo shall not be allowed to live in the house with your petitioner and her children, else with the continual sight of him the remembrance of the old wounds of this unhappy family would be brought up again. Who can be secure of a youth who did not even spare his own father?"

In fact, though suffering at first from great poverty, Lodovica and her children had in 1600 been put in possession of the whole Cenci property, on payment of 80,000 sc., with the exception of Torre Nuova, which had been sold to the Borghese family by the Fisco to satisfy Count Cenci's creditors, who were said to press for payment—of the loans, as I suppose, that he had contracted in 1594. To keep the property in her children's hands was now the object of Lodovica's life, and she did not hesitate to repeat the charge of parricide, of which her own husband had declared Bernardo innocent. Unhappy family, indeed, always fated to be divided against itself!

These wretched dissensions continued, with what result is not evident. In the course of them a memorial occurs from Lodovica, asking that her advocate may consult the *processo*, which is not accessible to the public. This is confirmed by a document reprinted by D'Albono, the existence of which, I believe, has often been denied, namely, the entire prohibition under penalties of any publication relating to the Cenci tragedy. It runs thus:—

"Clemens P. P. VIII., Pastoralibus Romani,.....&c. Multa scripta currunt, sic venit ad aures nostras, super domestica facta Cincium, et scriptores, jam in odium Sanctæ Ecclesiæ, non solum adversare et vituperare præsumunt Pontifices Romanos, sed etiam Sacræ Romanæ Rotæ Decisiones in hac alma urbe.....incriminare volunt, et despicere. Et sicut nobis nuper exponi fecerunt dilecti filii Præsidens et Officiales ex libello prædicto, et impio labore quærunt lucrum, et secreto curant imprimi.....et libellum impressum vendere in dicta nostra alma urbe...inhibemus et prohibemus universis Christi fidelibus præsertim librorum Impressoribus et Bibliopolis.....maturaque deliberatione declaramus (ut non dare materia funestam historiam repetendi), libellum prædictum.....tam in magno quam in parvo folio in odium auctoris.....et per præsentes injungimus ut pœnas prædictas in contravenientes irremisibiliter exequantur.

"Datum Romæ sub annulo Piscatoris Sep. 11, 1600, Pontificatus nostri anno decimo."

It would be curious to find this printed book, and it must be remembered that no authentic copy of the process is accessible, except the portion possessed by D'Albono, the so-called MS. copies being merely relations of the affair with a few quotations from the evidence.

Bernardo returned to Rome on a free pardon, granted him by Paul V., and on August 3, 1614, married his relation Clizia Cenci, and died in 1626, leaving several children. His widow, by an arrangement with the family, obtained 20,000 sc. for her children. The family of Giacomo sold many of the Cenci estates—Testa di Lepre to Card. Borghese in 1612, and Falcognano to Card. Barberini, with Bernardo's consent, in 1622 for 53,000 sc. It is strange, if the family lived at the Palazzo Cenci, that no trace of the names of the children of Giacomo or Bernardo appears in the little chapel. A Ludovico Cenci and Laura Lante, 1661, lie in Our Lady's Chapel, which is painted with cherubs sporting among flowers and graceful arabesques, the gift of Valerio Cenci. The arms of the Cenci are on the walls, but not a name recalls the children or grandchildren of Count Francesco.

The absurd story is often repeated in Rome that the Villa Borghese was the property of the Cenci, and was alienated by Paul V. There is no foundation for this statement. We have seen that the Borghese twice bought estates from the Cenci, but the first time when an Aldobrandini was Pope, which family was not yet allied to the Borghese. It does not appear that any relation of Clement VIII. reaped any benefit by the condemnation of the Cenci, and according to the system of fines then prevalent, 80,000 sc. does not seem much for the family to pay to enter on a confiscated estate.

As for the legal questions that divided the family I must leave them to lawyers, as they are wrapped in hopeless mystery for ordinary readers. There were several claimants — the children of Giacomo, Bernardo, and the three other branches of the Cenci family. As far as I can gather, the claims of Bernardo were opposed on the ground that his condemnation to the galleys implied his guilt, and consequently confiscation, which the fact of release later could not alter; while the claims of the children of Giacomo were opposed on the ground that Giacomo, by his father's will, was only entitled to his *leggitima*, and that, failing any other heirs in the immediate family of Count Cenci, the property was to go to the other branches. How it was decided I cannot discover. The fact remains that, of the two Cenci palaces at Rome, one bears the name of Bolognetti, the other of Maccarani, both branches of the Cenci family; but whether they have come into possession by a legal decision, or by the failure of direct heirs to Count Cenci, has not yet been made public.

Mario Guerra was tracked by an anonymous letter, and brought to Rome in 1602, and was banished to Malta, whence he returned later, and was even employed about the Papal Court. He was alive in 1633. Bertolotti has found some of his depositions, but they do not throw any light on his implication in the guilt of the Cenci.

Our task ends here with the survivors of those concerned in the tragedy. Till the Vatican MSS. are accessible we shall probably know little more, though we are nearer to the truth than those who wrote but a year ago. The secret, however, of the provocation which made Beatrice stain her hands with her father's blood is buried with her. We can only hazard surmises, and make every allowance for weak fellow-creatures, whose surroundings and influences were so different from our own.

It was in the little church of S. Tommaso ai Cenci, built by Count Cenci, and at whose font Beatrice was baptized, that the writer first thought of reopening this dark page of history. The gloom of a November morning shrouded the chapel of S. Francesco, where Giacomo and Bernardo lie in a nameless grave, and dimly burning tapers cast a fitful light over the members of a confraternity who were chanting the psalms for the dead. The setting of the scene was in harmony with the thoughts it called forth of the family whose sufferings and crimes we have retraced. How can we better turn and close the last sad page of their story than with the words then echoing through the vaulted roof—

"Requiem æternam dona eis, Domine."

K. H. B.

ST. MARY'S CATHEDRAL, TRURO: THE NAMES OF THE STALLS IN THE CHOIR.

The Right Rev. Edward White Benson, formerly Chancellor of Lincoln Cathedral, but since Jan. 16, 1877, first bishop of the newly formed diocese of Truro, has since his appointment been gradually regulating the affairs of the Cornish church, and getting the cathedral establishment into order. Under the sixth section of the Bishopric of Truro Act, 39 and 40 Vict., c. 54 (Aug. 11, 1876), the

istical Commissioners were authorized to to Her Majesty in Council a scheme for g honorary canonries in the cathedral of Truro and for allowing the non-iary canons of Exeter holding benefices in diocese of Truro, and consenting to the , to become honorary canons in the cathedral of Truro. The necessary scheme of the istical Commissioners was duly laid before uncil on April 30, 1877, and published in *ndon Gazette* of the 4th of the following

Twenty-four honorary canons in all can ted under the scheme, of which number hop was allowed to appoint eight during st year of his episcopacy, exclusive of o might be transferred from the cathedral of Exeter. To the present time only one ld non-residentiary canons of Exeter, viz. r. Arthur Christopher Thynne, Rector of npton, has consented to become an honorary f Truro.

bishop has exercised the power conferred on d on Jan. 17, 1878, installed the first eight in St. Mary's Cathedral. On the back of all is painted the name of the saint after it is named, and below this appear in the tongue the commencing words of some riate psalm. The stalls have been named bishop, with the assistance of the Rev. Boase, of Exeter College, Oxford, and it may interest at this time to give some short of the holy men after whom these seats ed. Further particulars of some of them, pace will not permit of being inserted here, found in the two volumes of the *Bibliotheca ensis*.

1. St. Neot was born of noble parentage former part of the ninth century, and is lly stated to have been related to King the Great. In his youth he took the ic habit at Glastonbury, and pursued his with such application that he became one best scholars of the age. After being d, he retired to a manor in Cornwall, where an ascetic life, and died at Ham Stoke, 877, being buried in a church which he nded, and which was called after him Neot-r St. Neot.

2. St. Aldhelm was the first Bishop of rne, and was ordained there in 705 by ald, Archbishop of Canterbury. He died in the year 709.

3. St. Corentin was born in Brittany, where me a preacher, and after visiting Ireland nto Cornwall. He was consecrated Bishop wall by St. Martin, Bishop of Tours. The al of Quimper, in Brittany, and the church , in Cornwall, are dedicated to his memory. the Exeter Martyrology it appears that his s kept on May 1.

Stall 4. St. Conan was the first Bishop of Cornwall, 925-40, in the reign of King Æthelstan. A charter still extant, and dated 930, bears a signature which is thought to be that of the bishop.

Stall 5. St. Piran was born at Ossory or Cape Clear Island, and came from Ireland to Cornwall to preach Christianity to the natives of that county, where he died about the year 540, and was buried at Perranzabuloe. The Cornish tinners took him for their patron saint, and kept his feast on March 5. The three churches of Perran-ar-worthal, Perranuthnoe, and Perranzabuloe are dedicated to this saint. The history of the lost church of Perranzabuloe has been written by the Rev. C. Trelawny Collins Trelawny and the Rev. William Haslam, and much discussion has been caused by these books, the former of which ran to seven editions.

Stall 6. St. Buriena was another Irish saint, who came into Cornwall and settled in a wild district near the Land's End, where King Æthelstan was founding a church. Her day is June 4. The church is that of St. Buryan, now a rectory, but formerly famous as a rich sinecure deanery.

Stall 7. St. Carantoc, or St. Cairnech, was a disciple of St. Columb, and flourished in Cornwall about 433. He was one of the original compilers of the early Brehon law of Ireland, and was buried at Dulane, in Meath. His feast is kept on May 14. Crantock is now a vicarage; it was formerly a collegiate church.

Stall 8. St. Cubi, Cebi, or Kebi, was a cousin and contemporary of St. David of Wales. After being in Ireland for some time he returned to Anglesey whilst Maelgwn was reigning in North Wales about 550. He was present at the Synod of Brevi in 569, and died about 570. The parish church of St. Cuby is dedicated to this saint, and his feast is kept on November 8.

Stall 9. St. German, a native of Gaul, was born about 380 of Christian parents. He was famous for his piety and virtue, and having entered the priesthood was advanced to the dignity of Bishop of Auxerre anno Domini 425. He travelled through England, Wales, and Scotland, preaching against Pelagianism, and attended the General Council of the Clergy at St. Albans, where he argued on the same heresy. The church of St. Germans is dedicated to this holy man. This place was at one time the seat of the early Cornish bishopric, the town of Bodmin, the original bishopric, having been burned by the Danes. Here it continued until the reign of Canute, when it was united with that of Crediton, and Cornwall and Devonshire were placed under the jurisdiction of one bishop, whose see was fixed at Exeter. From that period Cornwall had no bishop of its own until the appointment of Dr. Benson on Jan. 16, 1877, as before stated.

The Authors of the "Bibliotheca Cornubiensis."

CHAUCERIANA.

"Jakk of Dover" (5th S. ix. 23.)—Mr. Wedgwood (*Dictionary of English Etymology*, 1862, vol. ii.) explains this quite differently :—

"'Jack of Dover' [the context given]. In accordance with the English use of *Jack*, to signify anything used as a substitute or put to homely service, Fr. *jaques* is a name given by pastrycooks, implying that a piece of meat and pastry is old and hard (Roquefort *in v.* 'Jaquet'). The remaining part of the expression is probably a punning repetition of the same idea. I am informed that a heated-up dish is still among waiters called a *dover* or *doover*, doubtless *do over*."

This is very ingenious, and conveys the views of a great authority on this vexed passage. In 1843 the Percy Society, in their "Early English Poetry, Ballads, &c.," vol. viii., reprinted

"Jack of Dover, his Quest of Inquirie, or his Privy Search for the Veriest Foole in England. London, Printed for William Ferbrand, and are to be sold in Pope's Head Alley, over against the Taverne Doore, near the Exchange, 1604. 4to."*

This tract was also reprinted in *Shakespeare Jest-Books*, edited by W. C. Hazlitt (London, Willis & Sotheran, 1864). The note at p. 366, alluded to by Dr. Charnock, is as follows :—

"A 'Jack of Dover' in the vocabulary of the fishermen is, I believe, a term for *a sole*, the soles of Dover being celebrated. Whether Chaucer, in the *Prologue to the Coke's Tale*, intends *a sole* when he speaks of a 'Jack of Dover' is, however, a question which I am content to leave to the new editor of Chaucer.† But I may mention that it has been pointed out to me by Mr. F. S. Ellis, of King Street, Covent Garden, the well-known bookseller, that a *dover* is still the cant word among innkeepers for a *dish of any kind* which has been warmed up a second time (Fr. *réchauffé*), and it appears to me likely enough that the original phrase was 'Jack of Dover,' the two former words, with the liability to abbreviation common to all proverbial phrases, falling gradually into disuse."

"Jack of Dover" appears merely to have been used as a catchpenny title to this skit, and neither the import nor the application of the name seems any the clearer from its perusal. Mr. Wedgwood's reference to Roquefort is so all-important in the discussion of the present *crux* that I shall give the passage just as it stands in *Glossaire de la Langue Romane*‡ :—

"*Jaquet, jakel* : impudent, menteur. C'est sans doute de ce mot que les pâtissiers ont pris leur mot d'argot *jaques*, pour signifier qu'une pièce de volaille, de viande, ou de pâtisserie cuite au four, est vielle ou dure."

From which text it appears that we may find our *jack* in the category of stale poultry as well as among butcher's meats or pastry. As regards Mr. Wedgwood's derivation of *dover*, a *réchauffé*, from *do over*, I should suggest *hors d'œuvre*, an extra side dish, in a docked and corrupted form, as quite as likely an etymology. A modern English waiter would pronounce the last element *doover* exactly. But somehow I do not think the *dover* of innkeepers is the *dover* of Chaucer.§

On a passage so obscure as the present it may perhaps be permitted to venture a third suggestion. Might not the "Jack of Dover" be a corruption or a parallel form of the *hake* or *hack* of *Dover*? For, on turning to Bosworth's *Dictionary*, we find Anglo-Sax. *hacod*, Plat. Du. *hake*, Germ. *hecht*,¶ Monsee Gloss. *hœcid*, Mid. Lat. *hacedus*; a pike, mullet, hakot; *hakeds*, a large sort of pike; "lucius piscis, mugil," Elfric's *Gloss.* We find in Bailey "*hakeds*, a sort of large pike fish taken in Ramsay Moor." In Halliwell (*Arch. and Prov. Dict.*) "*haked*, a large pike, Cambridge." Now it seems highly probable that our wide-spread word *jack*=pike is rather connected with *hack*, *haked*, *hake*, than with any of the numerous *jacks* which spring from the root *jacobus*. Moreover, in Cotgrave, first edit. 1611, occurs "*brochet de mer*, the sea-pike, the cod-fish"; and again, "*lu*, a pike; *lus marin*, a cod-fish." Indeed, *merlucius*, the vague post-classical term for the cod-fish and its congeners, is only the *lucius*** or pike of fish. *Poor-john*,†† which is *hake* salted and dried, twice mentioned in Shakspeare, and occurring in other dramatists of his time, bears in all likelihood a merely accidental connexion with *jack*,‡‡ in the

* A later edition, *The Merry Tales of Jacke of Dover, or his Quest*, &c. (as in former edition), Lond., 1615, 4to. Both in the Bodleian Library. I copy these descriptions from *Shakespeare Jest-Books*.

† In a prefatory note, however, Mr. W. C. Hazlitt says: "It is evident that the term 'Jack of Dover' is used here (as the book title and in the book) in quite a different sense from the one in which it is found in Chaucer (*Prologue to the Cook's Tale*)."

‡ *Glossaire de la Langue Romane*, par J. B. B. Roquefort, Paris, 1808.

§ A stubble goose is mentioned four lines after "Jack of Dover."

‖ *Merluccius vulgaris*, the hake, a scaled fish quite distinct from *Morrhua vulgaris*, the cod-fish, but much jumbled therewith both in old days and now in popular parlance, especially when each fish is salted as in stock fish, ling, haberdine. So *Iceland-ling* is the fishery for cod, ling, tusk, &c. Off Orkney and the Shetlands *ling* means cured hake, but there is also a distinct fish, allied to the cod, *Lota molva*.

¶ So far Bosworth goes with Rider (*New Univ. Dict.*, 1759), who says: "*Hakod* (A.-S. *hacod*, Bel. Lat. Teut. *hecht*), a fish of the non-spinous kind, &c., called by some a pike."

** Cf. *lachs*, the Rhine salmon; *lax*, a salmon (Halliwell).

†† "A haak or poor John, a fish, merlucius."—Littleton's *Lat. Dict.*, ed. 1724. The *Nomenclator*, 1585, explains the then acceptation of two rather indefinite terms, viz., *Asellus salitus*, labordean, moluc, a labberdine; *Asellus arefactus*, a stockfish. Another instance of a nickname given to fare of this kind is *bucklara*, la. dried whiting, "for its hardness," Cotgrave.

‡‡ Richardson gives a quotation from King, in which *poor jack* seems at first sight used as = *poor-john*. This is very tempting, but I do not feel at all sure that *poor jack* means here more than thin or inferior pike. *Poor-john* is derived by Mr. Wedgwood from the last two syllables of Fr. *habordean*, haberdine; Du. *labberdaen* or

sense in which I propose to take it of an equivalent to *hake*.* At any rate, there seems to be a curious parallelism of nomenclature between the cod-fish in its wider sense and the pike or jack.

HORATIO.

May I be allowed to submit to your readers a solution of the *Jakk* of Chaucer in the *haak* or *hake* of the present day? C. PETTET.

THE MORAYS OF BOTHWELL, "PANETARII SCOTIÆ," AND THE DOUGLASES.

Lately reading Father Theiner's *Monumenta Vetera*, I noticed a document which interested me. It is usually said by the authorities that Archibald Douglas, Lord of Galloway, afterwards third Earl of Douglas, married Johanna, *daughter* and *heiress* of Thomas Moray, the last "Panetarius" and Lord of Bothwell, who died in England of the plague while a hostage for the ransom of David II. in 1361. Indeed the learned John Riddell, in his *Stewartiana*, p. 97, while discussing the various branches of the "De Moravii," says, on the authority of Gray's *MS. Obituary and Chronicle* (Adv. Library), written early in the sixteenth century, that Thomas Moray died at Newcastle in 1366, and Archibald Douglas married Johanna, his heiress, and brought her from England, after offering to do battle for her with five Englishmen—a highly romantic story. But the compiler of this obituary, writing about 150 years after these events, could have no special means of acquiring the above information. And if the following quotation from Theiner is correctly taken from the Vatican archives it is clear he was wrong on more points than one. On p. 318 a dispensation by Pope Clement VI. occurs, dated x Kal. Aug. (July 23), 1361, whereby his Holiness permits the marriage of Archibald of Douglas, Knight, of the diocese of Lothian, and Johanna de Moravia, *relict* of Sir Thomas de Moravia, *widow*, of the diocese of Glasgow. This beyond doubt identifies the Lord of Galloway and the Lady of Bothwell. That the latter, however, was the *widow*, not the *daughter*, of Thomas Moray is quite new. For these papal dispensations, though they often make sad work of Scottish surnames and names of places, never misstate the character in which the parties seek authority to marry, and hence we may take it that Johanna was the widow, not the daughter, of Thomas Moray. This view is fortified by the fact that he must have been a young man. His mother, Christian Bruce, sister of King Robert, and the widow successively of Gratney, Earl of Mar, and Sir Christopher Seton, married Sir Andrew Moray in 1326. Thomas, her second son, could not have been born before 1328; hence at his death he was not more than thirty-three, and was more likely to have left a buxom young widow than a marriageable daughter. If this view is correct, it explains an armorial shield still visible in the Kirk of Bothwell, founded by Archibald Douglas *c.* 1400, which puzzled me when writing a paper on the church some years ago for the Scottish Antiquaries. At the north spring of the interior arch of the east window is a shield, impaling, on the dexter side, three stars (2 and 1) within the royal tressure, and in chief three stars; on the sinister side, three stars (2 and 1), but no tressure. Exactly opposite, on the outside wall, is the shield of Archibald Douglas, the bloody heart on an ermine field, and three stars in chief. The former coat is doubtless that of Thomas Moray and Johanna. He, as the son of Christian Bruce, bore the royal tressure; she, as of another branch of the Morays, did not; and as wives and widows then usually kept their maiden surnames in deeds, she must have been a Moray. The point is decidedly interesting. For if, as it has been remarked, the appropriation of the Bothwell estates by the Douglases through the marriage of the heiress, while there were, it is highly probable, near *male* relatives to whom these should have gone, was a proof of their overwhelming power, much more was this the case if they acquired them by marriage of the widow merely of the last Moravia of the chief line.

There are in Theiner's great work some other curious documents illustrative of eminent Scottish families, to which attention may be called again.

ANGLO-SCOTUS.

MOSES WITH HORNS.—In a work on art,† by an American artist, recently published, the following passage occurs:—

"What a time (*sic*) has been made over Michael Angelo's 'Moses' with horns! Michael Angelo felt that *Moses must have horns!* To represent him he must have something more than a man with a full beard; and you must accept these horns just as you would a word some poet had felt the need of and had coined."—P. 48.

I question very much if Michael Angelo felt anything of the kind. In the seventeenth century this was a subject of frequent discussion, the question being put in this form, "What's the reason that Moses is generally painted with horns?" We find it thus propounded in an early volume of the old *Athenian Mercury*, 1691; and what appears to be a plausible explanation is given in these terms:—

"The Reason is plain; from a mistake of the Vulgar

abberdean. I suspect *haberdine* and *hake* are radically connected.

* Connected perhaps in another direction with Du. *haak*, *hoek*, a hook, and our obsolete *hake*, with the same signification. *Hake* means also provincially to gape, perhaps as a pike does. But compare also to *hawk*, *heck*, *keck*, &c., all connected with the idea of spitting, coughing, &c.

† *Talks about Art*. By W. M. Hunt. With a Letter from J. E. Millais, R.A. (Macmillan, 1878.)

Translation in the Text Exod. xxxiv. 29: *When* Moses *came down from the Mount, he wist not that the Skin of his* Face shone; where the Vulgar has [*quod cornuta esset facies sua*] a very easie mistake. The Hebrew word קרן there used signifying both a *Horn* and any glorious *Irradiation*, or *Illumination*; nay, Honour and Glory it self, whence the phrase of *lifting up their Horns*," &c.

As to the rendering of the Hebrew I do not pretend to speak; but, right or wrong, the passage, as above, is to be found in the Vulgate, and it is more likely, I think, that Michael Angelo and others should follow it in their representations of Moses than that the great painter should conceive an idea so far-fetched as that attributed to him in the work referred to, and that he should be followed in it by other masters.

ALEX. FERGUSSON, Lieut.-Col.

THE SIGN OF "THE SQUIRREL," ALVELEY.—Although the sign of "The Squirrel" is not mentioned (in the singular number) in Hotten's *History of Signboards*, first ed., p. 163, yet it is by no means an uncommon sign for a public-house. There is at least one sign of "The Squirrel" that deserves mention. It is in Shropshire, in the parish of Alveley, about eight miles from Kidderminster, on the road to Bridgenorth. In the coaching days the coaches from Worcester to Shrewsbury, including the famous "L'Hirondelle" and "Hibernia," used to stop there. It was also, and I believe still is, an inn much frequented by anglers who take a holiday to fish in the neighbouring river, the Severn. But the squirrel of this inn sign is chiefly worthy of mention as being a heraldic squirrel. It was the armorial bearing of the lady on whose property the house was situated, Miss Lee, of Coton Hall, who married (the late) John Wingfield, Esq., of Tickencote Hall, Rutland. CUTHBERT BEDE.

"ENGLISH TAPESTRY AT WINDSOR."—This is the heading of a short account of this work in the *Times* of January 15. It is there stated that "it was about the time of Charles I. that tapestry weaving was introduced into England, when a factory was opened at Mortlake, in Surrey." Now, according to Fuller, "this manufactory was set up by Sir Francis Crane about the year 1619, under the patronage of King James, who gave him two thousand pounds to build a house therewith for that purpose." In 1623 the celebrated Francis Cleyne, a native of Bostock, in Lower Saxony, was employed as limner, and he "gave designs, both in history and grotesque, which carried these works to great perfection." For his services the king made him a free denizen, and granted him a pension of 100*l.* for life. Within two months after the accession of Charles I. he granted an annual pension of 2,000*l.* to Sir Francis Crane for ten years, one moiety of which was in satisfaction of a debt of 6,000*l.* for two suits of gold tapestry delivered for his use, and the other a gift for the maintenance of the "Work of Tapestries which the said Sir Francis lately brought into England." It was not until after the Restoration that Charles II. sent for Verrio. Sir Francis Crane's tapestry is supposed to have been of some superior kind, for Dugdale says "the art itself was brought into England by William Shelden, Esq., about the end of the reign of Henry VIII." EMILY COLE.

Teignmouth.

PLATFORM.—The way in which this word was formerly used, as contrasted with its modern meaning, was discussed by various correspondents in the second, third, and fourth series of "N. & Q." It was shown by MR. SALA (3rd S. ii. 426) that "platform" was used in the sense of ground-plan until quite the latter part of the seventeenth century. But it is curious that, while it was usually so employed during the preceding century, it was also sometimes used at that time in the modern sense of esplanade or raised walk. The first scene in *Hamlet* is, "Elsinore; a platform before the castle"; and yet in another place (*Henry VI.*, Part I. Act ii. sc. 1) Shakspeare makes "platform" the equivalent of *plan*:—

> "To gather our soldiers, scatter'd and dispers'd,
> And lay new platforms, to endamage them."

The word can hardly be used here in the military sense of ramparts. JAYDEE.

THE OLD HOSTELRY, "THE BRILL," AT SOHO TOWN.—The author of *Old and New London*, in his notice of this hostelry, enters into some ingenious speculations as to the origin of the name. I would suggest, as a more probable derivation than any that have been advanced, that some anti-Jacobite Boniface of the period christened his house from the name of the ship, the Brill, which brought William, Prince of Orange, to our shores when he came to supplant his father-in-law as ruler of these realms. W. S. JOHNSTONE.

THE EAR-LOBE.—If the ear-lobe hangs below the conventional limit of the line of the mouth and is in the line of the chin, the possessor will be hanged—such is the orthodox faith. Such an ear in England would be regarded as a deformity, even among the lower classes, and be repulsive.

HYDE CLARKE.

CHERUB.—The seal of William Crab, burgess of Aberdeen, appended to a charter granted by him to the Carmelite monastery in that city in 1499, bears his arms, with helmet, crest, and supporters (see Laing, *Catalogue of Scottish Seals*, vol. ii. p. 41). The arms are a chevron between two fleurs-de-lis in chief, and a crab in base. The last-named charge is, of course, allusive to the name, as is also the crest, which is a cherub in profile (head and wings). I take this as an indication

e date of the seal the modern pronuncia-
Greek χερούβ, with the soft *ch*, which
we derive from the French *chérubin*, had
introduced.
lately heard of one or two instances in
rgymen have resumed the old mode of
ation, but it sounds a little affected to
ars. J. Woodward.
e.

Queries.

st request correspondents desiring information
matters of only private interest, to affix their
addresses to their queries, in order that the
ay be addressed to them direct.]

S OF THE PEOPLE."—This book, first
eight and thirty years ago by the Vize-
s just been reissued, in two handsome
by the Messrs. Routledge. The "Heads"
n by Kenny Meadows, and engraved on
Orrin Smith, the descriptive letterpress
tten by Douglas Jerrold, William [Make-
Thackeray, Sydney Laman Blanchard,
Lover, Leigh Hunt, R. H. Horne, Mrs.
n. Howitt, and other popular and rising
The editor was, I believe, Laman
d. The new edition is an exact reprint
, Kenny Meadows's sketches being repro-
h all their original force and individuality.
r, in his preface, lays stress on the claim
nt of *fidelity* for these so-called "Portraits
nglish"; but to us of a later generation
a to have been broad caricatures. I have
good—or ill—fortune to see two or three
nable Authoresses," "Young and Old
"Retired Tradesmen," and "English
" of the present day, and making due
e for change in style of dress and some
ital progress, I can scarcely bring myself
e that Kenny Meadows's "Heads" *were*
ortraits of the respective types delineated.
glad to have some information respecting
nter, who wrote the article on "The
overness"; E. Howard, who described
idshipman," "The British Sailor," and
eenwich Pensioner"; J. Ogden, who con-
the papers on "The Chimney Sweep"
e Retired Tradesman"; E. Chatfield
"), who wrote "The Old Lord"; and
Brinsley Peake, who represented "The
l Manager." I shall be greatly obliged
y readers of "N. & Q." who can identify
e following anonymous contributors, viz.,
"The Old Housekeeper," "The Farmer");
ght of the Road" ("The Commercial
"); "Hal. Willis" ("The Street Con-
"Godfrey Grafton, Gent." ("The Excise-
"An M.P." ("The Whig," "The Tory");
Smythe, Junr." ("The Poor Curate");
"A Bachelor of Arts" ("The Dowager," "The Collegian"); "Nimrod" ("The Coachman and Guard," "The Sporting Gentleman," "The Jockey"); "Arthur Armitage" [qy. is this a *nom de plume?*] ("The Spitalfields Weaver"); and "Akolonthos" ("A Radical M.P."). "Paul Prendergast" is, according to the "Contents" pages, P. [qy. Percival?] Leigh.

S. R. Townshend Mayer.

"Grouse."—I should be greatly obliged to any one who would furnish me with an instance of the use of this word (in whatever fashion it may be spelled) older than 1603, when it occurs in an Act of Parliament (1 Jac. I. cap. 27, sect. 2). I should also be glad to learn whence the late Mr. Yarrell could have obtained the information that our word *grouse* "is considered to be derived from the Persian word, *groos*." He would certainly have never made this assertion, which he published in 1840, without some authority for it. I am told by Persian scholars that there is no such word in that language, and it would seem as if *grouse* were cognate with the old French *greoche* or *griais*—the modern *grièche*. Alfred Newton.

Magdalene College, Cambridge.

P.S.—I take the opportunity, which correcting the proof of the above affords me, of adding that, since I wrote it, I have found *gryse* used in an Act of the Scottish Parliament (1551), but what it actually means there seems open to doubt.

The Marquis Esternulie.—In a work entitled *Les Faux Don Sebastien, Etude sur l'Histoire de Portugal*, par Miguel d'Antas, Paris, 1866, p. 27, the following allusion to the creation of an Irish marquis by the Pope appears:—

"Un Anglais, Thomas Esternulie, nouvellement créé Marquis de Lenster par le Pape, avait embarqué cette petite troupe à Civita Vecchia, sur un navire genois, pour la conduire en Irlande et combattre avec elle les soldats de hérétique reine Elizabeth."

In a note upon this passage the author says:—

"Nous ne garantissons pas l'orthographe du nom de l'Anglais commandant les Italiens. Conestaggio le nomme le Marquis Thomas Esternulie; Fr. Bernardo da Cruz, Estueli, Marquis de Lenster; et Mendoça, le Marquis Sternoile. Aucune de ces orthographes ne nous paraît toutefois être la vraie. Peut-être serait-ce Sterling ou Stucley."

Can any one inform me who this so-called Marquis Esternulie was, and what was the real name or title? It is almost certain that he was killed in Morocco when Don Sebastian was killed and his army annihilated. A. Leared, M.D.

12, Old Burlington Street.

Junius: Dr. Francis and "The Con-Test."—Indirectly connected with the Junius mystery is the question of the authorship of *The Con-Test*. I am aware that it is usually attributed to Dr. Francis. What is the evidence? In the last

number, issued August 6, 1757, the writer says that

"he has not been a little pleased to hear men eminently distinguished for their learning, judgment, and probity, named as the author of this paper. But his pride has been most signally flattered by a French translation of *The Con-Test*, published abroad, wherein this performance is attributed to a gentleman no less admired for his genius than esteemed for his morals. And the writer hopes to be excused for not having hitherto corrected a mistake which did him so much honour, and gave his writings such authority."

Who was the translator of *The Con-Test*?

C. Elliot Browne.

Gentlemen.—You have pretty well exhausted esquires. Will you allow me to ask wherein consisted the difference between esquires and gentlemen in the last century? In a list of Poor-Law Guardians, dated 1792, I find gentlemen, clerks, and esquires; and in a list of benefactors to Shrewsbury School there is an entry dated 1609, in which one "Thomas Baldwine of Duddlesbury" is described as "in the County of Salop, Gentleman," but the last word is erased, and "Esq." substituted. A. R.

Croeswylan, Oswestry.

Binding of E.D.S. Publications.—Will any one who knows "what's what," and something also of what is coming, give advice as to the arrangement in binding of the E.D.S. publications? A paper cover is not calculated for long service, and I am thinking of getting a more lasting uniform in its place. Now a dictionary or a glossary has as much right as an alderman to be portly; and to my mind no work of the E.D.S., with perhaps one exception, is sufficiently bulky to claim a binding for its own exclusive accommodation. I should like to keep together, as much as possible, the dialects of the same county or of adjacent districts, but shall be glad to know how others think the glossaries, &c., may be most conveniently grouped for reference.

St. Swithin.

"Give peace in our time."—It is deplorable that any of the petitions of the Church in her magnificent Litany should be unintelligible. To me, as to many of my friends, the petition for peace has an unfortunate resemblance to that peace "which passeth all understanding." What is the precise meaning of "in our time"? What are we to understand by the assigned reason for the urgency of the petition? Surely "in reason's ear," and to our ordinary common sense, there need be no anxious desire for peace if the Almighty fight for us. "If God be for us, who can be against us?" (Rom. viii. 31.) The whole thing reads to me as if some clause had been wrongly omitted on revision: *e.g.*, "Give peace in our time, O Lord; but if thou wilt send us war, 'the weapons of our warfare are not carnal,' for there is none other that fighteth for us, but only thou, O Lord." Jabez.

Athenæum Club.

Miss L. S. Costello was author of *Lady Mary Wortley Montagu*, a burletta, acted at the Lyceum Theatre in the Easter season, 1839. Is this piece in print?

In Genest's *History of the Stage* it is mentioned that on March 15, 1817, Miss Costello, from Cheltenham, appeared at Covent Garden as Imogen in *Cymbeline*. Was this lady from Cheltenham Miss L. S. Costello? and did she perform in any other characters at Covent Garden? R. Inglis.

Goldsmiths keeping Running Cashes.—Who carried on the business of John Colvill, of Lombard Street, who was Pepys's own goldsmith, and who died *circa* 1672-77, after losing a large sum in the Exchequer? His widow, Dorothy, married John Lyndsay, or Lindsay, a goldsmith in a considerable way of business.

Is it known who succeeded to the businesses of the following great goldsmiths?—Hinton & Co., of the Flower-de-Luce, Lombard Street; Thomas Rowe, of the George, Lombard Street; Joseph Hornboy, of the Star, Lombard Street; John Snell, of the Fox, Lombard Street; Thomas Kirwood, or Carwood, over against the Exchange. They were all in existence in Charles II.'s days, and the last five are named in the list of goldsmiths in the *Little London Directory* of 1677.

F. G. Hilton Price.

Temple Bar.

John Phillips: "The Splendid Shilling."—I have picked up within the last few days, from an old bookstall, a nice little copy of "*Poems on Several Occasions*. By Mr. John Phillips, late Student of Christ Church, Oxon. The Third Edition. London, printed for J. Tonson, E. Curll, and T. Jauncy. MDCCXX." It contains the poems, "The Splendid Shilling," "Cyder," "Blenheim," "Ode to Henry St. John, Esq.," &c., with "The Life and Character of Mr. John Phillips. By Mr. Sewell. The Third Edition. London, printed by E. Curll, next the Temple Coffee-house in Fleet Street. MDCCXX." Can any one inform me whether copies of that edition are scarce? Father Frank.

Birmingham.

Coat of Arms.—Can any correspondent tell me, from my unskilled description, to what families the following arms belong? Dexter half of shield, a bend between two muzzled bears, sitting; sinister, on a bend three fleurs-de-lys, between two horses' heads erased. The arms are on a brass in a Norfolk church. Both the effigy and inscription are gone. Jayder.

A Print.—Can any of your readers help me to find the painter and engraver of an engraving, and

also its value? It is a proof before letters, I think. It was bought for a Bartolozzi. On the left side is an old man, resting on a tombstone, talking to three females; two females standing in the centre, the one on the right apparently dressed in white; on the right is a female sitting on a grave with her hands crossed, and a dog sitting down by her side. Between second and third female is a small church, with tower fully shown, surrounded by trees; in the right rear houses, and in the left background a mansion. What church is it?

R. B. Cansick.

2, Cavendish Road, N.W.

Hugh le Pauper, Earl of Bedford.—Hugh de Bellomont, surnamed the Pauper, who was the youngest son of Robert de Bellomont, Earl of Leicester, obtained the earldom of Bedford from King Stephen, with the daughter of Milo de Beauchamp, upon the expulsion of the last-named personage. Dugdale adds that, "being a person remiss and negligent himself," this Hugh de Bellomont "fell from the dignity of an earl to the state of a knight; and in the end to miserable poverty." Where can further particulars be found? Thoroton, in his *Antiquities of Nottinghamshire*, mentions Sabina, widow of Hugh de Bellomont. Was this the daughter of Milo de Beauchamp? A. E. L. L.

Highfield, Nottinghamshire.

Gipsies in England.—What is the earliest notice we have of the existence of gipsies in England?

K. P. D. E.

Shandygaff, a drink compounded of beer and ginger-beer. What is the derivation of the word?

F. G. W.

Oxford and Cambridge Club, Pall Mall.

Sepulchral Mound.—On the beach at the head of a bay variously called Towyn, Two, or War Horses Bay, a short distance from the South Stack lighthouse, Holyhead, is a large mound or hillock composed of human bones and dry sand. The apex of the mound is covered to a depth of two feet with a mixture of peat and pebbles, and over that a layer of flat stones. The side towards the land is covered with grass, but that towards the sea has been partly swept away by the action of the weather. About a quarter of a mile inland is a large stone set on end. I inquired of various inhabitants in the neighbourhood, and the only information I could get was that a great battle had been fought here, and a prince killed and buried where the stone stands. Can any one give me further information?

B. B.

"Die Bibel, der Talmud, und das Evangelium."—Is this treatise, announced in the November number of the foreign book circular of an English publishing house, the same as one advertised a year or two ago in a London periodical, by the same author (E. Soloweyczyk), under the title *La Bible, le Talmud, et l'Evangile?* Does it give any information regarding the views entertained by the Jews (modern or ancient) concerning the Bible, the Talmud, and the Gospel, or does it represent merely the author's individual position towards these three books?

Jay Aitch.

Wrestling in France.—I want to get some information about the past and present history of wrestling in France—in which province most practised; whether more popular among the peasantry or the inhabitants of towns; at what seasons of the year the meetings are generally held; what prizes are given; and any other particulars pertaining thereto. Does any book of travels or other work contain a description of the pastime as witnessed in France? I do not want an account of French wrestlers in England.

Sidney Gilpin.

Thomas de Cheddar.—In the chancel of Cheddar Church, Somerset, is a brass memorial of Isabel, wife of Thomas de Cheddar, with her arms, Vert, three fleurs-de-lis and a label of three points or (and these were repeated in the windows before the recent restoration). Of what family was she? I have searched the county histories, but they do not give the required information.

S.

Monday "next" and Monday "first."—The former is invariably used by the English, and the latter by the Scotch. Taking the English usage to be the correct form of expression, I should be much obliged if any critical contributor to "N. & Q." would be good enough to inform me why it is so.

Thomas Watkin.

The Use of Fire-ships.—The *Pall Mall Gazette*, in an article on the passage of the Dardanelles by the Russian admirals Orloff and Elphinstone, asserts that fire-ships were then, in 1770, "as great novelties as torpedoes are now." This is hardly true; for, to go back no further than the Spanish Armada, we find that it was "eight fire-ships" which, at the very crisis of the engagement off Gravelines, turned the scale in favour of the English. Is not the use of these instruments of naval warfare, however, of much older date than the sixteenth century?

D. C. Boulger.

"Le Déluge."—Can any one give me information as to the whereabouts of a picture called "Le Déluge," painted by Charles Gleyre, a Swiss artist? The picture came to England in 1855, and has since been lost sight of.

V. W.

Chandos.—In what edition of Pope, or in what other literary production, can a full copy of Chandos's letter to him be perused? Johnson comments on an extract, which alone he gives.

John Pike, F.S.A.

Replies.

THE PUBLISHED WRITINGS OF GILBERT WHITE.

(5th S. vii. 241, 264, 296, 338, 471; viii. 304.)

My friend Mr. Van Voorst has not only kindly placed at my disposal some particulars of editions of White's *Natural History of Selborne* not seen by me, but has also given me a copy of two which I had not before possessed. I am thus enabled to supplement my former notes. The most important information I am now in a position to furnish is with respect to the *quarto* edition of 1813, mentioned by several writers, but erroneously supposed by me to be but a large-paper copy of the *octavo* (in 2 vols.) of the same year. This edition proves to be self-standing, and to the generosity of my friend I owe a very good copy. Its description is as follows:—

"1813. The | Natural History | and | Antiquities | of | Selborne, | in the | County of Southampton. | To which are added, | The Naturalist's Calendar; | Observations on Various Parts of Nature; | and Poems. | *By the late Rev. Gilbert White,* | formerly Fellow of Oriel College, Oxford. | A New Edition, with Engravings. | London: | Printed for White, Cochrane, and Co.; | Longman, Hurst, Rees, Orme, and Browne; J. Mawman; S. Bagster; | J. and A. Arch; J. Hatchard; R. Baldwin; and T. Hamilton. | 1813. 4to., pp. x-588.

There are twelve copper-plates; eight of the nine from the original edition unaltered, except that the line containing the date of publication, &c., is wanting. The missing plate, that of "*Charadrius himantopus*," has been re-engraved, and is the same as that in the 8vo. edition of 1813. A "View of the Residence of the late Rev. Gilbert White" is inserted as a tailpiece to the biographical sketch, as well as a "Copy of a Picture in Selborne Church, supposed to be painted by John de Maubeuge; the Gift of the late Benjamin White, Esq.," which faces p. 314, but does not seem to be mentioned in the letter-press; while, finally, the well-known plate of the "Hybrid Pheasant" is added.

Mr. Van Voorst tells me that some copies of this edition were issued on large paper, one of which, a splendid example, is in Prof. Bell's possession.

The next addition and correction I have to make refers to Jesse's edition before mentioned by me (5th S. vii. 264). This formed a volume of Bohn's "Illustrated [not Scientific] Library," and the title runs thus:—

"1851. The | Natural History | of | Selborne; | with | Observations on Various Parts of Nature; | and | the Naturalist's Calendar. | By the late | Rev. Gilbert White, A.M. | Fellow of Oriel College, Oxford. | With Additions and Supplementary Notes by | Sir William Jardine, Bart., F.R.S.E., F.L.S., M.W.S. | Edited, with further Illustrations, a Biographical Sketch of the Author, | and a Complete Index, by | Edward Jesse, Esq. | Author of "Gleanings in Natural History," &c. &c. | With Forty Engravings. | London: | Henry G. Bohn, York Street, Covent Garden. | MDCCCLI. 8vo., pp. xxiv-416.

Mr. Van Voorst has given me a memorandum stating that this was first issued with the date 1849, and no doubt such was the case, though I have not seen such a copy. That which I possess has the engravings (which, except the frontispiece, are woodcuts) on separate leaves, and they are of a very ordinary character. Some are copied from Bewick's; the best are signed "Whymper."

The other notes furnished to me by Mr. Van Voorst indicate an earlier issue of the following, edit. Jardine (Constable's *Miscellany*) in 1826, and edit. New York in 1843, besides two others bearing date 1860 and 1862 (the last published by Bell & Daldy), but concerning them I can say nothing. These notes only show that I have not exhausted the subject.

Finally, I have to record the recent appearance of an edition of this classic work which may be fairly said to throw all its predecessors into the shade. Its description is

"1877. The | Natural History and Antiquities | of | Selborne, | in the County of Southampton. | By the late | Rev. Gilbert White, | formerly Fellow of Oriel College, Oxford. | Edited by | Thomas Bell, F.R.S., F.L.S., F.G.S., &c., | Professor of Zoology in King's College, London. | London: | John Van Voorst, 1, Paternoster Row. | MDCCCLXXVII. 2 vols., 8vo. Vol. i. | Natural History, Antiquities, | Naturalist's Calendar, | Observations on Various Parts of Nature, and Poems. | Pp. i-388. Vol. ii. | Correspondence, Sermon, Account of the Garden Kalendar, Animals and Plants, Geology, Roman-British Antiquities, &c. | Pp. 416.

ALFRED NEWTON.

Magdalene College, Cambridge.

THE "BORE" ON THE SEVERN, THE HOOGHLY, &c. (5th S. ix. 81.)—Although I have nothing to say about the "bore" on the Severn, the subject recalls to my mind some personal experiences of the violence of the "bore" on the river Hooghly. To such of your readers as may have been residents in Calcutta, this tidal wave will remind them of an exciting scene often witnessed there, and of the dire effects upon the shipping and thousands of boats and other small craft, moored or afloat, off the Strand Road, running between the City of Palaces and the river. When the spring tides are on, the observer, at low water, may notice nothing but a long slimy bank, fringing a dull stream, when suddenly the air is rent by the shouts and cries, all along the line in a seaward direction, of multitudes of boatmen flying to secure their dingies and other craft; for the dreaded bore is in sight as it rounds the point at Fort William, and is down upon them, crashing, smashing, and overwhelming everything, and at once converting the placid stream into an impetuous flood, violently rocking about the shipping outside, and sometimes breaking adrift the vessels from their inner moorings—

at once filling the river and covering its banks with the stranded boats taken unawares, and too late to reach the comparative safety of the offing. It is now many years since I obtained my own personal acquaintance with the effects of the Hooghly bore. The Hindoo festival of the Doorga Pooja affords the Calcutta folk a fortnight's holiday, and on the occasion of one of these breaks in Indian life I and a couple of friends elected to recreate ourselves in a river trip. Chartering a suitable budgerow, and charging it with a sufficiency of creature comforts, books, guns, &c., we set out, in the month of October, in an up-country direction, visiting Barrackpore, the foreign settlements of Serampore, Chandernagore, and Chinsurah, all now exchanged by the Danes, French, and Dutch for small extensions of territory at their own sea-board stations. When the time for our return approached, we 'bout ship, and commenced dropping back to Calcutta; but, having a friend at Dukinsore, we anchored there, and spent our last evening on shore. The night was one of the calmest, and the moonlight the finest I ever saw. On returning on board at ten o'clock, after directing our manjee to drop down to Calcutta during the night, we proceeded to prepare for rest, and were half undressed when the well-known cry of "The bore! the bore!" saluted our ears; and before we could take any precautions the crest of the wave came dashing down upon us, starting the budgerow from her mooring, flooding her deck and cabins, and but for our friend on shore, who had heard the alarm, we should have been swept into the seething waters, the dingy he had pushed off to our aid just reaching us as our boat sank. Luckily we had a refuge with our friend. At low water, in the morning, we had access to the wreck, but found everything mashed up, and had to find our way to Calcutta by dawk (palanquin conveyance), reaching our homes certainly more in the character of distressed mariners than that of holiday excursionists. J. O.

With reference to the tidal bore, I may say I have had some little experience of the phenomenon. At the beginning of 1857 I went to live at Bridgwater. That town is situate about six miles from the bay of that name. The river Parret, after running from the bay in serpentine form a distance of twelve miles, passes through the town of Bridgwater, where, a few days after I went to live there, the bore made its appearance. It was estimated by those who witnessed it (including myself) that the tidal wave was from six to ten feet high. Probably it would be nearer six feet than ten, but it certainly exceeded six. Fortunately there were not many vessels in port at the time, but some of them were drifted from their moorings by the force of the wave, and considerable damage was done. The bore had only been seen in the Parret, I believe, once before 1857 by any one living, and I believe I am correct in saying that it has not been seen there since. The bore on the Severn only appears at long intervals, and I have spoken with those who have seen it many years ago. I should say that the account given by Mr. Buckland in the *Times* about three years ago as to the bore which then appeared on the Severn was not at all exaggerated when it was stated to have been six feet high. I have always understood that these remarkable occurrences were confined to the Severn, the Parret, and the Humber, and I should doubt whether the Trent has ever been much affected by them. J. Ingamells.

Newcastle, Staffordshire.

"Hot Cocquaille" or "Cocquale" (5th S. ix. 87.)—*Coquille* certainly, as Mr. Thompson suggests, means in Cotgrave *inter alia* "the shell of an egg," but might not the derivation of the Norwich Ash Wednesday bun be connected more likely with "*Pain coquillé*, a fashion of a hard-crusted loafe, somewhat like our Stillyard Bunne,"* which occurs in Cotgrave also? The *cocket-bread* of many of our old dictionaries may be also suggested, of which Coles (1701) says, "Wheaten next to wastel or white bread"; Kersey (1715), "The finest sort of bread or cakes"; Minshew (1627), "A distinction of bread in the statutes of bread and ale made anno 51 Hen. III., where you have mention of *cocket-bread*,† *wastell-bread*, bread of trete (bran?), and bread of common wheat." As to Stillyard bun, we find in Minshew:—

"*Stilliard*, Guilda Teutonicorum, is a place in London where the fraternitie of the Easterling merchants, otherwise the merchants of the Haunse and Almaine, are wont to have their abode. It is so called Stilliard, of a broad place or court, wherein steele was much sold, q. *steele-yard*, upon which that house is now founded."

In Blount's *Glossographia*, 1656, this is almost word for word repeated, and the following added: "The place is now only famous for Rhenish wine, neat's tongues, &c. The Lord Herbert (of Cherbury) in his *Henry VIII.* calls it the *stilly art*, but gives no reason for that denomination." The locality is moreover given as "near the Thames," and Bailey, who boils down the foregoing considerably, says, "Still-yard, a place in Thames Street," &c. Among, therefore, the *et ceteras* of foreign delicacies which follow the Rhenish and the neat's tongues, I presume the Stillyard bun is to be added, and this or a similar foreign cake might, through the agency of Easterling merchants, have also been naturalized at Norwich. The very

* "*Cook-eel*, a cross-bun, Eastern Counties." So Halliwell; but Mr. Thompson's spelling seems preferable.

† Possibly related to *cochet*, a present in meat, wine, or money, which a newly married man made to his companions (Gloss. in Ducange, and Carp. Supplem. *in v.* "Cochetus").

homely pastime of *cockle-bread* may, or may not, have been named from this foreign cake, but need not here be further alluded to. The game of *cockall* is probably quite distinct. It is much what schoolboys now play as "knucks" or "dibs," *cockall* being given in Torriano, the *Nomenclator*, and Minshew's *Spanish Dict.* as a knuckle-bone.* The ancient and still surviving romp of *hot cockles* is probably not connected in any way with the Norwich bun. HORATIO.

When at school at Norwich more than fifty years since, Valpy's boys at some time of the year —I do not remember the precise time—had a sort of Bath bun for breakfast. They were about two inches square and had a slight flavour of allspice. I do not think they were made with eggs, but merely dough. We were glad of a little butter to eat with them. They were ticketed in the shops as *cookeals*. D. T. M.

"SCOTTISH SCENERY," &c., BY JAMES CRIRIE (5th S. ix. 27.)—Dr. Cririe put out a feeler in his *Address to Loch Lomond*, anon., n.d. but 1788, before he published his bulky three guinea volume. The first was transmitted to Robert Burns by Peter Hill, his bookseller, and acknowledged by the poet in a glowing commendation upon the unknown author. I have a copy of the *Address*, a thin quarto which was incorporated in the larger *Scottish Scenery* of 1803. Burns upon the specimen offered adjudged the doctor an equality with Thomson, a rank not confirmed apparently by the coldness with which the larger work was received. The *Edinburgh Review* and other critics seemed to ignore the poet in their high approval of the publisher's spirit in venturing upon so expensive a work, with its fine illustrations and notes. Dr. Cririe was one of the masters of the Edinburgh High School when he published his specimen, and at a later period minister at Dalton, Dumfriesshire, and died in 1835. Notwithstanding the Ayrshire poet's high appreciation of the doctor's *Address*, I do not find that the poets fraternized when they had the opportunity of becoming better acquainted. J. O.

Of this reverend gentleman biographical particulars will be found in Dr. Thomas Murray's *Literary History of Galloway*, Dr. W. Steven's *High School of Edinburgh*, Dr. Scott's *Fasti*, and other works. Born at Newabbey in April, 1752, he was, by the early death of his father, necessitated to engage as a cow-herd. Nearly self-taught, he became schoolmaster at Lochrutton, and in May, 1777, was elected master of Wigton Grammar School. In 1781 he was promoted to the mastership of the Grammar School of Kirkcudbright, from which office he, in November, 1787, was advanced as Rector of the High School of Leith, where he introduced the monitorial system. In March, 1795, he was preferred as one of the masters of the High School of Edinburgh. Licensed to preach by the Presbytery of Edinburgh on March 30, 1791, he was on Sept. 17, 1801, ordained minister of Dalton in the presbytery of Lochmaben. The University of Edinburgh, in 1802, conferred on him the degree of D.D. He died Jan. 5, 1835, in his eighty-third year. Dr. Cririe was an accomplished linguist. His *Scottish Scenery*, which appeared in 1803, is his only publication. CHARLES ROGERS.

Grampian Lodge, Forest Hill, S.E.

I do not know *Loch Kettrin*, but would remark upon the various ways in which the word is given, until it settled down to the familiar "Katrine." Sir Walter Scott, who may be said to have "discovered" this lake and its surroundings—so far as tourists were concerned—was at first disposed to call it Loch Cateran, from the Caterans, or outlaws, who lived in the caves of Ben Venne and Rob Roy's country (see his notes to the *Fair Maid of Perth*). MacCulloch also calls it Loch Cateran. The author of the memoir of a curious work (referred to in Scott's introduction to *Rob Roy*), *The Trials of James, Duncan, and Robert M'Gregor, three Sons of the celebrated Rob Roy* (Edinburgh, 1818), calls it Loch Ketterin. In *The Travellers' Guide through Scotland*, published in the same year, 1818, it is called Loch Catherine, and it so appears in a large map, 14 in. by 16 in., "A Guide to Loch Catherine and Loch Lomond; inscribed, by permission, to Walter Scott, Esq., 1818." In Sir Robert Gordon's map, 1653, the name appears as Kennerin; and it is also thus given in Alexander Gordon's "Itinerarium" map, 1727. In a proclamation issued by the Privy Council, in 1610, against the excesses of the Kerns and Caterans, it is spoken of as Loch Catrine. Sir Walter Scott's poem of *The Lady of the Lake* was published in May, 1810, and introduced "Loch Katrine" to many a reader who had never heard of such a lake. In fact, MacCulloch wrote to Scott that he had "a Scottish map in which it was not even inserted." CUTHBERT BEDE.

FRANCIS COTES (NOT COATES) (5th S. ix. 67), born in London in 1726, died 1770, was one of the first members of the Royal Academy, and an eminent portrait painter in crayons and oil. He was a pupil of Knapton. His fine drawing of Queen Charlotte, with the Princess Royal asleep on her knees, was exhibited by the Duke of Northumberland in the Portrait Exhibition in 1867. The Duke of Argyll possesses a portrait of one of the beautiful Miss Gunnings by Cotes, in crayons. Sir Brook Bridges, the Earl of Hardwicke, and the Rev. W. Weller Poley possess excellent ex-

* So Cotgrave also:—"*Osselet*, a little bone; *osselets*, the game termed *cockall*, or hucklebones."

es of Cotes's skill as a portrait painter in oil. of his portraits have been engraved.

John L. Rutley.

t. Newport Street, W.C.

ncis Cotes, R.A., was the son of an apothe- of great respectability, who lived in Cork t, Burlington Gardens. His full-length por- of the queen of George III., with the infant ess Royal in her lap, was engraved by Wm. tyland. Walpole names several portraits by In 1766 he was a member of the Society of porated Artists of Great Britain; but, serious ntions arising in that body, he withdrew, and three other of the seceding artists successfully oned the king to favour the establishment of demy, and thus became one of the founders present Royal Academy of Arts, the first tion of which was opened in 1769. Cotes ot, however, live to enjoy his triumph, as, been afflicted early in life with stone, l a victim to that disease before he had at- the age of forty-five, on July 20, 1770. He at his residence in Cavendish Square, and uried at Richmond, Surrey.

re was also a younger brother, Samuel Cotes, ainted miniatures, and who was a constant tor in the early years of the Royal Academy. alpole, *Painters in the Reign of George II.*; ds. *Anecdotes of Painting*; Pye, *Patronage tish Art*.

Jos. J. J.

KLE-WEAVER" (5th S. ix. 7.)—The proverb d to is well known here, and often used idicrous sense, or by persons who perhaps no more of the subject than the traditional yet who have somehow a notion that it is ble expression. The author of the couplet by Horatio must have belonged to the class. Where inkle is still remembered, de of its manufacture, and the smallness of t could ever have brought, the idea of inkle- s as convivial drinkers or riotous livers is and unknown. The only distinction that I are of between those who wove inkle and s of larger webs was the small space and frame required for the former, while the must have ample space, fixed looms, and ous appliances. Moreover, I have only f inkle (one of the smallest of domestic ies) as made by women; a row or a circle n might sit on the same bench, or by the ire, each with her frame on her knees (I een fringe made on such a frame), except the inkle there was no roller for the warp. as usually *ren*, or passed round some post, apartment behind; the same might have several workers, to circle round to them as wanted, and they chose to draw it, and thus re close, or thick, in proximity and interest heir work lasted, seldom more than a day at once. The adjective *thick*, kind, intimate, in its figurative sense, would give increased significance to the phrase. No doubt there was a good deal of gossip and kindly unity among those whom I imagine to have been the inkle-weavers referred to, in days when, in the great houses, many women were employed in spinning, and by whom, after the more important spinning for household use, the inkle was made. It was made in country houses, I suppose, generally; and in Shakespeare's time, we know, for sale—carried about by pedlers, and by poor persons later, till superseded by smoother fabrics, when it was sometimes irreverently called "beggar-inkle."

I am in possession of a frame of dark polished oak, on which I have seen an aged relative make inkle. She died, many years ago, at the age of eighty-seven; and, when spinning was quite left off, used to buy knitting cotton to make the inkle, which she always thought so much better for many household purposes than bought tape, or anything from shops. I could give a specimen, if Horatio would like it, taken from the hanging of a bedstead, of inkle of unbleached linen thread, at least, I believe, a hundred years old, in proof of its not being "bad"—it is apparently as tough as ever—and one also of that made of knitting cotton, soft and pliable, and very durable, though not smooth.

M. P.

Cumberland.

Cowper, writing to Lady Hesketh from Weston Underwood, under date May 6, 1788, says:—

"When people are intimate, we say they are as great as two inkle-weavers, on which expression I have to remark, in the first place, that the word *great* is here used in a sense which the corresponding term has not, so far as I know, in any other language; and, secondly, that inkle-weavers contract intimacies with each other sooner than other people, on account of their juxtaposition in weaving of inkle."—Southey's *Cowper*, vol. vi. p. 153.

W. F. R.

"Lord! why she and you were as great as two inkle-weavers. I am sure I have seen her hug you as the Devil hugg'd the witch."—Swift, *Polite Conversation* (conv. i.).

T. Lewis O. Davies.

Pear Tree Vicarage, Southampton.

Keatsiana (5th S. ix. 128.)—Fanny Brawne married Mr. Lewis Lindo, who afterwards changed his name to Louis Lindon. A. C.

The exact date of the birth of Mr. Charles Armitage Brown could be ascertained by a letter to his son, his Honour, Major Charles Brown, Taranaki, New Zealand. Miss Brawne became the wife of a Mr. Lindon, and left several children who are still alive. Keats was not much more than five feet in height. D.

In the *Gentleman's Magazine* for Feb., 1874,

ZERO will find an interesting article, "Recollections of John Keats," by the late Charles Cowden Clarke. Charles Armitage Brown was evidently by many years the poet's senior.

FREDK. RULE.

SIKES AND SYKES (5th S. viii. 468.)—My family has the honour or dishonour to spell its name with an *i*. Like Mr. Weller, we are very particular about the spelling; and, whenever the taste and fancy of the speller would insert a *y*, we at once exclaim, "Put it down an *i*, put it down an *i*!" Why I know not, as Bill Sikes is not one to be proud of. The name is, I believe, derived from the Anglo-Saxon *sich*, interpreted by Somner as *sulcus aquarius*, a water-course or water-furrow. Northern topography abounds with the word *syke*, which is usually applied to a small running stream or rivulet. The arms in use, from a remote period, are derived from the same source, being Argent, a chevron sable, between three heraldic fountains, or sykes. Has the above derivation anything to do with the Staffordshire expression, "Don't syke," when a person catches his breath in bathing?

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

Sikes is the surname of an old Yorkshire family appearing in deeds from 1300. The usual spelling now is Sykes; but it was formerly written Sicks, Siches, Sikes, and Sykes indifferently. The *Yorkshire Archæological Journal* gives a photo. of a thirteenth century deed referring to the Flockton Sykeses, and I have seen numerous references at Wakefield dating from that time. There is no reason to doubt the etymology is from *sike*, a ditch. The name appears as *del* (of the) *Siche*. Blount's *Dict.* gives "*Sich*, a little current of water, *inter duos sikettos*." It occurs frequently as a local name—Slead Syke, Shaw Syke, &c.

J. HORSFALL TURNER.

College House, Idle, Leeds.

I can introduce SIKES to at least one family who held to the Sikes orthography. They are traceable to Lutterworth, in Leicestershire (where Nichols says that the name was not uncommon, and where it was also, to my own knowledge, to be found in the parishes of Markfield and Ashby de la Zouch), but were long connected with Hackney—according to the inscription on the family tomb, "upwards of one hundred years," and, in fact, 170 years, since John Sikes is found to have purchased the manor of Kingshold, in Hackney (which he resold in 1698 to Francis Tyssen), in 1694, and his great-grandson, Henry Sikes, the last male representative of the family, died and was buried there, at the age of ninety-one, in 1864. The arms they bore—Gu., three clusters of sedges or—seem still to point, if less directly than the Sykes bearing of three fountains, to the traditional derivation of the name from *sike*—a rill or tain.

There will be found in the March, Apr June numbers for last year of *Miscellanea logica et Heraldica* (Mitchell & Hughes Sikes memoranda contributed by me.

Is it possible that the two names can ev been distinguished by a different pronunc In some early wills I have found the form *Siks* and *Sicks*. H

New Univ. Club.

I have carefully looked over the *West Directory*, and cannot find a single inst Sikes amid its numberless Sykeses. The on the contrary side, predominate over the all but to the same extent. About the orig is no difficulty. It is local from *sike*, Nort lish (especially Yorkshire) for a burn, st or gutter. Your American corresponde look upon it as a fact that his progenito "Tyke." The desinent *s* occurs in all local n this class; as, for instance, Burns, Brooks, Bridges, Hayes, Styles—Styles reminds Stiles is almost unknown. C. W. BARD

Manchester.

N.B.—Speaking of a Tyke reminds Yorkshiremen spell this word *tike* and *tyk*

OLD STORIES (5th S. ix. 86.)—A French of the story related by I. M. P. occurs *Contes ou les Nouvelles Récréations et Devis de Bonaventure des Periers* (edc Jacob, Bibliophile, et Charles Nodier, Par Nouvelle xxii.). It is told of three broth by their father to study for the Church where they wasted their time in divers idleness, and found themselves without a Latin when he suddenly summoned the The three phrases which they then cou learn are, "Nos tres clerici," "Pro bursa et p "Dignum et justum est." In a Cantire given in Cuthbert Bede's *White Wife* (1865, pp. 100–103), it is three Highland who are near being hanged through the ledge of English. The phrases are, "I Highland men," "The money in the purs right and good reason." I. M. P.'s commu is very interesting, and any similar draft memory would, I venture to think, be ac to other readers of "N. & Q." besides m have been trying without success to trac unbound back numbers a note of the same cl and possibly from the same source, about s Argyllshire stories. One was the same st No. xvi. of *A C. Mery Talys* (ed. Hazlitt, 1864), *Of the Mylner that Stale the Nutt Tayler that Stale a Shepe*; Wolf's Hessi *Das Beste Essen von der Welt* (*Deutsche marchen*, von J. W. Wolf, Göttingen and 1851, pp. 404–407); and Croker's *Nurs*

(*Killarney Legends*, a new edition, Tegg, s.a., cap. vii.). I have versions way and Belfast, in the former of which s made to explain a common Irish proverb, is cruaidh don chailigh, caitfid sí rith" it goes hard on the old woman she must Among out-of-the-way printed variations named one from *Inis-Eóghain* (*Inishowen*, ntochair, Derry, 1867), and one in *A New Book or a Whetstone for Dull Wits* (Derby, lap-book. DAVID FITZGERALD.

ersmith.

, A DUBLIN SILVERSMITH (5th S. ix. 49.) istake not, the reference here is to Matthew No. 15, Skinner Row, Dublin, and, if so, respondent cannot, I think, have any In ascertaining particulars of his honour- successful career in business. Matthew the same) was one of the sheriffs of 1810-11; Alderman Jacob West was yor, 1829-30, having previously served as nd James West was sheriff, 1856. The may add, is well known in Dublin.

ABUBA.

would be able to get the information he at the Dublin Assay Office. I find that ked plate, &c., previous to 1646. I should y could tell him about M. W. AGA.

RST LOCAL NEWSPAPER (3rd S. i. 287, 351, 479; ii. 38, 92; 5th S. viii. 72, 140, 153, 330; ix. 12, 98.)—I have consulted all ences to the *Stamford Mercury* which eared in "N. & Q." within the past ten d while I admit that no one has been rnish direct proofs of its existence prior here still remain one or two points which like to have cleared up. When was that g adopted which would seem to give the claim to date from 1695? The late XANDER ANDREWS, in an explanatory S. x. 357, Nov. 2, 1872), gives the pro- his authority for the statement which in his *History of British Journalism*, in 1859. The earliest issue of Mitchell's r *Press Directory* in my possession is that and here I read, under the head *Lincoln, and Stamford Mercury*, the following: hed 1695, and has been uninterruptedly eekly for 159 years." There is evidently lerical or a typographical error here, as dating back from 1857 would give 1698. This is corrected in 1858, when 159 is ave grown during the twelve months to n 1877 it stood at 182. The last issue e of writing is that for February 1, 1878, r being 9537, and assuming the weekly n to have been uninterrupted, this would date of its commencement back to the latter part of 1695. Now as the numbers on the earliest known copies would make the date of the commencement the early part of 1712, and as the volumes were then half yearly ones, when did the present system of annual volumes and numbering from 1695 commence? And what were the circumstances which led to this change being introduced? Satisfactory answers to these questions—and of course to be satisfactory they should be supported by evidence—would set the vexed question finally at rest. The first query might easily be answered by a reference to the office files, which are stated by one correspondent to be complete from 1770; and as the paper is too well established to be dependent for its reputation and standing upon a spurious antiquity, I have no doubt but the proprietors would willingly afford any correspondent of "N. & Q." residing in Stamford or its neighbourhood access to the files. If it was in existence from 1695 to 1712, the latter was probably the date of its re-establishment under a new proprietary; but there ought, to justify the modern claim, to be some evidence forthcoming respecting the first seventeen years of its history. If there is no better authority given for adopting the date 1695 than a mere *ipse dixit*, I shall certainly throw that date to the winds. I quite agree with MR. RAYNER that the subject of fixing the dates at which early provincial newspapers were commenced is one surrounded with difficulties. It is no unusual thing for the projector of a new journalistic venture to adopt the title of a defunct newspaper, and foist his bantling upon the world as a full-fledged print of thirty, forty, fifty, sixty, or seventy years' standing. Mr. Grant was misled by several of these pretenders in writing his third volume of the *Newspaper Press*, and I could give names, if necessary, of other papers which are now in a similar way sailing under false colours. Again, the majority of our present provincial dailies were originally published weekly, and in many cases there is nothing to show in the press directories that they were not always dailies. A compiler who would set himself to the task of hunting up and supplying dates in cases of the above nature where such are wanting would confer a boon both upon the newspaper world and upon the community at large.

ALEXANDER PATERSON.

Barnsley.

[MR. W. HODGSON is referred to vol. iii. of Grant's *Newspaper Press* for the history of the *Mercurius Caledonius*.]

A "TUCKING" MILL (5th S. ix. 68) is a fulling mill, i.e. for scouring, cleansing, and thus pressing and smoothing woollen cloths, such as kerseys, serges, and the like, and "tucker" is an old and common word for a fuller. Skinner (*Etymolog. Anglic.*, s.v.) says: "*Tucker*, fullo à Teut. *tuch*,

pannus, vel potius à Teut. *trucken*, Fr. Th. *thrucken*, premere, comprimere, Dan. *trycker*, premo." His first derivation, however, from *tuch*, cloth, seems the better one. The word was very common in Devonshire, as also Tucker as a surname. Fulling or tucking mills are said to have been introduced into England in the thirteenth century; and at Tiverton, in Devon, there were fifty-six fulling or tucking mills about the year 1730, according to Dunsford (*Hist. of Tiverton*, part iv. p. 216). The name has in some places survived the art, for a mill near Southmolton, Devon, on the river Mole, though now only used for grinding grain, is still called the Tucking Mill. E. A. D.

Now that my *Notes to Piers Plowman* are printed, a simple reference to the index helps me to answer several questions. I quote the following from p. 26: "A *tucker*, now chiefly used as a proper name, is the same as a fuller of cloth; and a *tucking-mill* means a fulling-mill for the thickening of cloth. A description of the process of fulling or felting may be seen in *The English Cyclopædia*, 1861, Arts and Sciences Division, vol. viii. col. 1000." And see *Piers Plowman*, text A., prologue, l. 100.

WALTER W. SKEAT.

2, Salisbury Villas, Cambridge.

To the noise made by the hammers used in the process of "tucking" we are indebted for "the unparalleled adventure achieved by the renowned Don Quixote with less hazard than any was ever achieved by the most famous knight in the world."

ST. SWITHIN.

A complaint was made to Edw. IV. (*Stat. of Realm*, vol. ii. p. 474) that hats, caps, &c., hitherto made in the wonted manner with hands and feet ("mayns et pees"), are now made in an inferior manner by the use of mills, *i.e.* tucking mills.

In the days of its prosperous woollen trade Bristol had its Guild of Tuckers, with its Hall in Temple Street. The trade also gave a name to a street, a short bit of which remains to this day.

J. F. NICHOLLS.

Bristol.

"POMPS" (5th S. ix. 78.)—When the villagers on the Mendips could not "pomps" to use certain remedies for their complaints, they meant to say that they could not "promise" to use them. Not unfrequently to the question in the Catechism, "What did your godfathers and godmothers then for you?" they reply, "They pomps and vows three things in my name." THOMAS CONEY.

Your correspondent A. T. has not, I think, given quite accurately either the word or its meaning. It should be "pompster," which is rightly explained by Mr. Williams, in his *Somersetshire Glossary*, as "to tamper with a wound, or disease, without knowledge or skill in medicine." It is also [illegible] in a general way, to tampering with a [illegible] without knowledge. W. [illegible]

IRISH CERAMICS (5th S. ix. 68.)—Let [illegible] MR. PATTERSON for some interesting po[illegible] of Henry Delemain and his widow to [illegible] 573; v. 50. I recommend him also to e[illegible] he has not done so already) Mr. Chaffers' *and Monograms on Pottery and Porcelain* may find an answer to his inquiry. I happen to have a copy of the work at han[illegible] A

EAR-RINGS: GEN. XXIV. 22 (5th S. viii. [illegible] ix. 133.)—The Breeches Bible (1599) [illegible] word "abillement," with a marginal no[illegible] ring." Nose-rings were and are at least [illegible] mon as ear-rings. The juvenile com[illegible] referred to in 5th S. viii. 453 should kno[illegible] single ear-ring is not uncommon, however

HIC ET U[illegible]

THE BIRTHPLACE OF SUNDAY SCHOOL[illegible] viii. 367; ix. 110.)—The following quota[illegible] a marble tablet in the parish church of [illegible] bears upon this subject, so far as relates [illegible] land:—"Mr. Blair, about the year 17[illegible] tuted a Sabbath Evening School in Br[illegible] first, it is believed, that was opened in S[illegible] Mr. Blair, who was a St. Andrews stu[illegible] licensed by the Presbytery of Dundee [illegible] (Scott's *Fasti*), was appointed first to th[illegible] of Lochlee, next, in 1733, to the second, [illegible] sequently to the first, charge of Brechin [illegible] in 1769, and left a family by his wife, [illegible] Doig, who was heiress of the property [illegible] stone, near Brechin.

THE WINDSOR SENTINEL AND ST. P[illegible] S. ix. 87, 114, 138.)—I first read the [illegible] vol. i. of Chambers's *Book of Days*, pp[illegible] and although the subject has also been [illegible] in "N. & Q.," 2nd S., it might be well t[illegible] the name given in "The Thirteenth Ch[illegible] be Huntly, but his real name was John [illegible] He died at his house in Glasshouse Yar[illegible] gate, June 18, 1772, aged 102, and a not[illegible] appeared in the *Public Advertiser* a[illegible] afterwards. GIBBES B[illegible]

Long Wall, Oxford.

HERALDRY (5th S. ix. 108.)—The Bolt[illegible] (Lanc. and Yorks) bear the following ar[illegible] on a chev. gu. three lions pass. guard. or [illegible] ar.). Crest: A buck's head erased ar., [illegible] gorged with a chaplet vert, pierced thr[illegible] neck with an arrow of the second. See th[illegible] *Herald*, vol. i., by Thomas Robson, 1830.

E. J. TAYLOR, F.S.A.

Bishopwearmouth.

ICIDE" (5th S. ix. 105.)—I am no great
ew words, but this is a perfectly legiti-
nation. And why is it worse than
e? C. F. S. WARREN, M.A.

ESSAY "OF A KING" (5th S. ix. 108.)
said not to be by Bacon, and is placed
pendix of S. W. Singer's edition of the
nd., 1857, p. 223. For this reason see
ED. MARSHALL.

HEART (5th S. ix. 84, 111.)—I did not
lect Chaucer, but quoted the phrase from
inquiries among the "authorities," of
objected that in Chaucer the meaning
lover, but merely sweet heart. I am
MR. SKEAT says otherwise.
O. W. TANCOCK.

prose instance of *sweetheart*:—
wyn swete hert, in my most humylwyse, I
me on to you, desyryng hertly to here of your
Paston Letters, No. 866 (Gairdner's edition),
482 (from a wife to her husband).
HALIFAX.

GREEK BIBLE (5th S. ix. 68, 95.)—I
bliged by MR. SCHRUMPF's reply. Will
dd a few words about "Oikonomos" and
on the Seventy? There would seem,
of the Old Testament a version by the
rite Hilarion (Horne, Introd., vol. ii.
91) from the LXX.; another by the
rite Neophytos Vambas from the
nd, besides these, one of the Bible
n the English version of the Hebrew.
ew Testament we have a version by
Callicrgi (so Horne, ii. ii. 91), Geneva,
(two columns, old and new Greek),
printed at Chelsea and London, 1810,
columns, old and new), and again at
14, 12mo. (new only), beside other re-
the Genevan quarto of 1638 at the
of the last century. The Bible Society's
ament, appended to their Old in the
tures (Oxford, 1872, 8vo.), differs greatly
n those former editions as being more
orded—more like to the old Greek text.
ns of Scripture in the two modern Greek
the Book of Common Prayer (Bagster's
20, and that of the Society for Promot-
ian Knowledge, 1839) differ somewhat
other, as they both do from the Bible
anslation, and in a much greater degree
f London (1814), Chelsea and London
Geneva (1638), all above mentioned.
t version is the most vernacular.
W. J. BLEW.

ED BY THE SHEPHERD (5th S. vii. 345,
79, 218, 377, 478.)—CUTHBERT BEDE
he custom on the Cheviots of the sheep
he shepherd was "a realization of Scrip-
ture reading, and a Northern picture of Eastern life," and that he has "never witnessed the sight elsewhere." CUTHBERT BEDE has only to cross over to this pretty seaport and take a walk into the country to see the shepherd and dog in front and the sheep following, the custom being common all over France and Italy, and from this custom came the expression sheep-followers. The chief use of the dog is to keep the sheep within bounds where there are no hedges, by parading up and down or round and round, as indicated by the simple motion of the hand of the shepherd. In Italy the shepherd usually carries one of those long, light Italian reeds, and if a sheep should stop to crop the grass he gently taps it on the back with the reed, and the sheep immediately moves on.

HENRY G. ATKINSON.
Quai de la Douane, Boulogne-sur-Mer.

"RALPH WALLIS, THE COBLER OF GLOUCESTER" (5th S. viii. 388, 494.)—I shall be glad of a note of any tracts by, or pertaining to, Ralph Wallis, in addition to

Magna Charta; More News from Rome, 1666.
Room for the Cobler of Gloucester, 1668.
The Life and Death of Ralph Wallis, 1670.
The Young Cobler of Gloucester, 1713(?).

With any other scraps upon shoe-making or shoe-makers for a bibliographical list of broadsides, ballads, histories, &c. JOHN TAYLOR.
Northampton.

ANTLERS OF THE RED DEER (5th S. viii. 428, 458.)—On this point the late Mr. Collyns of Dulverton, in his interesting *Notes on the Chase of the Wild Red Deer*, writes:—

"The ancients imagined that the horn of the stag possessed great medicinal virtues, especially the right or off horn, which it was said was rarely found, and consequently was the more highly prized. To account for the scarcity of shed or cast horns, a notion obtained currency that the hind is in the habit of eating the horn, and I think Mr. Scrope says that the late Duke of Athol once found a dead hind which had been choked by part of a horn that remained sticking in her throat, and quotes this as a circumstance corroborative of the popular belief. I may say that I have not found any mention of this habit in the old works to which I have had access, and which I have consulted, although the ancient writers on hunting were certainly men of great observation, and by no means unwilling to give credence to and report any peculiar habit or property attributed to deer."

During a short visit that I recently paid to Scotland, I made many inquiries on this subject, and I was informed by keepers and hillmen of great experience and undoubted veracity that it is a common occurrence for the hinds to eat the cast horns; and they go so far as to say that unless the horns are picked up within a short time after they are dropped, the chances are that they will be found mutilated and partially destroyed by the hinds. In our country I have never, from my own experience or from reliable information, discovered

or ascertained that this curious habit prevails, and as the stags generally retire to the thick and deep coverts at the season of shedding the horns, it is seldom that the discarded antlers are discovered.

"Plinie saith that the first heade which an hart beareth is dedicated and given to nature, and that the foure elements do every of them take a portion. Isodore is of another opinion, saying that the hart doth hyde his first heade in the earthe in suche sort that a man shall hardly finde it."—*Art of Venerie*, p. 42.

WADHAM J. WILLIAMS.

Taunton.

CAROLS (5th S. viii. 491 ; ix. 32.)—With regard to *carols*, a name sometimes given to recesses in cloisters, in my note (*ante*, p. 32) I ought to have mentioned that Cornish has *crow* or *crou*, meaning a house of some kind. The three Gaelic dialects (Scotch Gaelic, Irish, and Manx) often begin words with *c* or *g*, where the Kymric dialects (Welsh, Cornish, and Armoric) begin them with *d* or *t*. At the same time each of the two groups has a few instances where both ways are followed. It would take up too much space here to give a list of these. THOMAS STRATTON.

A BOTANICAL PUZZLE (5th S. viii. 146, 294, 378; ix. 12.)—It may be added to the notes on this subject that the Rev. W. Jackson, M.A., F.R.S., in his recently published *Handbook to Weston-super-Mare and its Vicinity*, in speaking of Worlebury, draws attention to the occurrence of the *Cochlearia officinalis*, which, he says, was "unknown in the neighbourhood before the Worlebury pit circles were examined, when its seeds were thrown out from the pits and germinated after a sleep of many centuries" (p. 65). And again: "Below Spring Cove, and near the first turnpike, the botanist may be pleased to observe Scurvy-wort (*Cochlearia officinalis*), self-sown from the ancient Celtic pits, and now abundant" (p. 165). Very abundant the plant certainly is now, with its glossy succulent leaves, amid the old hut circles, and down the rocky sides of the fortress-city. I do not gather from Mr. Jackson's work when the excavations of which he speaks were made, but from a paper by the Rev. F. Warre in the *Transactions* of the Somerset Arch. Society I imagine they took place in 1851. It would, I think, be very interesting to learn the precise grounds for the statement, and whether care has been taken to eliminate possible sources of error. One must in inferences of this kind beware of the *post hoc ergo propter hoc* theory. In a little work, *The Flora of Weston*, published in 1856, the plant is mentioned, with no note of its being in any way a recent introduction. Brean Down is there given as another "habitat." W. F. R.

Worle Vicarage.

At Framlingham, in Suffolk, is a slight elevation immemorially called Broom Hill. The origin of the name has long been a mystery. No broom grew there. Botanists could not find a specimen there or anywhere near. Old men had been told by their fathers that they had inquired of the oldest inhabitant, and no one for three generations at least, had ever known or heard of broom growing there *or anywhere else in the parish*.

About twenty years ago, however, in the construction of the Framlingham branch of the G. E. R., a cutting was made through Broom Hill, and the banks of the cutting proceeded to confirm the name of the place by producing the first year a profuse crop of broom, which still grows there luxuriantly. Whence came the seed? Was it was produced by plants that flourished and gave name to the spot not less than a century before, we have an instance of very prolonged vitality. If, however, it was recent wind-borne seed, it must have come from a considerable distance, and was fortunate in finding a suitable home in an unoccupied spot, possessing the singular advantage of being ready named for its reception.

G. C.

Inner Temple.

AUTHORS OF BOOKS WANTED (5th S. ix.

My New Pittayatees is by Samuel Lover. It is found in a cheap edition of his works published by Charles H. Clarke, Paternoster Row, in a series called "The Parlour Library." EVERARD HOME COLEY

My New Pittayatees, by Samuel Lover, is given in Carpenter's *Penny Readings in Prose and Verse*, Dec., 1865. H.

AUTHORS OF QUOTATIONS WANTED (5th S. ix. 129.)—

"Pray less of your gilding," &c.

The epigram MR. CLARKE inquires for, though I have not quoted it correctly, is no doubt one to be found at p. 159 of *Hunting Songs and Miscellaneous Verses*, by R. E. Egerton Warburton (second edit., 12mo., Longmans, 1860):—

"'You see,' said our host, as we entered his door,
'I have furnished my house *à la* Louis Quatorze.'
'Then I wish,' said a guest, 'when you ask us to dine,
You would furnish your board *à la* Louis Dix-huit.'
The eye, can it feast when the stomach is starved?
Pray less of your gilding, and more of your carving."

There is something like the last line but one in the epigram; but the play on the word "carving," on which the point of the epigram turns, is necessarily peculiar to the English, and this is merely a versification of what I have seen related as a joke by Lord Alvanley on one occasion at Mr. Greville's; but I cannot give a reference. J. F. M.

"Plus negabit," &c.

I have met with a note made by me in which this is attributed to Dr. Johnson, on the authority of *Quarterly Review*, vol. l. p. 520. ED. MARS

(5th S. ix. 108, 139.)

"In the glow of thy splendour."

Vide a fair translation of Metastasio's *Hymn to the Sun* ("Scendi propizia," &c.) by E. Kenealy in *Ait*

, p. 138, Aug., 1842, in original metre. Other *poemetti* are also to be found in that year's by the same hand, which in p. 139 has baptized D'Israeli by Israel instead of Isaac.

Samedi.

Miscellaneous.

NOTES ON BOOKS, &c.

of John Milton. By David Masson. Vols. IV. (Macmillan & Co.)

volumes of Mr. Masson's *Life of Milton* cover le period of Milton's career from the execution es I. to the restoration of his wandering son. lden changes of English government during ch might have induced any biographer to newhat from the strict range of his subject, Masson falls a willing victim to the temptation. se of every alteration in government from wealth to Protectorate — the never-ending fell at last into disunion and anarchy, and ended return of Charles II.—is minutely described. ll these varied forms of rule the services of ere employed in state administration, and many hanges were supported by his pen. While we at his biographer could not omit to mention hs in Church and State in which he was en- e cannot but add that in Mr. Masson's volumes of the poet and letter-writer is often sacrificed to assion of internal politics. In the first sixty-four the fourth volume the name of Milton is men- at once. More than one hundred and fifty pages of sor are occupied with the history of the Protec- Richard Cromwell and the events which led to ration of Charles; in only two of them will the Milton be found. The industry and accuracy of son must ever extort admiration, but for a living f Milton's life we must wait until a biographer n who can make a fit use of the materials which son's labours have collected.

ly a fortnight after the king's death, and four er the publication of *Eikon Basilike*, Milton bold and singularly opportune vindication of duct of the Parliament in deposing and killing vereign. This pamphlet secured for him the nt position of "Secretary for Foreign Tongues" Council of State, and led them to impose m the task of counteracting the sympathy n every heart by the circulation of thousands s of the royal book. From that time he ersed in controversy with Salmasius and his . They poured upon him all the expres- abuse which their knowledge of the refined ry of the Latin language could supply, and in return a good deal more than they gave. e controversies Milton's dream of a History of was neglected, for them the compilation of a ctionary was abandoned as soon as it was con- d. The lines of *Paradise Lost* which were n these years can be counted on the fingers of ls. Poetry was discarded for politics, and when was not engaged in his chamber in repelling the of foreign disputants, he was summoned to the chamber to turn into Latin Cromwell's stirring es on behalf of the suffering Protestants of the nt. Only a few sonnets remain to prove that his for the Muses was undiminished, but these must ed among the highest products of his poetic The stateliness of thought embodied in the nnets to Cromwell and Vane, and the deep feel- thing through the simple words of his sonnet to e espoused saint," he never surpassed.

Though the chapters which depict the struggles of English politics must draw from the reader the frequent expression of a wish that Mr. Masson had adhered more closely to the legitimate lines of his biography, they often throw fresh light on the events of English history. There are many lessons to be learned from the list of members (v. 453) of the restored Rump Parliament of 1659, carefully annotated to show the parts they had played in the successive changes of the Commonwealth. The substance of a crowd of pamphlets is condensed in the histories of the new sects (v. 15-27) which swarmed in the first Protectorate of Cromwell. In a few pages Mr. Masson has sketched the careers of the English men of letters during the rule of Cromwell, and has drawn up instructive tables of those who cordially adhered to his cause, and those who tacitly obeyed or actively opposed his government. His researches have illustrated the lives of Marvell, Needham, and the friends who solaced by their conversation the vacant hours of the blind poet.

In the last days of 1651 Milton was forced by ill health to remove from his chambers in Whitehall Palace to a "pretty garden-house" in York Street, Westminster. Sadly had the neighbourhood deteriorated in two centuries and a quarter, but the house still remained (to use the words of Jeremy Bentham's tablet) "Sacred to Milton, Prince of Poets," and but little altered in its structure from the time when the blind bard groped from one room to another. Never more will the eager pilgrim forget the squalor of the neighbourhood in gazing on the house of Milton; last year it vanished, and his desire to realize its appearance must be satisfied by the descriptions of Hazlitt and Mr. Masson. Milton entered it in December, 1651, and he occupied it until the threatening pamphlet of L'Estrange, full of eager anticipations of the vengeance of Charles against the controversialist who had justified the death of his royal father, warned him to seek safety in obscurity. Mr. Masson's next and last volume will deal with Milton's life in seclusion, and there will be less justification in his forgetting the subject of his biography in describing the history of his times.

Poetry for Children. By Charles and Mary Lamb. To which are added Prince Dorus and some Uncollected Poems by Charles Lamb. Edited, Prefaced, and Annotated by Richard Herne Shepherd. (Chatto & Windus.)

At length Charles Lamb's many lovers have the luck to recover the lost "*Poetry for Children, Entirely Original*, by the Author of *Mrs. Leicester's School.*" Every collection of Lamb's works hitherto made has had to do without it, because no copy was forthcoming to print it from till last year. Now Messrs. Chatto & Windus gain much credit by the issue of a careful, handy, pretty reprint of this collection, of the newly recovered humorous poem "Prince Dorus," known to be Lamb's by an entry in Crabb Robinson's *Diary*, and of a few other uncollected trifles of Lamb's that were worth collecting. Mr. R. H. Shepherd, as editor, gives useful bibliographical details, and attempts to apportion the *Poetry for Children* between Lamb and his sister—not very successfully, but also by no means dictatorially. Lamb told Manning that *his* poems were "but one-third in quantity of the whole"; three poems are known to be his; and Mr. Shepherd suggests twenty-six others on supposed internal evidence. They are by no means the twenty-six best; and one point in the evidence is in some cases fallacious: thus, three poems are left to Mary Lamb's account because we "cannot imagine" Charles "making *sex* rhyme with *protects*,...*withdrawn* with *forlorn*,...or *Anna* with *manner*"; yet, in the course of the poems ascribed

to Lamb, we find such desperate rhymes as *Louisa* with *please her*, and *Rebecca* with *Quaker* (p. 9), *lady* with *baby* (p. 20), *dessert she* with *curtsy* (p. 150), and at p. 158 the unimaginable inversion—

"I find in all this
Fine description, you've only your young sister Mary
Been taking a copy of here for a fairy"—

while in his acknowledged poem "The Three Friends" (p. 74) is no less lax a rhyme than *feature* and *greater*. The book is a priceless one, and all lovers of Lamb must get it; but the apportionment of the poems will probably have to wait till some authentic and decisive document turns up, as in the case of Hood and Reynolds's *Odes and Addresses to Great People*.

Debrett's Peerage, Baronetage and Knightage, and *House of Commons and the Judicial Bench*, 1878. (Dean & Son.)

FOURTEEN years ago we welcomed the reappearance of Debrett amongst the Peerages as that of an old friend with a new face, adding that Debrett was for years *the* (if not the only) Peerage which the fashionable world consulted. We may now add that so many improvements have taken place in it, and such additions made to its usefulness, that it bids fair to resume the important place which it once held as a high authority on all matters connected with the titled classes of this country. One only has to compare Debrett of the past year with that for the present one to appreciate the improvements that have been effected by Dr. Mair. A special feature of the present issue is that the succession to Peerages, which will be separated on the demise of the present incumbents, is set forth in a manner at once brief and intelligible.

MESSRS. PARKER & Co., Oxford, and Mr. Murray, London, have just published two volumes of very remarkable interest—*The Catacombs of Rome* and *Tombs in and near Rome, Sculpture among the Greeks and Romans, Mythology in Funeral Sculpture, and Early Christian Sculpture*. These are two more splendid volumes, giving additional illustrations of both life and death in ancient and in Christian Rome, which volumes we owe to Mr. John Henry Parker, C.B., to whom we are already indebted for an attractive volume on the Colosseum as compared with other amphitheatres. Although the reader may not invariably agree with his learned and modest guide, Mr. Parker's volumes deserve the highest praise. The text is sufficient for the reader, who may pleasantly and profitably spend hours over the numerous illustrations, all giving a history and offering suggestions to be thought over independent of what may be found in the author's text. Between text and plates the reader passes through very unwholesome places without any fear of catching the Roman fever, though these books may well tempt him to risk the malaria.

"GOD SAVE THE KING" AND HENRY CAREY.—In the controversy at present going on in the *Times*, respecting *God Save the King*, errors are so abundant that it would require many pages to expose them all. The latest assertion is that Carey spelt his name without an *e*. Fact is better than fiction, and I possess over two hundred works published by himself, in all of which he spells his name Carey. The same form was adopted by his son, John Saville Carey.

I may add that it is my intention to write the history of *God Save the King*, and to publish, for the first time, evidence I have recently acquired respecting Bull's MS. and also two forgeries in connexion therewith.

W. H. CUMMINGS.

Brackley Villa, Thurlow Park Road, Dulwich, S.E.

GEORGE CRUIKSHANK.—I am writing a life of my friend and my father's friend, George Cruikshank. May I, through your columns, appeal to any friend of his who may have characteristic notes, letters, anecdotes, or facts about him to favour me with them? Information about his early days will be particularly valuable. BLANCHARD JERROLD.

Reform Club, Pall Mall.

A COMPLETE set of the Second Series of "N. & Q." half calf, may be had of our publisher.

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

H. A. B.—"Lumen de cælo" is, we believe, the correct version of the prophecy concerning the Pope's successor. For the prophecies of St. Malachy respecting the Popes, see "N. & Q.," 3rd S. i. 48, 359; 4th S. viii. 112, 296. Please forward your other query.

OLIM ("Shakspeariana"); H. ("Christchurch, Hants"); B. ("Letter of Bp. Hacket"); BEDALE ("Bedale Family"); and —— ("Rev. R. Clarke"), have omitted name and address. In the last instance the query is incomplete.

W. D. B.—Four different forms of expression are used: "tanto, quanto"; "quanto" alone; "altrettanto che." The natural correlative *tanto* is of course *quanto*, though the form to which allude may be used colloquially.

K. H. B.—In the wedding ceremony at these the left hand is given. The children resulting from unions, though considered legitimate, are not entitled to succeed to their fathers' estates.

SETH WAIT.—We have forwarded your communication to our correspondent MR. C. H. E. CARMICHAEL, University Club, S.W., who will be glad to help you.

ECLECTIC.—Are not the people mentioned still living? The question should be referred to some lawyer practising in the Divorce Court.

A. IRELAND.—A proof shall be sent with pleasure.

F. ROSENTHAL.—You mentioned certain points which we should wish to see corrected in the proof of the copy to be sent.

A. G. W. should apply to some flag-maker or the Admiralty.

REV. W. ROTHERHAM.—Letter forwarded.

H. KREBS.—Your query is suited to *Science Gossip* (Hardwicke, Piccadilly).

ST. SWITHIN.—*Az.* and *arg.* are the proper abbreviations. Proof shall be sent.

S. should refer to the Hon. Mrs. Norton's work in the Free Library at Manchester.

TIBIA AMNE having referred to *ante*, p. 135, we probably deem it necessary to rewrite his reply.

S. F.—Forwarded to MR. THOMS.

NOTICE.

Editorial Communications should be addressed to the Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print. To this rule we can make no exception.

DON, SATURDAY, MARCH 2, 1878.

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Notes.

Y CONTEMPORARY OF QUEEN KATHARINE OF VALOIS.

lerment of the remains of Queen f Valois recalls to my mind an in- r which I spent with a second cousin nd's, a lady exactly contemporary with erself, on March 5, 1875, an account y not be uninteresting to your readers. restoration of the choir of Tewkes- ing carried on, it was considered by ee that the opportunity ought to be purpose of gaining further information, any to be gained, respecting the great De Clare and De Spencer, who repre- founder, and whose bodies had been for many generations. Several dis- e made, and not the least important was that of the body of Isabel, great- er of Edward III., and second wife of arl of Warwick and Albemarle, who he Duke of Bedford as Regent of who is commemorated by the well- n effigy in the Beauchamp Chapel at

was the daughter and only child of pencer, thirteenth Earl of Gloucester, ut to death at Bristol six months birth, which took place on July 26, Constance, the daughter of Edmund fourth son of Edward III. At eleven years of age she was married to Richard Beauchamp, Earl of Abergavenny and Worcester, and four years afterwards bore him a daughter at Hanley Castle, the Lady Elizabeth Beauchamp, from whom the families of Abergavenny and Despencer are descended. The Earl of Abergavenny was killed at the siege of Meaux, on March 18, 1421, and was buried between the pier of the tower and the first pillar of the arcade on the north side of Tewkesbury choir, a beautiful chantry, which is the original model of the still more beautiful Beauchamp chantry at Warwick, being erected by his widow over his grave.

Two years and a half afterwards, on Nov. 26, 1423, the Lady Isabel was married to her late husband's cousin, who was also named Richard Beauchamp, and was the fifth Earl of Warwick. The British Museum possesses a very beautiful pictorial life of this earl, drawn in sepia by Rous, one of his chaplains, the forty-six quarto-sized drawings illustrating his career from his birth to his burial. His attendance at the marriage of Henry V. gives occasion to a fine drawing of that ceremony, in which it is not too much to suppose we find a contemporary portrait of Katharine of Valois as she appeared on the most interesting day of her life. Lord Warwick died at Rouen Castle on April 30, 1439, and his body was brought home to England by his widow and their son Henry, afterwards Duke of Warwick and King of the Isles of Wight, Guernsey, and Jersey. The sorrowing lady could travel no further than London, and went to be nursed by the loving hands of the sisters minoresses of St. Clare, whose house stood in the Minories, near the Tower. Here Henry VI. went to visit her, and after acceding to some parting request which she made respecting her son and Tewkesbury Abbey, the good king took his leave of her with the words, "May God, whom you worship with an upright heart, grant thee thy heart's desire and fulfil all thy mind."

The Countess of Warwick died on St. John the Evangelist's day, December 27, 1439, and there is a pen-and-ink drawing of her as she lay upon her deathbed, and in the act of delivering her will to the Abbot of Tewkesbury, in a MS. volume in the possession of Sir Charles Isham. On January 13, 1440, she was buried with much state in the choir of Tewkesbury Abbey, an inscription around the top of the Abergavenny chantry stating that her grave was "I. choro I. dextra patris sui," her father's grave being elsewhere recorded as being "under the lamp which burned before the Blessed Sacrament." The will handed to the abbot gave minute directions respecting her monument, which is said to have been "a very handsome marble tomb, exquisitely carved." Her orders were "that her statue should be made all nakyd with her hair cast backward, according to the design and modell that one Thomas Parchalion had for

that purpose, and Mary Magdalen laying her hands acrosse, with S. John the Evangelist on the right side, and on the left S. Anthony; and at her feet a Scocheon impaling her arms with those of her late husband,* supported by two Gryphons; but on the side thereof the statues of poor men and women in their poor array, with their beads in their hands" (Dugdale's *Warwick.*, p. 330, ed. 1656, from a copy "ex dono Authoris").

The monument has entirely disappeared; but, guided by the inscription on the chantry, I searched for the grave on the south side of the choir, a little to the right of the spot under the key-stone of the groining of the easternmost bay. We soon came upon a large stone, the top surface of which had remains of ancient mortar upon it, and which, being on the old level of the floor, was no doubt the base of the monument. On the under side of this stone was inscribed a long cross in shallow lines, together with, here and there, intersecting circles, that looked like sketches of designs for tracery, such as I once found, in a more finished stage, on the under side of stall desks at Over, in Cambridgeshire. Across the upper limb of the cross there was deeply cut, in black-letter of fifteenth century date, the inscription, "Mercy Lord Jhu." Beneath this slab there was a grave of very fine masonry, 7 ft. 0½ in. long, 2 ft. 5 in. wide, and 3 ft. deep. At the bottom lay the body of Lady Warwick, wrapped in a close shroud of linen, which had become of a rich brown colour, tinged either by age or by the spices used in embalmment. The left arm and hand protruded through the shroud, and indicated that nothing but bones remained within, at least in that part of the body. The rest of the body was perfectly enclosed in its envelope, but a small opening occurred above the forehead, and through this was seen a mass of auburn hair in its natural condition, but perhaps coloured, like the shroud, by the embalming spices. Around the body lay the fragments of a wooden coffin, which had been covered, on the outside as well as the inside, with a damasked purple silk, of Oriental fabric, such as that which was often used for lining the leather flaps covering episcopal seals. The body measured 5 ft. 8 in., but as the feet lay straight this was more than the natural height of the living person.

When these facts had been observed, a tile was placed in the grave with the inscription, "This grave was opened during the restoration of 1875, and, after having been inspected, was reverently closed and restored to its original condition," the inscription being signed by the chairman of the restoration committee and myself. The covering slab was then replaced, and now lies (as do the other graves which were discovered) un stratum of concrete, on which the ne be laid.

The Earl of Warwick was a friend panion of both Henry V. and Henry V latter heaped titles and honours of upon the young Duke of Warwick hi died, at the early age of twenty-one, Castle, and was buried at Tewkesbury. too much to conjecture that Lady W also a friend of Queen Katharine, a curious coincidence that, both being same year and dying in the same respective relics should have come to l at the same time. J. H.

Beverston Rectory.

* Dugdale gives an engraving of the countess kneeling at a prayer-desk, and clad in a mantle with her own and her husband's arms upon it, from the east window of the Lady Chapel, Warwick.

EARLY ALLUSIONS TO SHAKSP

In one of the elegies addressed by Charles Deodate there are some lines wh to describe certain dramas witnessed by poet during a visit to town in 1626. tragedies are thus particularized :—

> "Puer infelix indelibata reliqu
> Gaudia, et abrupto flendus amore cadit
> Seu ferus e tenebris iterat Styga crimin
> Conscia funereo pectora torre movens."

The only guess at these allusions (kno that of Warton in his edition of Mil (Lond., 1785). He says: "By the y first couplet he perhaps intends S Romeo. In the second either Richard III." This opinion, so far as Hamlet are concerned, is also tacitly Prof. Masson in his *Life of Milton*, bu terizations of Shakespeare's dramas it see any special appositeness in these is at least doubtful how far "indelibat used with propriety in connexion with the turn of the second couplet reminds *Spanish Tragedy* rather than *Hamlet*. lines necessarily refer to plays actuall in London? In the previous lines, d comedy, the allusions are to the plays to Ruggle's *Ignoramus*, and perhaps *Fraus Honesti*, none of which the writ to have seen upon Bankside. It w therefore, that illustrations taken from t or, at any rate, from modern academic would accord better with the scholarl which pervades this graceful little poem

Peter Anthony Motteux, the projector of the *Gentleman's Journal*, was probab Frenchman who was able to appreciate poet. His journal has several pass illustrate the state of popular opinion ab speare. In December, 1692, there is the Rymer controversy :—

"Mr. Rhymer's Book, which the Ingenio with so much Impatience, is publish'd, a

Tragedy, &c., being dedicated to the
the Earl of *Dorset*. Mr. Rhymer,
ench that follow *Aristotle's* Precepts,
's, and takes an occasion to examin
spear's, principally *Othello*, with the
judgment with which he criticised
nd *Fletcher's* in his Book called, *The*
t Age. The ingenious are somewhat
Remarks in it, though they concur
many things, and generally acknow-
ers a great deal of Learning through
se Reasons I must forbear saying any
r you to the Book it self."

also noticed :—

d a second Part [of the *Impartial*
r. Dennis designs to prove, that, tho
s faults, yet he was a very great
. Rymer seems unwilling to grant.
t the time, which the perusal of the
which are diffus'd thro Shakspear's
l keep Mr. Dennis very long from
."

3, the editor printed Sir Charles
Shakespeare :—

Comedy, call'd *The Wary Widow, or*
by Henry Higden, Esq.; I send you
to it by Sir Charles Sedley; and you
dmirer of Shakespeare, not to assent
to the Fruits of his rare Genius, of
Ovid to Græcinus,

mirata, sequens mirabitur Ætas,
usus tota Theatra sonant."

ry to find that Shakespeare was
ed by the first English literary
this time, however, the small fry
dramatists appear to have looked
in the light of a vast quarry of
to be carted away when wanted,
very much after the manner of
he old abbeys with their noble
he most honest of these men was
, who in the preface to his *Love*
ays bravely :—

e of this Play I took from *Shakespear*,
the Lines; Those that are his, I have
ed Comma's, to distinguish 'em from
endeavour'd where I had occasion to
em, to make 'em look as little like
le, but am affraid (tho' a Military
honour to say I had plunder'd all from
hey wou'd easily be known without
tion."

en of Burnaby's treatment of the
n a speech of Moreno, Duke of

! thou art too young for Cares,
st known, they follow us in Sleep.
oyson in their Sleep,
loe in their Sleep,
t new Grants in their Sleep.....
Nature 's quite at rest,
Prelate."

ier allusions not given in the
es are the following : an allusion
donis in *Cornelianum Dolium*,
1638; a mention of Falstaff by Lord Chancellor Jeffreys in Lady Ivy's case, 1684, reported in the *State Trials*; two interesting allusions to Shakespeare in Sir John Suckling's *Letters*. A quotation from the *Merry Wives*, written by the fifth Earl of Montgomery in a copy of Inigo Jones's *Stonehenge*, was printed in the second volume of your Fifth Series. C. Elliot Browne.

Chaucer, "Prologue," l. 52: "The Borde Begonne."—I think I have found out yet more solution of difficult passages in Chaucer. A well-known puzzle is that in l. 52 of the *Prologue*:—

"Ful ofte tyme he had the *bord bygonne*
Aboven alle naciouns in Pruce."

The difficulty is, does it mean that the knight had been placed in the seat of honour at table, or that he had "begun the tournament," whatever that may mean? Now the usual meaning of *bord* is certainly "table." The puzzle is to know if there was such a phrase as "to begin a board" in the sense of sitting highest at table. The answer is yes; and all the while it occurs in Gower, *Conf. Amantis*, ed. Pauli, vol. iii. p. 299, where every one has overlooked it hitherto. The whole passage in Gower is most explicit, and should be consulted :—

"At souper tyme netheles
The king, amiddes al the pres,
Let clepe him up among hem alle,
And bad his mareschal of his *halle*
To setten him in such degre,
That he upon him mighte se.
The king was sone set and served;
And he, *which hadde his pris deserved*,
After the kinges owne worde,
Was made *begin a middel borde*,
That bothe king and quene him sigh."

That is, he occupied the place of honour at a table in the middle of the hall.

Walter W. Skeat.

Cambridge.

The Son of Theodore, King of Corsica.—On the night of Wednesday, February 1, 1797, an old man walked from a coffee-house at Storey's Gate to Westminster Abbey. Under one of the porches there he put a pistol to his head and shot himself dead. He proved to be Col. Frederick, son of Theodore, King of Corsica, who, about forty years before, had been buried in a pauper's grave in the churchyard of St. Anne's, Soho. The Colonel was a benevolent, eccentric, moneyless gentleman, well known in London. The son of the King of Corsica once dined at Dolly's with Count Poniatowski, future King of Poland, when they had not enough money between them to pay the modest bill. Distress, it is said, drove the poor Colonel to suicide. Such is the accepted fact; but contemporary history had another and a very curious version of the Colonel's death. The account below

is taken from the *Sun* newspaper for Friday, February 3, 1797 :—

"Murder of Col. Frederick.—On Wednesday night last, about nine o'clock, the above unfortunate Gentleman, Son of the late Theodore, King of Corsica, was found murdered under the West Porch of Westminster Abbey, facing Tothil-street. No fire-arms were found near the place, nor any thing that could lead to a discovery of the means by which the deed was perpetrated. After a minute inquiry yesterday, the following is a circumstantial account of the transaction, as related by a lad who was near the place at the time of the murder, William Colvin by name.—About half after nine o'clock on Wednesday night, he states his being at a pump near the church-yard of the Abbey, when he saw two men talking together near the Porch door, one of whom he heard say to the other, 'If you don't give me some money, I'll blow your brains out.' The other (whom he describes to be the Colonel) replied, 'If you don't get about your business, I shall call out for assistance, and have you taken into custody.'—That immediately after he heard the report of a pistol, and saw the Gentleman fall; the other then turned round to look if any body was near, and on seeing this lad, ran after him, and took him by the collar; that his mouth was then stopped with a handkerchief, to prevent his calling out; in this state the fellow brought him back to the place where the deceased was lying, and swore if he made the least noise he would blow his brains out. He then held him between his knees whilst he searched the deceased's pockets, and saw him take out of his breeches pocket a green purse (as he believes), containing some money, and out of his coat pocket a red and white handkerchief, which he put into his breast; that he then took a paper out of his own waistcoat pocket, and put it into that of the deceased; it contained something, but cannot say what it was. The lad further states, that he was then released by the man, who, on going away, gave him a violent blow on the breast, which stunned him. After recovering himself, he ran after him, and saw him ram something into his pistol. He overtook the ruffian, and caught hold of the skirt of his coat; the man disengaged himself, and ran towards the House of Commons. On the lad calling out 'Stop Thief,' a person near the place threw a pail after him, which hit the man's heels; after which he saw no more of him. To corroborate the above account, the Colonel's dress was exactly as the boy had described it. When the body was taken to St. Margaret's bone-house, the paper was found in the waistcoat pocket, which had been stated to have been put in by the man who shot the Colonel, and which paper contained some gunpowder. The most diligent search is making after the villain who perpetrated the deed."

Of course he was never discovered. D. N.

A Welsh Parson of the Seventeenth Century.—The following story is perhaps known to Lord Macaulay's schoolboy, in which case I must apologize for offering it to "N. & Q." But Lord Macaulay himself has not referred to it in the notes to his famous third chapter. It may be one of the "sources too numerous to mention" from which he drew the materials for that chapter. I found it the other day, when looking for something else, in an anonymous law book, *The Gamester's Law*, a 12mo. of about 130 pages, published in 1708. It is the one gleam of humanity in a chaos of dog-Latin and Norman French. After speaking of the two books of sports, Jame[s] 1618 and Charles's in 1633, the writer goe[s] follows, "in his old language," as Gibbon say :—

"But tempora mutantur; our Gracious Que[en] and our Reverend Bishops will not Patroni[ze] Custom or Allowance. And, that the ignoran[t] were misled, and thought such Pastimes In[no]cent of Mirth appears by this story of a *Welsh* Par[son] (a poor Boy) was bred up at School, and being [a] pl[ain] Lad at his Books, used to assist some Gentle[men] that went to the same school. Afterwards J[ack] trip to the University and got a Degree and O[rders] in process of time, upon some occasion comes [to] in a tattered Gown: One day a Gentleman th[at] to School with him, meets him, and knew [him] (saith the Gentleman) I am glad to see th[e, how] do? I thank you (Noble Squire) replied [Jack] Gentleman invited him to the Tavern, and [after] Discourse of their School and former Conv[er]se Gentleman ask'd him where he lived? *Jac[k]* in *Wales*. The Gentleman askt him if he w[as] The Parson replied he was, and that he had [a] seven Children. Then the Gentleman enqu[ired] value of his Benefice, the Parson answered it [was] 9*l. per Annum*. Pugh! quoth the Gentle[man] canst thou maintain thy Wife and Childre[n] O! Sir, quoth *Jack*, shrugging his Shoulder[s] the Church-yard, my Wife sells Ale, and I [sell] and after Evening Service (my Parishione[rs] kind to bring their Dogs to Church) I bring [them] and bate him, and for about two Hours we [play] and Shove, Staff and Tail till we are all [very] thirsty, and then we step in to our *Jone*[s's] stoutly of her Nutbrown Ale, and I prot[est] saith he, we make a very pretty Business of [it]."

The *tutoiement* of the "Noble So[n]" deference of poor Jack, the slight an[d] tuous way in which his education, his "[Ox]ford University," and his taking Orders are [dis]missed as if he had gained nothing, socially [or] tually, by these things—all this is [so] though by no means novel. Perhaps [it] ordained by one of those Whig bisho[ps] trived to bring the Church in Wale[s] utter disrepute.

Etymology of "Lozenge."—We [find] the following meanings of this word: [1.] with four equal sides, having two acu[te] obtuse angles; a rhomb; 2. a small c[ake] &c., often medicated, originally in th[e form] lozenge or rhomb, but now usually [round] gives Fr. *losange*, Gr. λοξος, oblique [from] corner. Dufresne gives *losengina*, *lozeng[ia]*, "[a] scutaria." I find no *losange*, *lozange*, [or] Littré for the sweetmeat. He renders *losa[nge]*

"1. Terme de blason. 2. Parallélogramme [dont] quatre côtés sont égaux sans que les angles soi[ent] 3. Terme de plain chant. Note figurée en lo[sange] qui vaut la moitié de la carrée ou brève; la lo[sange] donc une semi-brève.....Etym. Berry, [origine] incertaine. Scheler, d'après Gachet, pense qu[e] n'est pas autre que l'ancien français *losenge*, flatterie, qui est une autre forme de *loenge*, comme il déduit: jadis les armes des familles

ans les rhombes; on aura dit que ces armoiries, exalter les seigneurs par des allégories, étaient ou *louanges;* puis le nom de *losange* aura cadrement même. Cela est ingénieux, pro-, car le sens du blason est le premier et le ; mais il faudrait quelque intermédiaire pour r."

elle, who gives the parallelogram as the meaning of the word, says, "*losange*, i Lat. Barb. *laurengia;* fait de *laurus*, r ce que cette figure ressemble à quelques n feuille de laurier; selon d'autres, du , oblique, parce que les angles du losange oint droits." Fleming and Tibbings's "*losange*, *lozange* (figure à quatre côtés ant deux angles aigus et deux obtus), Cotgrave gives "*losenge*, a losenge, the n thing of the forme, of an ordinarie f glasse, &c., as in lozenge"; and a lozenge; a little square cake of pre- rbs, flowers, &c.; also a quarrell of a dow; any thing of that forme; also eit, fraud, cousenage." The sweetmeat ed in modern French by *pastille*, and, of a round form, by *tablette*. That the the sweetmeat may be altogether a word is quite possible. I am, however, to think it is the primitive word from others have been derived. It would be from the Arabic *lawzīnaj*, a confec- monds (*lawziyāt*, sweetmeats in are used, almond confections; *lawzat*, fruit; Persian *lawzīna*, any food in which orm a part); from *lawz*, an almond b. *lūza*, Heb. לוז, *lūz*, the almond tree); in Syriac. Freytag (*Lex. Arab.-Lat.*) *ws*, nom. gener., *lawzat*, nom. unit., n; *lawzīnaj* (Pers. *lawzīna*), dulciarium mygdalis" (quoting *Kam.*). Meninski . *lews*, amygdalum; *lewzīnej*, dulciarium lis; Pers. *lawzine*, id." Kieffer and *Dict. Turc.-Franç.*) have "*levzînedj* et rab., pâtisserie d'amandes; *levz*, amande, *z ul-hind*, coing (fruit)." Shakespear *i Dict.*) gives "*lauz*, an almond, a kind at, s. Arab"; "*lauz-iyāt*, sweetmeats in nds are mixed, s. Arab."; "*lauz-īna*, a of almonds, Arab. Pers." The Sanscrit words for the sweetmeat, and six for the lar figure. R. S. CHARNOCK.
rrick Club.

TIES OF CRICKET.—Amongst the novel last season was one played at Shalford between eleven Heaths and eleven the former all belonging to Shalford, atter team was composed of men from , Felday, Ockley, and Littleton. The won on the first innings by seventeen was stated in the newspaper (*Surrey*) from which this is derived that the victors had already vanquished eleven Mileses and eleven Muggeridges, and that they were about to challenge eleven named Lucas. These eleven (Lucases), all connected by family ties, had then recently played a match near Horsham. During the same season eleven women of Elstead "handled the willow" and defeated eleven ladies of Thursley, the Thursley team having previously beaten the Elstead. One of the fair ones was described as being "a batswoman of considerable local repute." Another showed "an excellent defence" until "she was well caught by the bowler." When Thursley went in (first innings) "they were quickly disposed of," the bowling of Mrs. —— and Mrs. —— "proving of so destructive a character that no less than seven 'ducks' eggs' appeared in the score." A Miss —— is described as "a promising young player," "her defensive powers as a cricketer being well brought out." Two other ladies "each batted in good form." Elstead scored forty-four and twenty-eight; Thursley, seventeen and forty-nine. I did not learn whether the tie was played off, each team, as I have said, having won a game. I find it recorded that in 1846 eleven brothers Colman were in one set, and in a previous year a Mr. Pagden, with four of his sons and six of his nephews, won a match. More recently the Brotherhoods mustered an eleven in Gloucestershire, and it is said that eleven Lytteltons, with the late baron at their head, once took part in a match. KINGSTON.

[A few years ago there was a match at the Surrey Oval between eleven Greenwich pensioners with one arm and eleven other Greenwich pensioners with one leg. There was excellent play on both sides. The one-armed lost. They were less handy than their fellows in picking up the ball.]

DANTE'S "PURGATORIO."—In Mrs. Oliphant's *Dante*, the first of the series of "Foreign Classics for English Readers," there is a mistranslation (p. 117) which should be corrected in the next edition. In the third canto of the *Purgatorio*, ll. 118-120, Manfredi says to the poet,

> "Poscia ch' i' ebbi rotta la persona
> Di due punte mortali, io mi rendei
> Piangendo a Quei che volentier perdona."

Mrs. Oliphant has rendered the last line, "Weeping to Those who willingly pardon," instead of "to Him who willingly pardons." *Quei*, although usually plural (for *Quelli*), is here singular. Volpi, in his *Indice*, says, in reference to this passage, "Quei per quello in terzo caso"; and Cary, Wright, and Longfellow all translate it as *Him*. The singular verb *perdona* shows that the pronoun is also singular. I have thought it possible that Mrs. Oliphant may understand the poet to mean the Trinity, as she writes "Those" with a capital; but I think there can be no reasonable doubt that he simply means God, and this is the view which

the above-mentioned translators appear to have taken. JONATHAN BOUCHIER.

Bexley Heath, Kent.

A MEDIÆVAL BELL.—In a Birmingham paper of about a year ago there are the following particulars of an old bell, which may be of interest to some of your readers:—

"Efforts are being made to collect sufficient funds for the restoration of the parish church of Brailes, Warwickshire. The tower of this ancient church contains one of the heaviest peals of six bells to be met with in this country. Unfortunately they are so badly hung and out of repair that twenty men and boys find it a toilsome and difficult task to bring out their melody, and the tenor and third bells are badly cracked. The former is a mediæval bell, weighing about 34 cwt., and much admired by archæologists. It bears the arms of the Underhill family, with the following legend, probably a stanza of some ancient Ascension hymn:—

'Gaude quod post ipsum scandis,
Et est honor tibi grandis
In celi palacio.'"

It is proposed to recast this bell, exactly reproducing its interesting features, and also the other cracked bell. F. S.

Churchdown.

ANECDOTE OF GEORGE III. AT WEYMOUTH.—I had been writing to a lady, upwards of seventy years of age, and in my letter had said something about Weymouth. In her reply the lady thus wrote:—

"I never think of Weymouth without an anecdote of our old king, George III. My mother was one day walking there when she saw a little girl run up to the king, saying, 'Mr. Ting! Mr. Ting! I have got on a new flannel pettitoat!' at the same time affording him ocular demonstration thereof. Whereupon the king, with his well-known good-nature, patted the child on her head, bestowing seemly commendation on the utility of the newly acquired article. Such was the simplicity of childhood and the benevolence of riper years."

If, as I imagine, this anecdote has not yet been in print, I think that it deserves preservation in these pages. CUTHBERT BEDE.

THE "CIRRUS."—Looking for a word in Rich's *Illustrated Companion to the Latin Dictionary* my eye fell, as one's eye always does, on something else, and that was:—

"*Cirrus in vertice.* A tuft of hair drawn up all around the head, and tied into a bunch on the occiput, as was the practice of athletes, wrestlers, boxers, &c."

Any one who has noticed lately the mural decorations of the metropolis must have observed an animated portrait of a celebrated clown, "Little Sandy," that exhibits a *cirrus in vertice* most strikingly. Now I would ask, is this a whim of "the drollest of the droll," as he is termed in the bills, or is it a tradition of the circus that has come down to us from the time of the Romans? I have observed that the Spanish bull-fighters have their hair cut very short with the exception of a *cirrus*, not *in vertice*, but at the back of the head is attached a black rosette. I have al old French pictures clôwns whose caps r bald head with the exception of one tuft

C

PRAYER AND CREED.—Subjoined is transcript of a small Anglo-Saxon text, wh some years since, but it is no longer in and I hesitate to send even this print because I doubt if I could find anoth should not print it. It was a small vel in the finest preservation, having perh kept between the leaves of some old devotion. It may have come from Bylan since a large collection of the charte abbey was also in the same house. E to accommodate the printer, it was n render the characters proper to Anglo ordinary letters, I can answer for its ness, having collated the proof with th

Her is gebed & geleafa
Hit gedafnath th
Ic lufige & wurthige
God ana & symle
Fæder Sunu & Halgan gast
Wæt ic sothe wile
Thurh godes gife
Sy god fultume
A. on minum gebede
Swa his wylla sy;

A

As I remember, the final N was protracted in length. THOMAS
Bristol.

THE ORDER OF THE GARTER ORDER.—The following not generally is extracted from an article entitled Knights," in *All the Year Round* for the present year—an article to whi direct the attention of your readers:—

"The Order of the Garter, itself the mo extant orders of knighthood, was originall the benefit of both sexes, and was worn by first hundred and fifty years of its existen reign of Richard the Second, the two dau Duke of Lancaster—Philippa, wife of Jo Portugal, and Catherine, wife of Henry, P turias—were also Knights of the Garter. aware that, up to this point, the Garter R more than that the ladies of the family of were admitted to the order; but in the succe the limits of knighthood were largely extend the names occur those of the Countesses of Pembroke, Salisbury, Huntingdon, Kent, moreland, Arundel, Warwick, and Richmond Mohun, Le Despencer, Poynings, Swynford, De Ros, Waterton, and Burnell. The last of the Garter was Margaret Beaufort, Counte mond, mother of Henry the Seventh."

H.

Queries.

[...est correspondents desiring information ...s of only private interest, to affix their ...sses to their queries, in order that the ...ddressed to them direct.]

ER.—The first governor of the Pil- was John Carver. He appears in bringing his wife to New England, numbered eight (Baylie's *Memoirs Colony*). His son Jasper died on before the landing. John Carver, died from a sunstroke on April 5, wife died six weeks later. He is be one of Robinson's church who n England to Holland, and first agent of the church. It is also d once possessed a large property impaired during his exile" (Baylie's Belknap, in his *American History*, e no particulars of the life of Mr. s to his appointment as one of the ongregational church in Leyden." dea that Governor Carver was pos- d from Deryk Carver, a Brighton d property, who was burned at the s, Sussex, in 1554 (see Foxe's *Book* Perhaps some of your American hrow light on the subject.

FREDERICK E. SAWYER.

TON LETTER.—At a sale, June 2 and ssrs. Southgate, Grimstone & Wells, et Street, there was sold an auto- written by John Washington to & Sons of London, containing in- erning a tombstone. If the present t letter will communicate with COL. Blue Anchor Road, S.E., he will favour.

' v. "MARQUESS."—I recently ob- isiting card of a nobleman holding blic position that he adopts *marquis* raphy of his title. Having always e impression that *marquess* is the of spelling, it would be interesting ll as to myself if some of your corre- d throw light on the subject, and at tances of the various ways in which een spelt by noblemen of historical

MARCHIO.

LY.—About the year 1700 the Plymouth Dock," as it was then an of the name of Dove. I should ed to any of your correspondents me any information about him or cestors or descendants). I have e that he belonged to the family of Camberwell, co. Surrey, and I should much like to verify this belief. This family is referred to in Manning and Bray's *History and Antiquities of the County of Surrey*, vol. iii. p. 427, where it is mentioned that there is a pedigree of the said family in one of the Surrey Visitations.

I should be grateful also for any information about this family. Manning and Bray say nothing more than that they trace their descent to Henry Dove, who fell on Bosworth Field fighting for Richard III., and that the wife of this Henry Dove was a daughter of Thomas Brereton, of Cheshire. P. E. D.

THE REPORTERS' GALLERY IN THE HOUSE OF COMMONS.—Who first called the Reporters' Gallery in the House of Commons a fourth estate of the realm? Macaulay adopts the expression in his essay on Hallam and in the third chapter of the *History*. P. C.

[The expression is often applied to the Press, and therefore may possibly have been extended, by analogy, to the gallery occupied by its representatives.]

THE ROYAL CROWN OVER A CIVILIAN CREST.—A county militia regiment, having the designation of "Royal," and as such entitled to bear the insignia of royalty, has lately adopted for its badge the crest of its colonel. Would it be right or wrong, in ordering a die for the plate or paper of the regiment, to put a royal crown over the civilian crest, with the name of the regiment underneath? or should the royal crown be divided in some way from the crest or badge, so as to show that the person bearing the crest is not himself entitled to bear also a regal crown? C. T. J. M.

UNIVERSITY OF LONDON.—I have never seen the name of my University in Latin, and, as there is more than one Latin form which the name might legitimately take, I should feel obliged if some one would say whether there is any official document issued by, or relating to, the University in that language, or what the Latin terms are (if any) in any way used or recognized by the Senate or by Convocation to designate the University itself, and the handsome Government edifice in Burlington Gardens at present officially styled in English "University Building."

A GRADUATE OF LONDON.

WARTON AND JOHNSON.—Where is the anecdote to be found of Dr. Johnson saying to Dr. Warton, "I am not accustomed to be contradicted," and Dr. Warton's answer, "It were better for yourself and your friends, sir, if you were"? J. R. B.

QUEEN ANNE AND GEORGE II.—I have an old brown pottery tankard (gallon size), with the incised date 1730, and the name of the owner, "Mary Bayly." Round the rim of the tankard is

the inscription, "Drink about, boys, to the pious memory of Queen Anne." Below this inscription is an effigy of the queen in royal robes; on each side of her are two beefeaters. Underneath is an outline of a church, while the base of the tankard is surrounded with hounds in full cry after a stag.

I am desirous of ascertaining how it happened that in the reign of George II. Queen Anne should have formed the subject of the toast. S. J.

NORFOLK A BIG GOOSE-GREEN.—Some celebrated character (such as Charles Fox) has said of Norfolk that it is (or was) one big goose-green interspersed with hamlets, or a succession of hamlets connected by a goose-green. I shall be greatly obliged if any of your readers can give me a reference to the original, or the name of the author of the saying. T. S.

Norwich.

FRIESIC LEGENDS.—The titles of any collection of Friesic legends or popular songs will be welcome to the querist. He has Scheltema's *Friesche Spreekworden*. F. L.

A PAINTING BY GUERCINO DA CENTO.—Will some of your learned friends complete the following fragment, which appears on the open book held by a Cumæan Sibyl painted by Guercino?—

SALVI CASTA SION
PER MVLTAQV PASSA PVLL
SIBILLA CVMA

I should be glad to be able to put it in an intelligible shape. E. A.

"CHARLOTTE."—Derivation wanted of this term, peculiar to French and English cookery-books, as applied to a "charlotte russe," "charlotte de pommes." The result being a "little house" for the apples, &c., can it be corrupted *chalet, chalotte, charlotte?* Is there any *etymological* dictionary of culinary terms? GREYSTEIL.

URCHENFIELD.—It is a curious fact, hitherto unexplained, that in a large district of Herefordshire at least five of the peculiar legal customs of Kent were anciently in force, though unknown in other parts of England. In Urchenfield—the Arcenefelde of Domesday—a territory lying all around King's Capley, the inhabitants, like the men of Kent, possessed the customs of (1) partible descents, (2) freedom from escheat for felony, (3) dower of half the husband's lands, (4) devisability of "purchased" lands, and, according to Domesday, the still more remarkable Kentish right of (5) being placed in the van of the army ("Cum exercitus in hostem pergit, ipsi per consuetudinem faciunt avauntwarde, et reversione redrewarde"). Can any of your readers suggest how this identity of customs arose, or inform me if any trace of it still survives? CYRIL.

THE LINCOLN MISSAL.—Maskell, in his *Ancient Liturgy of the Church of England*, describing the Sarum, York, Hereford, and Bangor Missals, expresses a hope that some day "the lost Lincoln use" may be discovered. Has such a discovery been made since Maskell wrote? and, if so, what salient feature is there by which a Missal of that use could be identified? J. D. A.

Manchester.

BRAMPTON PARK, HUNTS.—I have an impression from a well-engraved plate, octavo size, of this place. On it is: "Published Dec., 1823, by Rackham, 39, Strand." The view is "drawn by W. Finley, and engraved by T. Higham." The plate has probably appeared in some serial, as at the end of it is a sitting female figure, entitled "Evening Dress." I should be glad to be referred to the work in which the view may have appeared, or to any other description of the park.

WYATT PAPWORTH.

33, Bloomsbury Street.

WILLIAM, THIRD BARON OF WORMLEIGHTON.—Who were the "other issue" of this nobleman mentioned under the family of Spencer, under the head of Marlborough, and what became of them?

JOHN SPENCE.

Lowbourne, Melksham.

AN ENGRAVING.—I have a very fine [illegible] engraving of three foxhounds' heads, the [illegible] coloured hounds on each side, and a [illegible] coloured hound in the centre. Can any of your readers tell me from whose painting it is engraved and the probable engraver? It is a "proof before letters." L.

A BANBURY STORY.—In *The Hunting Horn*, by Nicholas Cox, 1696, I read:—

"Now, by the way, let me give you this necessary caution: be sure whilst you are dressing your Horse let him not stand naked, his Body being exposed to the penetration of the air, whilst you are telling a Banbury story to some comrades that accidentally come to the stable."

What is a "Banbury story"?

W. N. STRANGEWAYS.

Stockport.

THE LORD OF BURLEIGH.—Your readers will be familiar with *The Lord of Burleigh*, the ballad in which Tennyson gives a poetic rendering of a romantic incident in the history of the house of Exeter. Can any of them supply me with the prose version upon which it is likely the laureate founded his poem? JOHN TA[illegible]

Northampton.

INVITATION CARDS OF THE EIGHTEENTH CENTURY.—A friend of mine has, among [illegible] invitation to an evening party from [illegible] Mann and one from a Duchess of Be[illegible]

on the backs of playing cards. I should know whether the custom was general; and whence introduced, and its meaning; whether such invitations were issued for card only or otherwise. A. B. H.

YD."—What is the meaning of the word It is used in many places in this district, s Longroyd Bridge, Highroyd (district), yd (house), Royd House, Royd Hall, &c. W. H. C.

ersfield.

MOROCKE.—In the year 1636 Sir Ferdi- Gorges, of Ashton Phillips, co. Somerset, to Arthur Champernowne, of Dartington, ge tracts of land lying on the extreme estern frontier of Maine, in New England, be called Dartington, and the other God- e. The latter was not then a local name r England. Its origin, like Dartington, e found in England. I have not been able Godmorocke in any English gazetteer or history. I shall be obliged to any one who me anything about it. C. W. TUTTLE.

n, U.S.A.

JOHN WOODVILLE.—Did Sir John Wood- ho was slain with his father, Earl Rivers, at Field, leave an only daughter and heiress, who was married to Sir John Helwell of adine? A descent from this match is in Nichols's *Leicestershire* for the Sherards leford, on the faith of "two very old pedi- vellum." Can the statement be proved, oved, on more satisfactory evidence? CLK.

WOOD FAMILY OF OR ABOUT LEIGH, HIRE. — Will some correspondent of Q." give what information he can respect- Wood family of or about Leigh, Lan- One of them, Elizabeth Wood, I believe, about 1734 Edward, the son of Thomas, n of Baron Leigh, of Stoneley, Warwick- All information will be thankfully received J. HENRY WHITEHEAD.

rendon Street, Cambridge.

LASS OF RICHMOND HILL."—I have been weeks endeavouring to discover the author bove song, and whether the Richmond is y or Yorkshire. One very circumstantial gives "McNolly," author of *Robin Hood*, mposer, and the county as Yorkshire; while authority of the present day states it to en composed by Mr. James Hook, grand- f Theodore Hook, and Surrey as the county. of your readers place the matter beyond ? QUAVER.

CHARLES LAMB.—When he left Islington he hired that "gamboogey" furnished cottage at Chaseside, Enfield, which he quitted after a year to board and lodge at Westwood's, next door. Was the "gamboogey" cottage Leishman's, with whom he had formerly boarded and lodged? Whereabouts in Edmonton was his *first* removal before finally going to Mr. Walden's, Church Street, where he died? QUIVIS.

[Charles Lamb died Dec. 27, 1834.]

TOM TOMPIER.—A picture of this person is represented with a clock. Is he known to fame? and if so, who and what was he? W. P.

DR. CHILLINGWORTH.—Does any portrait of Chillingworth exist? If so, where is it? and has it been engraved? J. J. P.

ST. SUNDAY.—Where shall I find any notice of this saint? There was at Drogheda, in 1649, "a strong round tower next the gate called St. Sunday's." See Carlyle's *Lett. and Speeches of Oliver Cromwell*, ii. 53. ANON.

SIR FRANCIS BURDETT.—One of our customers is in possession of a large silver vase, which was purchased at the sale of Sir Francis Burdett's effects after his death. He has been given to understand that it was a presentation vase, either commemorating Sir Francis's return from imprisonment in the Tower, or his retirement from Parliament. We have been requested to ascertain its history, and have been advised to make application to "N. & Q." The Hall mark on the vase would seem to be of the year 1810, but of this we are not certain. T. & W. BANTING.

27, St. James's Street.

AUTHORS OF BOOKS WANTED.—

Commutation of Tythes in Ireland injurious not only to the Church Establishment, but to the Poor. London, 1808. 8vo.

History of the Campaign on the Sutlej and the War in the Punjaub, &c. London, 1846. 8vo. ABHBA.

AUTHORS OF QUOTATIONS WANTED.—

"And often in my heart I cry,
How beautiful is youth!"

JOHN A. BLAGDEN.

Replies.

PERSONAL PROVERBS.

(5th S. ix. 47.)

MR. SOLLY'S interesting note on this subject opens out a wide field of inquiry. These apparently personal proverbs are very numerous in our national paræmiology. A list of two or three hundred might be without much difficulty compiled. Yet, on more minute investigation, in a very large percentage of these no special person

will prove to be meant. First, all proverbs with merely Christian names may be *à priori* suspected not to allude to any one in particular. The intense realism of the rustic mind seems to feel a necessity for connecting a floating adage with some visionary Tom, Dick, or Harry.* More than this, some passing skit in a town must be connected with the mayor of that town as its concrete and visible spokesman or representative. When, however, a Christian or other name is localized, as in MR. SOLLY'S list, "John of Cumberland" and "Old Russe of Pottern," the presumption is greatly strengthened that an actual person is meant. Next, the proverbs which contain common surnames merely are in many instances impersonal. 1. Where the surname is different in independent versions of the same proverb, or where the same surname figures in different proverbs. 2. Where there exists an alliterative connexion between the surname, which is a common one, and a hingeing word in the saying, *e.g.* 3. Bolt and Bolton.† 3. Where the surname comes in as a mere tag in the formula, "Quoth Dawkins," "Quoth Mortimer,"‡ and the like. 4. The surname may be merely an obsolete or corrupted word which is no surname at all. But, with all these deductions, there will be left a noteworthy residuum where an actual man is meant, as Plowden,§ of whom we have definite information, and some three or four in our present list, of whom particulars may be somewhere or some day forthcoming. I venture to append a few remarks on MR. SOLLY'S list. The interpretation of proverbs is the slipperiest of all etymological tasks, so that I speak in all cases without the smallest wish to dogmatize. H. refers to *English Proverbs and Proverbial Phrases*, by W. Carew Hazlitt, 1869; R. to Ray's *Collection of Proverbs*, the page references being to the first edition, printed at Oxford in 1670.

Banbury: As nice as the Mayor of B.—Halliwell gives, As *wise* as the Mayor of Banbury, who would prove that Henry III. was before Henry II. These civic magistrates were favourite proverbial butts. The respective mayors of Huntingdon, Northampton, Altrincham, Over, Hartlepool, Halgaver (an imaginary place), London (in four proverbs), Banbury, York, &c., all appear, seldom in complimentary situations. The town of Banbury itself was a great focus for proverbs. Its ale, cakes, cheese, tinkers were all celebrated.

Bolton: Bate me an ace, quoth B.—Implies an allegd assertion is too strong (Halliwell). This is said to have been the proverb which Queen Elizabeth detected as omitted in Heywood's collection when he presented it to her (R., p. 163). Without the tag it occurs in Beaumont and Fletcher (*Prophetess*, Act i. sc. 3), "Nor bate ye an ace of a sound senator." In Nares three plays are quoted which give the whole proverb. Cf. "The best must crave their aces of allowance."—Walker, 1672 (H., p. 358). The alliterative connexion between "bate" and Bolton is evident.

Bolton: Wide! quoth B. when his bolt flew out.—Halliwell says "flew backward," which seems more correct. H. gives a variation, "Wide! quoth Wilbe," p. 475. The latter version shows how these sayings are moulded; when docked of the second half the proverb stood, "Wide! quoth Bolton." But this would never do, alliteration being *de rigueur*, so any common name with a *w* was substituted.

Bumsted: Crack me that nut, quoth B.—"Heywood has *knak me that nut*; but the rest of the proverb is of more modern growth seemingly" (H., p. 106). I. p. 214, gives as above. Here, as in *Weymark* below, the tag being an uncommon surname and not alliterative, I suspect a real allusion.

Croker: As coy as C.'s mare.—I find this rendered by H., p. 60 (but R., p. 202, gives as MR. SOLLY does), "As coy as a croker's mare." It may, perhaps, be interpreted as quiet as a crocker or crock-dealer's horse, inasmuch as a restive jade would smash all the earthenware behind round in such carts. Croker meant also a seller of saffron, which is less appropriate.

Cumberland: The devil and John of Cumberland.—This should be John a Cumber, a great Scotch magician. He appears in Anthony Munday's play. *John a Kent and John a Cumber*, 1595. Here is a quotation from it, given by Nares *in v.* "Cumber":—

> "Ile poste to Scotland for brave *John a Cumber*,
> The only man renownde for magick skill.
> Oft have I heard *he once beguylde the devill*,
> And in his arte could never find his matche."

Day: Ware wapps, quoth William D.—Wapps, not likely wasp; but it may mean a large truss of straw, which *wapps* and *whips* signify, and the warning may be to those walking below some hay-loft. Cf. "Ware wisp, quoth Grubber," &c. (H., p. 447).

Dawkins: Dab! quoth D. when he hit his wife.—Dawkin, a foolish person; dawkingly wise, self-conceited, North (Halliwell). R. adds more, which is rare in him, homely to quote. I have heard in Berks, "Dab as Daniel when he —— in a well." Both Daniel and Dawkins are, I suspect, mythical individuals, for Daniel reappears as the hero of another saying, "Strike, Dawkin, the devil is in the hemp" (H., p. 346).

De la Mott: As much deformed as D.'s house.—One gets a glimmer here: *houss*, large, coarse fest, &c. (Halliwell). *Mot*, a jade, still in use, but more likely *dollimop*, a servant wench, as altered to *de la mott*. A house can hardly be called deformed.

Doddipol: As learned as Dr. D.—This does not seem to be a surname. See Richardson *in v.* "Doddipole, pole," "perhaps from dote and pole." Out of instances given of its use here is one: "But some our curate is naught, an ass-head, a *doddipoll* latine, and can do nothing" (Latimer, *Third before K. Edward*). Sterne uses the word in *Shandy*.

Gilbert: Gip! quoth G. to his mare.—"Ill rubbing, quoth Badger, when his mar

---

* When the proverb treats of an animal it becomes Tom, Dick, or Harry's animal for the same reason.

† To avoid repetition, I may say that the following numbers in MR. SOLLY'S list seem to be suspiciously impersonal from connecting Christian names or common surnames with an alliterative match-word in the proverb—2, 3, 5, 8, 11, 14, 15, 21.

‡ This tag is, I need hardly say, in our language as old as Hendyng and his proverbs, and doubtless much older. It often winds up a black-letter broadside ballad.

§ A hasty glance through Ray for the purpose of this note has suggested from his pages the following certainly alluded to personages:—Duke Humphry, Hobson, the Cambridge carrier, William of Wickham, Lord Keeper Egerton, Lady Donne, Robin Hood and his *entourage* of course, plenty of saints.

Note (by Ray), "This is a ridiculous expression, used to people that are pettish and froward" (see H., p. 141). *Badger* is a pedlar. *Gip*=gee up, as in other proverbs commencing, "Marry, come up," &c.

Jerman: As just as J.'s lips.—"'Just as Jerman's (German) lips.' In apparent allusion to the firm compression habitual among the Germans" (H., p. 251). But Cicero (Off. 3, 17, 68) speaks of *germana justitia*, genuine, sincere justice, and the proverb may merely be *germane lips*, a literalism from some Latin adage.

Mortimer: Backan! quoth M. to his sow.—Should be *baccare*, go back; etym. doubtful. See *Taming of Shrew*, Act ii. sc. 1. Nares explains this as made in ridicule of some man who introduced Latinized English words upon trivial occasions. Compare Goodyer's pig, John Gray's bird, Pedley's mare, Kettle's mare, Jackson's hens, Jackson's pigs, Bunny's bear, Teague's cocks, Wood's dog, and many more birds and beasts, which appear proverbially with their respective owners, who are probably merely so many John Does and Richard Roes. But just as our law realized its fictions in supposed individuals, so the clown found it much more telling and definite to say, "As lazy as Ludlam's dog, who leant against a wall to bark," than to say, "As lazy as a dog, who leans," &c.

Mosse: He found him napping as M. found his mare.—"Till day come catch him, as Mosse his grey mare, napping," quoted by Wilbraham, *Ches. Gloss.*, p. 58, H., p. 287, from the *Christmas Prince*, 1607, was still current in Cheshire in Wilbraham's time. See also R., p. 187. Mosse occurs still in Cheshire as a common surname. I fancy that "finding a mare's nest" is connected somehow.

Mumford: Mock not, quoth M.—Mock not (quoth Montford) when his wife called him cuckold (R., p. 186). Compare one Benson exactly in the same domestic embarrassment. "I hope better, quoth Benson, when his wife bid him come in, cuckold" (H., p. 212).

Nicholas: Good night, N., the moon 's in bed.—Here St. Nicholas is probably meant, the patron saint of boys. In boys' games to cry "Nicholas" meant that the speaker will break off (see Halliwell *in v.*). This may be the converse of

> "Boys and girls come out to play,
> The moon doth shine as bright as day."

Or the proverb may allude to thieving, "St. Nicholas's clerks," 1 *Henry IV.*, ii. 1. *Moon-men*, thieves, robbers (Hall).

Noble: Gramercy, forty pence, Jack N.'s dead.—Given by R., p. 215. The coin is here intended. The noble was worth 6*s.* 8*d.*, the modern solicitor's fee; forty pence would be the half noble. The meaning is, thank you for half, failing the whole, or may allude to the cessation of nobles to be coined in the ninth year of Henry V. They first appeared under Edward III., 1334. The noble reappears in a Cheshire proverb (R., p. 217): "Right, master, right. Four nobles a year is a crown a quarter"; and of a prodigal it is said, he will "bring his noble down to nine-pence."

Palmer: What! again quoth P.—What, again? quoth Paul, when his wife made him cuckold the second time (H., p. 451). Mumford, Montford, Benson, Palmer, and Paul all are in analogous domestic situations.

Parnell: Madam P., crack the nut and eat the kernel.—He that will eat the kernel must crack the nut. R., p. 84, gives both. *A pretty parnel*, amatorcula, petronilla. *Pratling parnel*, an herb, sanicula maculosa (Littleton's *Lat. Dict.*, 1724). *Parnel* or *Pernel* was used as a Christian name; it is Petronilla contracted. It is probably brought in here as the only available rhyme to "kernel."

Ploydon: The case is much altered, quoth P.—This is "Plowden's proverb: the case is altered," or "The case is alter'd, quoth Plowden." In this case alone it seems certain that a particular individual is intended, viz. Edmund Plowden, an eminent lawyer in Queen Elizabeth's time, born 1518, died 1585. Two accounts (too long to quote) of how the saying arose may be read in R., p. 162, or in H., p. 361. The general readiness of lawyers to argue on either side is satirized.

Roger: As red as R.'s nose, who was christened with pump-water.—He was christened with pump-water. It is spoken of one that hath a red face (Ray). I don't see the humour of *pump-water*; but in Berks I have heard a thin damsel called "as straight as a yard of pump-water." *Roger* only appears as a jingle to *red*, as it is one to *right* in this: "Right, Roger, your sow is good mutton" (R., p. 191).

Russe: He will live as long as old R. of Pottern.—Here is, I take it, a genuine personal allusion. Potterne is near Devizes, in Wilts. Some local correspondent would perhaps kindly say if this old Parr of the neighbourhood be still remembered. This worthy is named *Rosse* with more likelihood in H., p. 198, and it is added, "who lived till all the world was weary of him."

Snelling: Mark S. anon.—Anon was the old waiter's "Coming, sir, immediately." Is this Mark Snelling connected with Du. *maaken*, to make; *snell*, quick; *snellen*, to run at speed? But Mark Snelling may have been in his time as classical as the "plump head-waiter at the 'Cock.'"

Spratt: Jack S. could eat no fat.—I do not think Archdeacon Pratt can be intended. In Clarke's *Paræmiologia*, 1639 (quoted H., p. 249), a parallel version is already in existence:—

> "Jack will eat no fat, and Jill will eat no lean,
> Yet betwixt them both they lick the dishes clean."

Compare "Jack Sprat would teach his grandame" (R., p. 108), and "Little Jack Dandy-prat was my first suitor" (Halliwell's *Nursery Rhymes*, 1844, p. 149); and again, *ib.*, p. 40, "Jack Sprat had a calf." These varying versions seem to indicate that no particular person is meant.

Vavasour: What! nowhere such a V.—This comes from, or at least through, Chaucer, who sums up his description of the "frankeleyn":—

> "A schirreve had he ben, and a counter;
> Was nowhere such a worthi vavaser."

That is, such a worthy member of the lesser gentry; but this expression may be older than Chaucer, as poets often imbed in their text pre-existing proverbs.

Vier: O Master V. we cannot pay you.—*Vie*, to wager or put down a certain sum upon a hand of cards (Halliwell). Nares supplies many quotations of its use. Torriano mentions a *signore* or director of the game of *mora*, when played in the English fashion.

Walley: Wide! quoth Wally.—Perhaps diminutive of Walter, a softer form than "Watty." If a surname, should be written Whalley; common in Lancashire. Cf. "Wide! quoth Wilson," *supra*.

Waltham: As wise as W.'s calf.—R. adds (p. 203), that ran nine miles to suck a bull. I have myself heard in Berks of one who had gone a fruitless errand, "He went all that way to suck a bull adrye." Waltham must be a place, not a man, viz. Waltham in Essex:—

> "For Waltham's calves to Tiburne needes must go."

Quoted in H., p. 446, from the *Collection of Seventy-nine Black-letter Ballads and Broadsides*, London, Joseph Lilly, 1870, p. 226. Cf. also "an Essex lion" (*i.e.* a calf). But another version (H., *ib.*), quoted from Skelton's *Colyn Cloute*, runs, "As wise as Walton's calf." Ray has, p. 227, "Essex calves," with a note on their celebrity and the handsome monuments of butchers in that county, whose epitaphs style them *carnifices*.

Weymark: Two heads are better than one, said W.—The proverb is still very general. The tag doubtless is a mere accretion. Yet Weymark is a name so uncommon, that no doubt there is here a real allusion. *Waymark*, a mark to guide in travelling (Jer. xxxi. 21), can hardly be connected.

HORATIO.

P.S.—Since writing the above I have stumbled on a rather obscure commentary of the *Jerman* proverb in a varied form. Torriano, 1659, *in v.* "Bocchata," says:—"Also a word much used, when one is about to tell a thing, and knows not very certainly what it is, also that one knows nothing of it in the least, or that a schollar would fain learn and read his lesson and cannot; and that we by some signe, or voice would let him know, that he is out, we use then to crye *Bocchata*, as in English, Tush, Pish, *jump as Germins lips*, yea, in my other hose." H., p. 370, quotes from Herbert, 1640, "The German's wit is in his fingers."

JOHN COOKE, THE REGICIDE (5th S. viii. 407; ix. 31.)—I have, bound up in a volume of sermons, a tract of sixteen pages, without date, entitled—

"The Court of Justice: | or | The Tryals | of King Charles's Judges. | Being an Account of the Arraignment and Condemnation | of Twenty-Nine of those barbarous Traytors, that Cut | off the Head of King Charles the First. | Ten of which (viz. | Thomas Harrison, John Carew, *John Cooke*, Hugh | Peters, Thomas Scot, Gregory Clement, Adrian Scroop, John Jones, | Francis Hacker, and Daniel Axtell) were Executed, and their | Quarters set upon the several Gates of the City. Also, an | Account of what they said in their own Defence, and the Speeches | they made tending to justifie that horrid and abominable Fact. | London: Printed by J. Bradford, at the Bible in Fetter-Lane."

In the centre of the page are portraits of the ten regicides, with King Charles in the centre. The tract gives a full report of the trial, with the arraignment, list of jurors, &c.

Cooke was tried on Monday, Oct. 14. The Solicitor-General opened the case as follows:—

"My Lords, his (Cooke's) Part and Portion will be different from those Tryed before him: They sat as Judges to the Sentence of the late King, and he, my Lord, stood as a Wicked Instrument of that Matter at the Bar, and here doth subscribe and exhibit a Charge of High Treason (a Scandalous Libel against our Sovereign) to be read against him, and made large Discourses and Aggravations thereon, and would not suffer His Majesty to speak in His Defence: He press'd that Judgment might be given against the King; and also did say, That He must Die, and Monarchy with him."

The evidence and defence are given at some length, Cooke "making a very long and learned defence," pleading his privileges as a member of the bar, &c. There is a horrible description of the barbarous executions. They, the prisoners, on different days, generally the day following their condemnation,

"betwixt 9 and 10 of the Clock in the Morning were upon a Hurdle drawn from Newgate to Charing Cross, where, within certain Railes lately there made, a Gibbet was erected, and they were hanged with their faces looking towards the Banqueting-House at White-Hall (the Place where our late Soveraign of Eternal Memory was Sacrificed): being half-dead, they were cut down by the Common Executioner, their Bowels burned, their Heads severed from their Bodies, and their Bodies divided into Quarters, which were returned back to Newgate upon the same Hurdles that carried them."

Cooke and Peters were executed together. The former's head was set on a pole on the north-east end of Westminster Hall, looking towards London, and his quarters exposed in like manner upon the tops of some of the city gates.

There is also an account of the trial of "the executioner, William Hulet." He was found guilty, but apparently not executed. It was stated in evidence that a man named Walker really cut the king's head off, and Hulet held it up. For the defence he called "some witnesses," who declared they heard the common hangman Brandon own he did it.

I shall be glad to know if this tract is rare, and whether any further extracts will interest readers of "N. & Q." There is a curious account of the evidence given against Peters, who is described as "a very comical Divine and a no Booted Apostle." JOHN HUTTON.

Solberge, Northallerton.

It has always appeared to me that great injustice has been done to the memory of John Cooke. The remarkable part of his work, *Monarchy no Creature of God's Making*, is the preface. The work itself is worthless, though it has been reprinted without the preface. The preface is very interesting in recording the institution of the Civil Bill Courts of Ireland. Of course they fell on the Restoration, but were afterwards, I do not know when, reinstituted. More than fifty years ago I heard it had been said by a most eminent lawyer "that those courts had been the chief compensation for misgovernment in Ireland." The preface is quaint, but the statements it contains are historical, and deserve a notice they have not obtained in Irish or English writings on law institutions.

THOMAS FALCONER.

ST. ISMAEL (5th S. ix. 29.)—A reference to Ecton's *Thesaurus* and Bacon's *Liber Regis*, which are the two best authorities for the dedications of churches in England and Wales, shows that the name of the saint of the two churches in the diocese of St. Davids, about whom inquiry is made, is not "Ishmael," but Ismael. Baronius, in *Mart. Rom.*, at June 17, has this account of him:

"Chalcedone sanctorum martyrum Manuelis, Sabelis et Ismaelis, qui pacis causa apud Julianum Apostatam pro Rege Persorum legatione fungentes, cum Imperatoris jussu idola venerari compellerentur, idque ex animo recusarent, gladio feriuntur."

As the names of these saints do not occur in Butler's *Lives of the Saints*, the longer account in Ribadeneira's *Lives* may be admissible:—

"Ce mesme jour souffrirent le martyre les saincts Manuel, Sabel et Ismael [*sic*], Martyrs, a Calcedoine. C'estoient trois freres, qui auoient esté instruits en la foy & religion Chrestienne dés leur jeunesse; et de tres noble famille. Comme l'Empereur Julian se preparoit à faire la guerre au Roy de Perse, qui s'apelloit Sapor... Sapor luy enuoya ces trois freres icy en ambassade, pour traiter & conclure la paix auec luy à Calcedoine, où il estoit auec son armée. Il arriua qu'vn iour de grande Feste des idoles, ces saincts ambassadeurs n'ayans pas voulu sacrifier comme les autres, furent acusés vers l'Empereur d'estre Chrestiens, lequel les fit aussi-tost emprisonner, iusques au lendemain seulement, de peur de troubler la Feste. Il tâcha par belles paroles de leur persuader de sacrifier: mais voyant que c'estoit en vain, il se mit en colére, et se seruit de menaces: toutesfois il n'auança non plus d'vne façon que d'vne autre, bien qu'il en vint aux effects. Il les fit cruellement foüetter, puis leur fit attacher les mains & les pieds auec des clous: & déchirer leurs corps auec des ongles, & des crochets de fer; pendant lequel tourment ils furent consolés par vn Ange. En apres, voyant qu'ils persistoient en la foy de Jesus-Christ, il leur fit brûler les costés, auec des lames de fer ardentes, ficher des alénes & poinctes de fer entre la chair & les ongles des mains & des pieds, & des clouds sur leurs testes: puis les fit decoler, le dix-septiéme iour de Iuin, l'an de nostre Seigneur trois cens soixante-trois." —*French Translation*, tome i. p. 659, Par., 1660.

ED. MARSHALL, F.S.A.

There are two churches of this name in the diocese of St. Davids, and dedicated to this saint, viz. St. Ismael, in Carmarthenshire, at the mouth of the river Towy, and St. Ismael in the hundred of Rhos, Pembrokeshire.

St. Ismael (not Ishmael) flourished in the sixth century. He is supposed to have been a suffragan bishop of the episcopacy of St. Davids. He was a son of Budig, the son of Cybydan, a native of the western division of Brittany, called in French Cornouailles, and in Breton Kerneo; and, being compelled to flee his native country, sought refuge in Demetia, or rather that portion of it now called Pembrokeshire. Aircol Lawhir (Aircol the Long Hand) was monarch of Demetia at the time. Whilst in the latter country Budig married Arianwedd, the daughter of Enlleu, son of Hydwn Devu, and the sister of St. Teilo, by whom he had issue two sons, Ismael and Tyfei, both of whom were consecrated by their mother to religion. Ismael founded the churches of St. Ismael, near to Kidwelly, in Carmarthenshire, and Camrose, Uzmaston, Rosemarket, St. Ismael, and West Haroldston, all in Pembrokeshire. His brother Tyfei was accidentally killed when a child by one Tyrtue, but he is described as a "martyr," although it is difficult to conceive how his death can be attributed in any manner to his connexion or belief in any particular creed. He was buried at Penaly, in Pembrokeshire, and he is the patron saint of Lamphey, or, according to Giraldus Cambrensis, "Llantefei," but, according to Browne Willis, "Llantiffi," in that county.

St. Ismael is recorded in *Liber Landavensis* to have been consecrated Bishop of St. Davids on the death of St. David; but his name does not appear in the lists given of the bishops of that diocese, and it is probable that he was only a suffragan bishop under his uncle St. Teilo.

W. WILLIAMS.

Oakfield, Pontypridd, Glam.

COMMON ARYAN WORDS FOR AGRICULTURAL INSTITUTIONS (5th S. ix. 27.)—Our present knowledge of the comparative vocabulary of the Aryo-European languages does *not* justify the supposition that the Proto-Aryo-Europeans lived in a state of agricultural civilization. It is only after the separation of the Proto-Aryan and Proto-European languages that we meet with agricultural terms. The only possible objection to this is a word which means "fieldfruit, rye," and is common to both languages, viz. Zend *yava*, Persian *jav*, Greek ζέα, Lithuanian *java*; but the knowledge of a plant does not prove its cultivation. The only direct proof would be in the names of the chief processes of agriculture, and those are the very names which differ. The connexion between the European root *sā*, Latin *sero*, Gotic *saian*, Lithuanian *sē-ti*, Bulgarian *sĕ-jati*, and the Sanskrit *sasya*, "edible fruit," Zend *hahya*, "cereal," is very uncertain, and probably accidental. On the other hand, we have a large number of agricultural terms peculiar to each language. Thus Proto-Aryan *kars*, "to plough," literally "to draw, *i.e.* furrows" (Sanskrit *krish*, Zend *karesh*, Persian *kishtan*, *kushtan*, and numerous derivatives or compounds), but Proto-European *arāya* (Greek ἀρόω, Latin *arāre*, Lithuanian *ar-ti*, Bulgarian *ora-ti*, Gotic *arjan*). How the word "tree" can have anything to do with this question I fail to see entirely, for it does not denote a fruit-tree, but merely "wood," as Sanskrit *dāru*, "timber"; Greek δόρυ, "lance-shaft." The Proto-Aryo-European word is *dru*, Sanskrit *dru*, Greek δρῦ-s, Bulgarian *drū-kolū*, "a stake"; Gotic *triu*; Old Saxon *trio*, *treo*; Anglo-Saxon *treó*; English *tree*.

The first attempt to give an account of the civilization of the Proto-Aryo-Europeans was Kuhn's *Zur ältesten Geschichte der indogermanischen Völker*, Berlin, 1845, reprinted in Weber's *Indische Studien*, i. 321–363. The other two works of interest are A. Pictet's *Les Origines Indo-Européennes, ou les Aryas Primitifs*, and A. Fick's *Die ehemalige Spracheinheit der Indo-Germanen Europas*.

G. A. SCHRUMPF.

Tettenhall College.

The most instructive and original work on this subject is *Les Origines Indo-Européennes, ou les Aryas Primitifs*, par Adolphe Pictet, 2 vols., Par., 1859–63. The chapter on agriculture (2e partie, pp. 73–121) investigates the following terms, retracing them through the different Indo-European languages to their Sanskrit root:—1. Soil and field; 2. furrow; 3. spade and axe; 4. plough and

plough-share; 5. yoke; 6. harrow; 7. sowing; 8. harvest; 9. sickle; 10. fork; 11. cart; 12. wheel; 13. barn-floor and threshing; 14. sieve and fan; 15. mill and grinding, flour and bran.

H. Krebs.

Taylorian Library, Oxford.

"Callis" (5th S. ix. 86.)—Compare *callises* (Grose), almshouses. This is probably a more correct and more definite form than *callis*. I feel disposed to connect the word with *callisum*, a corruption of *cognizance*, that is, the badge worn by the paupers in such houses. I take this quotation from Halliwell and Wright's edition of Nares, 1876:—"Then will I have fifty bedesmen, and on their gowns their *callisums* shall be six Milan needles" (Brewer's *Love-sick King*). See in Nares, under *badge* and *callisum*, for a good account of their badges of poverty and servitude. Horatio.

Who was the last Surviving Member of the Irish House of Commons? Sir Thomas Staples (5th S. ix. 68.)—About thirty years ago the question was discussed in company who were the Irish members of Parliament then living. We examined the list of the division on the Union, but could not find the name of Sir Thomas Staples. As the last act was carried by a majority of one, we may suppose every vote was of the greatest importance. Sir Thomas was connected with my family, and I took occasion to ask him if he had ever been in Parliament. His answer was, "I had everything to constitute a member of Parliament. I was returned for a borough, I took my seat, and I voted on a question. But, as my father and I took different views on the question of the Union, I was advised to resign my seat." His father, whom I have seen, was the Rt. Hon. John Staples, of Lissan, in the county Tyrone, for many years a member of the Irish Parliament. He died between the years 1818 and 1820. The baronetcy came to Sir Thomas from Sir Robert Staples, of the Queen's county, a distant relation. I was with Sir Thomas at Lissan on March 29, 1858; and, though past eighty years of age, he put me out of breath in walking up a hill. We spoke of the death of his contemporary Quentin Dick, who was also an Irish M.P., and he said he was then the only surviving member of the House of Commons. He told me that he had gone the north-east circuit with Quentin Dick, who was the owner of a gig. "You may suppose," he added, "our journey was not very comfortable, as his wheels were polygons." Sir Thomas was a fine benevolent old gentleman. I have seen an excellent portrait of him by Catterson Smith in one of our exhibitions. The late Lord Charlemont survived Sir Thomas. He was last of the Irish House of Lords. I do not if he had ever been in the House of Commons. I suppose not from what Sir Thomas said.

H.

Sir Thomas Staples sat for about a month in the year 1800 for Knocktopher, on the resignation of Sir H. Langrishe. He was succeeded on his withdrawal from the House by Mr. Stephen Mahon. He did not represent Coleraine in the last Irish Parliament. Possibly he may have sat for a short time at the end of the preceding Parliament, in the room of George Jackson, who retired in January, 1796. Alfred B. Beaven.

Preston.

If A. W. will be good enough to refer to 3rd S. viii. 16, he will find that I took an early opportunity of correcting the inaccuracy respecting the late Sir Thomas Staples, Bart., which had appeared in p. 474 of the preceding volume. Anna.

The "Cow and Snuffers" (5th S. ix. 127.)—May not the origin of this singular public-house sign be an English corruption of the Keltic? We know that the "Goat and Compasses" is corrupted from "God encompasses Us," that "Pig and Whistle" was originally the Saxon "Piga and Wassail," equivalent to "a lass and a glass" or "Venus and Bacchus," and that "Bull and Mouth" signified Boulogne Mouth or Harbour. The Kymric branch of the Keltic language supplies no words that commence with the consonants *sn*; but the Gaelic branch affords "coin," dogs, and "snamhair" (pronounced *snavair*), a swimmer, and "snamhach" (*snavach*), swimming. If this be the derivation of "Cow and Snuffers," the sign would signify "The Swimming Dogs," a name given in some parts of the country to otters. "Coin snamhair" pronounced by a Keltic speaker would sound very like "cow and snuffers" to an Anglo-Saxon or English ear. Charles Mackay.

Reform Club.

"In a play of George Colman, entitled the *Review; or, the Wags of Windsor*, the following lines occur:—

'Judy's a darling; my kisses she suffers;
She 's an heiress, that 's clear,
For her father sells beer—
He keeps the sign of the *Cow and the Snuffers*.'

The same song also occurs in the *Irishman in London, or the Happy African*. At Llandaff the sign is represented by a cow standing near a ditch full of reeds and grass, with a pair of snuffers placed as if they had fallen from the cow's mouth. The oddity of the combination is all probability pleased a publican who had heard the song and adopted it forthwith as his sign, leaving the arrangement of the objects to the taste of the sign-painter."—Larwood and Hotten's *Hist. of Signboards*, pp. 441-2.

St. Swithin.

I should imagine that the sign was invented for the sake of the rhyme. S. L.

Pascal (5th S. ix. 68.)—In Havet's edition of the *Pensées*, 1852, the number of the *pensée* cited by F. de H. L. is No. iii. If he will turn to *article* iii., or chapter iii. as he calls it, No. viii., he will see that Pascal there argues that the *customs* of

ountry constitute justice; and he adds that lly is anything so just but that a change of ate changes it. "The meridian decides the h," and he closes the paragraph saying, "Plais- justice qu'une rivière ou une montagne borne! ité au deçà des Pyrénées, erreur au delà!" splendid sarcasm he has borrowed from Mon- ne and improved. All that he means to say regard to the law of primogeniture is that it be just, *i.e.* legally established, in France and ust in Italy, the Alps in such case forming the differentiation of eternal and immutable truth; as between France and England, it is the nnel defines it. A grand thing verily is truth n a casuist's definition of it hangs upon a mere raphical accident such as this.

C. A. WARD.

yfair.

IE ANGLO-SAXON O (5th S. viii. 368.)—I think will find in the Saxon surname "Cleborne" spelled "Cliburn" in the map of Westmore-), and in the curious Saxon motto of that dy, "Clibbor ne sceame," two interesting ex- les of the short *o*. C. J. HUBBARD.

UTTON MUTTON (5th S. ix. 88.)—In Warwick- this ancient and vulgar rhyme is thus ren- d:—

"Sutton for mutton,
Tamworth for beeves;
Brummagem for blackguards,
Coleshill for thieves."

adays the first two places mentioned have their characteristics. It is to be feared that last two, however, still preserve theirs faith- . There is an old saying about the Oxford- Sutton; it refers to its church spire, and thus:—

"Bloxham for length,
Adderbury for strength,
But King's Sutton for beauty."

rhyme suggests another, related to me one by an aged dame. It has nothing to do with SOLLY'S query, but perhaps I may be allowed ve it a resting place in "N. & Q." Here it en:—

"Hayley, Crawley, Curbridge, and Coggs,
Witney spinners and Duckington dogs,
Finstock-upon-the-hill, Fawder down derry,
Beggarly Ramsdon, and lousy Charlbury;
Woodstock for bacon, Bladon for beef,
Handborough for a scurvy knave,
And Coombe for a thief."

J. DEVENISH HOPPUS.

nden Street, N.W.

emember the following as current in the dis- in Yorkshire in which I was born:—

"Sutton boiled mutton,
Brotherton beef;
Ferrybridge bonny lass,
And Knottingley thief."(?)

Sutton is a small hamlet twenty miles south of York. W. W. P.

Slightly varied, the rhyme of which MR. SOLLY gives two versions is, I think, to be found in many parts of the country. In South Staffordshire it takes this form:—

"Sutton for mutton,
Tamworth for beef;
Walsall for a pretty girl,
And Birmingham for a thief."

The Sutton here referred to is Sutton Coldfield, near Birmingham. I used to hear the rhyme in Staffordshire in my schooldays, but I do not know that I have heard it since.

J. PENDEREL-BRODHURST.

Colchester.

The version of this saying which I have always heard has evidently a more Midland origin than those quoted by MR. SOLLY:—

"Sutton for mutton,
Tamworth for beef;
Walsall for bandy legs,
And Brummagem for a thief."

HERMENTRUDE.

QUAKERS AND TITLES (5th S. ix. 68.)—The term Quaker was originally given in ridicule. This Christian body called itself "The Society of Friends." The titles they use are "Friend" (sometimes "Neighbour"), "Dear Friend," "Respected Friend." There are no hereditary offices or officers. The only paid officers are the registrars of London and Dublin. Their ministers are not "appointed" but "acknowledged." Any one has the right to speak in their meeting, either for worship or discipline. If his or her communications are approved of, he or she is "acknowledged" to be a divinely appointed minister; if the communications are disapproved of, the speaker is requested to keep silent. Those selected to judge of such matters are called "Elders," whose appointment is national, but there are in each locality officers who are called "Overseers." The elders and overseers are of both sexes. The government of the society is purely republican or theocratic. There is no president or chairman at any of their meetings, the theory being that wherever two or three are gathered together Christ is spiritually present, and presides thereat. In each meeting for business, or "discipline" as the term is, a clerk is appointed: in the provincial and national meetings the appointment is special or for the occasion; in the local or monthly meetings the clerk is permanent. These officers are never addressed by their titles. In case of a difference of opinion at any of the meetings, the clerk is expected to take "the sense of the meeting," and record it; but questions are decided more by the weight of opinion than majority of votes. Quakers object to the word "Reverend" on the ground that it is one of the names of the

Deity; they object to the word "Master" because there is a distinct command to "call no one master," and those who are strict do not apply these or any other titles to each other; but they are rather tenacious that they shall be properly addressed by those who do not belong to their body, and considerable offence has been taken at their being addressed "Mr." instead of "Esq.," though the latter is wholly inapplicable to a Friend. JOSEPH FISHER.

Waterford.

MILTON QUERIES (5th S. ix. 107.)—

"And the mute Silence *hist* along."

Hist I consider to be an imperative, with the meaning of *hush! silence!* The sense will be this: Mute Silence may go about (along) saying to every one *hist!* so as to bring all to silence, excepting Philomel, who may deign a song in her sweetest and saddest way (plight).

F. ROSENTHAL.

Hanover.

The meaning of the line—

"And the mute Silence *hist* along"—

is fully explained in Richardson's *Dictionary* by the quotations given there under the word *hist*. It is an interjection and exclamation commanding silence, apparently formed from the Latin *nota silentii*, *'St*, which is a common interjection alike in French, German, and Russian. H. KREBS.

Taylorian Library, Oxford.

Hist is imperative. This verb is generally compared with the Latin *nota silentii*, *St!* cp. "st, st tacete" (Plautus, *Epidicus*, 2, 2, 1). The line is thus paraphrased by Masson (*Milton*, iii. 382): "Move through the mute Silence saying *hush!* telling the silence to continue unless the nightingale should deign to break it with one of her songs."

A. L. MAYHEW.

Oxford.

I find in Chambers's *Glossary of Obsolete and Rare Words and Meanings in Milton's Poetical Works* that *hist* (verb intransitive) means "to come stealing along crying *hist!*" That makes the meaning of the passage quite clear: "And the mute Silence comes stealing along," &c.

GORILLA.

Does not *hist* mean "listen to"? an imperative addressed to Melancholy. "Listen to the silence" is not an unknown idea.

C. F. S. WARREN, M.A.

POPE AND "THE REHEARSAL" (5th S. ix. 128.)—The following extract from Dr. Johnson's "Life of Pope" (*Lives of the Poets*, vol. iv. p. 119, ed. 1794) will explain the difficulty:—

"After the *Three Hours after Marriage* had been driven off the stage by the offence which the mummy and the crocodile gave the audience, while the exploded scene was yet fresh in memory, it happened that Cibber played Bayes in *The Rehearsal*; and as it had been usual to enliven the part by the mention of any recent theatrical transactions, he said that he once thought to have introduced his lovers disguised in a mummy and a crocodile. 'This,' says he, 'was received with loud claps, which indicated contempt of the play.'"

F. L.

An article entitled "Colley Cibber & Co.," in *Temple Bar* for November, 1872 (vol. xxxvi. 45), will explain why MR. CROMIE failed to find the words "crocodile and mummy" in his copy of *The Rehearsal*. Cibber availed himself of the "unlimited licence for 'gag'" afforded by the piece to introduce an allusion to a farce, the joint composition of Pope and Gay, entitled *Three Hours after Marriage*, and it is in this piece of "gag" that the offending words occur. The story is well told in the article referred to above; but the space of "N. & Q." is too valuable to warrant quotation at length from so easily accessible a source.

JOHNSON BAILY.

Pallion Vicarage.

"THE PALACE OF TRUTH" (5th S. ix. 107.)—*Le Palais de la Vérité* is one of the "Contes Moraux" of Madame de Genlis.

C. F. S. WARREN, M.A.

Bexhill.

"THE WHOLE DUTY OF MAN" (5th S. viii. 38, 515; ix. 99.)—It may safely be said that Zachary Isham, who published the *Daily Office for the Sick*, &c., in 1694, could not have written the *Whole Duty of Man*. He was born in 1651, and entered Ch. Ch., Oxford, at the age of fifteen, in 1666; consequently he was about six years old when the book in question was printed in 1657.

W. M. M. inquires who wrote the *New Whole Duty of Man* and the *New Week's Preparation*. In the *London Magazine* for August, 1747, the fiftieth edition of the *Week's Preparation* is announced; but I have not found any reference to the first appearance of the newer work. The latter, however, must have gone through many editions, for Darling, *Cyclo. Biblio.*, p. 2176, mentions the thirty-fourth edit. as London, 12mo, no date. In reference to the *New Whole Duty*, there is a curious article in the *Universal Magazine* for March, 1761, in which John Hinton, the publisher, who resided at the King's Arms, in Newgate Street, gives the reasons which induced him to publish it, alleging that the old work, being a hundred years old, was quite obsolete, and "but little affected the generality of readers." He says that the work was printed only for him; but the article is incomplete, having probably been continued on the wrapper of the journal, which was removed in binding. If Hinton was the first publisher of the *New Whole Duty*, that fact may perhaps afford a clue to the writer or compiler's name. EDWARD SOLLY.

THE ISLE OF MAN (5th S. viii. 127, 251, 298, 470.)—MR. HARRISON is pained or astounded that I wrote, "The sovereignty of this island was never purchased by Government." No sovereignty lay there, but only a lordship, therefore no more could be purchased. Sovereignty lies where the jurisdiction is absolute and uncontrolled. I quoted Lord Coke that, in relation to the Isle of Man, in public oaths allegiance was reserved to the Crown of England; that appeals from decrees or judgments in the Isle of Man lay to his Majesty in Council; that appeals could be had in causes of so low a value as five pounds. MR. HARRISON ignores these conclusive proofs, and then to support the sovereignty of the lords of Man gives an imperfect quotation from Blackstone—quotes up to a semicolon, and leaves out the last clause! The words, "and then an Act of Parliament is binding there," MR. HARRISON left out. He must have seen the statement that an English Act of Parliament made for the Isle of Man was as binding there as any one made for England was binding in Middlesex. MR. HARRISON knows that in 1666 Bishop Barrow and Archdeacon Fletcher purchased for a thousand pounds of Charles, Earl of Derby, the impropriations, rectories, and tithes of the island, and that the deeds of this transaction were confirmed under *the great seal of England*. MR. HARRISON knows that the bishop of the island is, and was, a suffragan of the Archbishop of York. Would that be so if the sovereignty lay in the island? More still, MR. HARRISON knows that the earls of Derby could only nominate and not appoint a bishop: the right of approbation lay with the King of England. MR. HARRISON knows that if the earls of Derby delayed a nomination, then the kings of England could nominate and appoint a bishop. King William III. sent for the Earl of Derby and *insisted* that he should nominate a bishop at once, or he would nominate one and present him with the appointment.

Camden, or his continuator, distinguishes the lordship of the island from the old kingship. When there were kings they were crowned and consecrated. But the Stanleys as lords were only publicly proclaimed and installed. A king can create nobles and give titles; the lords of Man never could do anything of the sort—they could not even create an esquire. W. G. WARD.

Ross, Herefordshire.

F. BARTOLOZZI, R.A. (4th S. xii. 110; 5th S. ii. 335; ix. 91.)—In his interesting reply MR. BATES says: "Mr. Dalton was commissioned to invite to this country the most promising historic engraver he could find in Italy. Bartolozzi, then studying in his native Florence under Wagner, was selected." This is not quite correct. Bartolozzi's engagement to engrave under Wagner had expired. He went to Rome upon the invitation of Cardinal Bottari, where he established his reputation by his fine plates of the life of St. Nilus, and by a series of portraits for the new edition of Vasari. He then returned to Venice, and it was there that Mr. Dalton engaged him to engrave a set of drawings by Guercino, and afterwards invited him to England to continue engraving for him for the annual payment of 300*l*.

So highly was Bartolozzi's figure drawing appreciated, that in some engravings he did the figures, and another engraver the landscape. There is hanging before me now a very fine print, published by E. Woollett, 1787, from a painting of Dido and Æneas, then in possession of the Russian Empress Catherine. The figures are painted by L. T. Jones, the landscape by F. Mortimer; the figures are engraved by F. Bartolozzi, R.A., and the landscape by Wm. Woollett. There is so much elegance, grace, and spirit in these figures, they seem so to blend with the landscape, and give such force and effect to the whole picture, that one can at once realize the charm and power of the engraver's special gifts in figure drawing.

G. M. PASSENGER.

Southampton.

"CAT-GALLAS": "CRATCH": "CRADGE": "CRADLE," &c. (5th S. vii. 148, 237, 435.)—In this part of the country *cat-gallas* is the usual term for two sticks stuck upright into the ground, with a third laid a-top, in the form of a gallows, for jumping over. It is about big enough to hang a cat upon; hence, probably, its name. *Scratch-cradle* is not a corruption of it, but is a trick game, played by two children with a bit of string crossed in a peculiar manner, and wound round their two hands. It is also called *see-saw* and *cradge-cradle*. *Cratch* is the name of an implement used by butchers when they kill pigs. It is a strong oblong frame of wood, with cross-bars about three inches apart, and strong projecting handles at each end. It also stands on four strong feet. The doomed pig is *wembled* upon it and tied down preparatory to the fatal thrust, and he is *rembled* upon it when dead. The word is not used to describe anything else. *Cradge-cradle* is probably so called because to "set a cradge" is to perform a feat not easily imitated, and the great art of the game is for each player to take the crossing and interlacing thread from the fingers of the other's hands without letting any part slip, and by skilful alterations in the position of the fingers to put it into fresh combinations.

To *cradle* is to support or strengthen by pieces of wood let into and crossing each other at right angles. All these words are in common use in the county of Lincoln. R. R.

Boston, Lincolnshire.

"NINE MEN'S MORRICE" (5th S. vii. 466, 514; viii. 51, 218, 238.)—In Douce's *Illustrations of*

Shakspeare and of Ancient Manners, 8vo., London, 1839, the following explanation is given as a note to the passage in *A Midsummer Night's Dream*:

"The *nine mens morris* is filled up with mud."
Act ii. 1, 98.

"This game was sometimes called 'the nine mens merrils,' from *merelles* or *mereaux*, an ancient French word for the jettons or counters with which it was played. The other term, *morris*, is probably a corruption, suggested by the sort of *dance* which in the progress of the game the counters performed. In the French *merelles* each party had three counters only, which were to be placed in a line in order to win the game. It appears to have been the *Tremerel* mentioned in an old fabliau. See Le Grand, *Fabliaux et Contes*, tom. ii. p. 208.

"Dr. Hyde thinks the *morris* or *merrils* was known during the time that the Normans continued in possession of England, and that the name was afterwards corrupted into 'three mens morals' or 'nine mens morals.' If this be true, the conversion of *morals* into *morris*, a term so very familiar to the country people, was extremely natural. The doctor adds that it was likewise called nine-penny or nine-pin miracle, three-penny morris, five-penny morris, nine-penny morris, or three-pin, five-pin, and nine-pin morris, all corruptions of *three-pin*, &c., *merels* (Hyde, *Hist. Nerdiludii*, p. 202)."

Charles Knight, in a note to the same passage, says:—

"'Nine men's morris' was a game played upon their spacious commons by the shepherds and ploughmen of England. The game, it is said, was brought into England by the Normans.....A rude series of squares and other right lines were cut upon the turf, upon which were arranged eighteen stones, divided between two players, who moved them alternately, as at chess or draughts, the winner being he who had taken or impounded all his adversary's pieces."

ROBERT GUY.

PELHAM FAMILY: MANOR OF PELHAM, SUSSEX (5th S. ix. 47, 135.)—Several correspondents have pointed out the locality of the manor of "Rever vel Treve." Can any one inform me where the manor of Pelham, in Sussex, is?

That there is such a manor in *Sussex* is evident from the quoted Subsidy Roll, Henry IV., 1411-12.

C.

"DATALER" (5th S. viii. 346, 456.)—I never heard this word, which I spell *datleler*, till I came to live in this neighbourhood. It is pronounced *dāt'ler*, and signifies a man employed by the owners of coal mines underground (but not in getting coal) at so much a day. A labourer who thus goes to work underground goes "a-dat'ling."

THOS. RATCLIFFE.

Worksop.

THE WINDSOR SENTINEL AND ST. PAUL'S (5th S. ix. 87, 114, 138, 156.)—I find that I must claim my own discovery. The story of the sentinel is in the *Public Advertiser*, Friday, June 22, 1770, and was reprinted by me in my *Memorials of Westminster*, published in January, 1849, p. 198.

MACKENZIE E. C. WALCOTT.

Oxford and Cambridge Club, S.W.

THE DIAMOND NECKLACE OF MARIE ANTOINETTE (5th S. ix. 107.)—The *New Monthly Magazine* for 1844 contained a series of articles entitled the "Talleyrand Papers." One of the articles gave Talleyrand's views on the affair, and his assertion that the necklace was worn during the Empire (1804-14) by a French lady at a Northern Court. I do not know, however, if the articles are of any value as authority.

L. H. T.

ST. PAUL'S SCHOOL (5th S. ix. 107.)—In Knight's *Life of Colet* (Clarendon Press edition, 1823) are forty pages of biographical notices of a few scholars educated here, but there are none of later date than the beginning of the eighteenth century. Some additional names (but no biographies) are given in the *Prolusiones Literariæ* of the school, 1848.

W. D. SWEETING.

Peterborough.

LONDON FOGS (5th S. ix. 28, 134.)—These fogs are not caused by the rarefaction of the air, or by the consumption of gas, nor yet by the hills on the north, nor by the river. The peculiar atmospheric condition termed an anti-cyclone is the real cause of these annoying visitations; the wind is then blowing round a well defined circle, in the centre of which the air is tranquil, and consequently the smoke, condensed vapours, &c., cannot escape as they do when there is a direct onward movement of the wind. The pressure of the atmosphere at such times is almost invariably greatly in excess of the average in the midst of the anti-cyclone, which, by preventing the rise of the smoke, &c., increases the intensity of the fog. Whenever, therefore, an anti-cyclone occurs with London at or near the centre, there must necessarily be a "London fog," the density of which will be in proportion to the smoke evolved at the time. The same phenomenon may be observed in other places within the anti-cyclonic circle, but of course in a less degree of density.

S. L.

"IN RANCONTEN" (5th S. ix. 127.)—I would venture to suggest that the term is derived from the French "rançon," and that the cases alluded to by your correspondent are compositions in money to release anything deposited in kind—in fact, a ransom.

JOHN PARKIN.

AUTHORS OF BOOKS WANTED (5th S. viii. 402; ix. 53, 117.)—

Thinks I to Myself.—MR. BLENKINSOPP should give corroborative evidence in support of Captain Beresford if he really thinks there is anything in the claim made. For myself I think there is nothing, and, moreover, your correspondent must be mistaken. If the claim had been made on behalf of the Rev. James Beresford would have been some semblance of probability was the author of the *Miseries of Human Life*, it just possible some mistake has occurred between two works, published within a few years of one another. As against MR. BLENKINSOPP'S claimant we have

printed authority of the *Biographical Dictionary of Living Authors*, 1816, which has been uncontradicted for over sixty years. What else did Captain Beresford write, and is his name mentioned in any biographical dictionary? O. H.

Miscellaneous.

NOTES ON BOOKS, &c.

Walks in London. By Augustus J. C. Hare. 2 vols. (Daldy, Isbister & Co.)

The innumerable works already published on London have, for the most part, been compiled by antiquaries whose lives were passed in ransacking the national records for the groundwork of their labours or in poring over the contents of vast libraries for anecdotes to enliven their pages. The years which they employed in collecting the materials which their successors are now able to use without stint Mr. Hare has spent in foreign lands. Thus he can compare the neglected buildings of old London with the treasures of which other cities boast, and can contrast the unequalled glories of a London sunset with the clear skies of Italy. Artistic skill is not always found combined with literary talents, but the happy union of these qualities enables Mr. Hare to set before the eyes of his readers faithful representations of the picturesque objects which may be seen, but usually are left unnoticed, in our streets. Some of these illustrations will preserve the memory of antique houses and curious spots doomed soon to pass away. Many of the porches which used to adorn the houses of Queen Anne's Gate have already been destroyed by the ravager, but their memory cannot wholly perish when one of them is pictured in these pages. If all the mansions of Berkeley Square should lose the fine specimens of ironwork which bear witness of the days when footmen extinguished the flambeaux which they carried at the back of their masters' carriages, a glance at Mr. Hare's illustrations will revive the recollection of their appearance. There is abundant evidence in these volumes that their author is well acquainted with the choicest products of our modern literature; it is not less obvious that he cannot be praised for his knowledge of English literature or English history in the past. Mr. Hare must either have perused the compilations of his predecessors to little purpose or have corrected his proof-sheets very hastily. He could not otherwise have passed such misprints as that the famous Evelyn lived in 1583; that the murder of Miss Ray occurred in 1799; that 1763 was the date of the great storm which devastated London; or that 1640 was the time of the plot of the infamous Titus Oates. Dogget, who left the money for the race of the Thames watermen on the 1st of August in every year, did not die in 1821, and the death of that poor poet, Ambrose Philips, did not happen in 1762. Bishop Andrewes should not be stated in the same page to have died in 1626 and 1628, nor Thomas Goodwin to have died in 1643 and yet to have lost his preferment at the Restoration. It was certainly not Secker that refused to crown William and Mary, and Sacheverell's appointment to St. Andrew's, Holborn, rested on stronger foundations than a good story of Swift. Savage, the friend of Dr. Johnson, is said by Mr. Hare to have died in Newgate, and the date of 1602 is assigned for the death of Milton's second wife. Harrington, the author of *Oceana*, is styled a poet of the Commonwealth, and the physician of James I. is called Sir Thomas Mayerne. Again, Mr. Hare falls into error in saying that the books of Dr. Williams's library are now preserved in Somerset House, and he imports a fresh mistake into the vexed question of the old statue in Leicester Fields by the assertion that it came from the Duke of Buckingham's seat at Canons. Before issuing a fresh edition of *Walks in London* he would do well to submit its statements to the strictest revision. If he will at the same time excise from his pages the long list of pictures in the National Gallery, and reduce to juster dimensions his account of the monuments in Westminster Abbey, the permanent value of his book will not be impaired. The grace of his style and the merits of his pencil will give it a wide popularity in the present day, but only by a careful correction of its errors can he insure its use by the students of future years. Mr. Hare's next venture in the world of letters will, we hope, possess all the merits and lack all the defects of *Walks in London*.

Letters of John Keats to Fanny Brawne, written in the Years MDCCCXIX. and MDCCCXX., and now given from the Original Manuscripts. With Introduction and Notes by Harry Buxton Forman. (Reeves & Turner.)

This dainty little book, creditable to the microscopic industry of its editor, contains an Introduction of lxvii pages and 128 pages of love letters addressed by John Keats to his sweetheart, Mistress Fanny Brawne, of Wentworth Place, Hampstead. We cannot judge of these letters by comparison with other love letters, for whither should we go to find those others? Not, certainly, to the printed records of the law courts, nor to the many reams of faded writing that lie in old desks, to be burned when their owners die; no, nor yet to Mrs. Browning's *Sonnets from the Portuguese*, nor to Dante's *Vita Nuova*. Howsoever, we and all men have here before us for judgment the sacred and confidential utterances of a dying poet's only love—utterances which add nothing to our knowledge of the poet's character and life, and of which the publication can only be excused, if excusable at all, by the pride of possession and by the eagerness of admiring curiosity. In one place (Letter 28) Keats says he would like to have Shakspeare's opinion about the correspondence. So should we; for we rather think that, if Shakspeare had been consulted, he would have remembered Ann Hathaway and replied accordingly. All strong emotion is evanescent, just because it is strong; and even if its purpose holds, the tried and placid love of middle age will look back with somewhat of disdainful pity on the records of its youth, unless, indeed, they be in verse, and good verse. Keats himself, if he had lived, would never have allowed these letters to be published; nor is it, we think, any answer to this to say that he did *not* live, or to say that we have already stolen from Mr. Samuel Pepys, a very different man, his secret outpourings on the subject of Mrs. Knip. As to the letters themselves, they are of course deeply interesting to all who care for Keats; but we knew before that he was full of ardour, and combativeness, and sensitiveness, and adoration for beauty, and they do little more than confirm this knowledge. Yes, they do one thing more: they show us the sad and bitter working of illness and physical decay upon his spirit and his heart. And surely it is not well for those who love his poetry to see him thus; the painful impression as to his later personality which this book gives will be with them when they turn again to *Endymion*, or *Lamia*, or the sonnets. But there is nothing feeble, nothing unmanly or sentimental, in these letters. They are full of force, fire, hurried vigour, and passionate tenderness; all expressed in that odd and flighty English in which Keats's prose is so often bound. The charm of feeling is present everywhere, but the phrases seldom rise to great literary excellence. Once he says (Letter 2), "Even when I am not thinking of you, I receive your influence and a tenderer nature stealing upon me. All my thoughts, my unhappiest days and nights, have I find not at all cured

me of my love of Beauty, but make it so intense that I am miserable that you are not with me." "I have two luxuries," he says again, "to breed over in my exile, your Loveliness and the hour of my death. O that I could have possession of them both in the same minute." Only once does he slip unconsciously into metre, in this gracious line—

"I want a brighter word than bright, a fairer word than fair."

And what, in those days of trial and coming death, was Keats's creed? "My Creed," he says, "is Love, and you are its only tenet." "I wish to believe in immortality—I wish to live with you for ever." "I appeal to you by the blood of that Christ you believe in." These passages Mr. Forman (by no "elegant periphrasis," we suppose) calls "shifting from the moorings of orthodoxy."

Well, we will draw the veil here, and say one last word as to the book in its commoner aspects. It is, we believe, all new to the public, except that about twenty lines from the letters are quoted by Lord Houghton in the memoir prefixed to the Aldine edition of Keats, 1876, and except a short passage from Letter 17 (p. 57) which appears in the memoir of Mr. Dilke prefixed to *The Papers of a Critic*. The readers of "N. & Q." may be reminded that several other letters and fragments of or about Keats have appeared of late years in the *Athenæum* and elsewhere.

[*From a Correspondent.*]

The Plays and Poems of William Shakespeare, with the Purest Text and the Briefest Notes. Edited by J. Payne Collier. 8 volumes. (*Privately printed for the Subscribers.*)

CRITICISM on a work printed only for private circulation would be out of place; but there are two or three points of great curiosity and interest about this book which call for notice in "N. & Q." An edition of Shakspeare in eight 4to. volumes, limited to fifty-eight copies, is, and will probably long remain, unique; and an edition of Shakspeare brought out by one who commenced his study of the poet before he was nineteen, and continued that study until, in his ninetieth year, he gives to his friends the result of that long continued deliberation, is a fact which will long remain without a parallel in Shakspearian literature. One whose good fortune it has been to have enjoyed the friendship of John Payne Collier for the last forty years hopes he may be permitted to call attention to this last labour of love on his part, and to congratulate him on having been permitted thus to crown the arch of his long, zealous, and devoted study of Shakspeare.

MR. JOSEPH BROWN, Q.C., has been moved to deliver his testimony on *Eastern Christianity and the War* (Edward Stanford) in language which amounts to a strong indictment of a form of Christianity evidently very foreign to the ecclesiastical sympathies of the learned author. It appears to us that the shade of Knox is hardly the most suitable ghost to evoke to decide upon the "gross superstitions of the Greek Church." But we certainly hope, with the learned writer, that "the friends of humanity and civilization would feel greatly relieved if their country could rid itself of any partnership with a despotism which is a curse to so many millions of men."—Lieut. Charles Worthy, late of H.M. 82nd Regiment, publishes some useful contributions to the history of Devonshire and its worthies in two separate pamphlets, *A Memoir of Bishop Stapledon* and a *History of the Manor and Church of Winkleigh* (Plymouth, W. Brendon). But we should have been glad of evidence, which Lieut. Worthy does not furnish, to convince us of the fact in genealogy which he assumes in his account of Winkleigh, that the modern Gidleys are the descendants representatives of the mediæval De Gidleys, whose name they evidently do not bear. The link between Henry III., or Richard, King of the Romans, and the commoner of the "bright Constellation" in 1[illegible] is certainly valid *defendus*.—Mr. Thomas Bendish reprints from the *Journal of the British Archæological Association*, vol. xxxiii., an interesting paper on "Pens of the Ancient Kingdom of Dumnonia, which Cornwall, as Remains of the Celtic Epigraphy, read at the Bristol Congress. The subject is one which has been but little worked, and of some of those who have given most attention to it we must regretfully speak as the late Bishop of Brechin and the late Dr. John Stuart.—To a recent publication of the Grampian Club, Genealogical Memoirs of the Family of Robert Burns and of the Scottish Race of Burnes, edited by the Rev. Charles Rogers, LL.D. (Edinburgh, William Paterson), we must object as to its title that there is no "Scottish House of Burnes." To the utmost that Dr. Rogers has to tell us of ancient Scottish families respectable, but certainly not aristocratic, and we certainly not harassed. This is the more to be regretted since we should be the last to dispute either the fame of the great poet of the Lowland Scots tongue or the public services in India of his distinguished kinsman Sir Alexander Burnes, "linguist, diplomatist, and traveller."

"GOD SAVE THE KING."—Kindly correct an error in my note, ante, p. 101. Carey's son's name was George Saville Carey, not John Saville Carey.

WILLIAM H. CUMMINGS.

A COMPLETE set of the Second Series of "N. & Q." half calf, may be had of our publisher.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

A. S.—The Janissaries were destroyed by Sultan Mahmoud II., June 15, 1826, when, it is said, 15,000 of them were killed.

J. N. K. ("Spiritualism"); H. J. K., Penzance ("Eternelle" and "Inkle"); and E. E. F. ("Bath with pioned," &c.), have sent no name and address.

W. C. J. asks for reference to some work in which an authentic list of Hall marks will be found, with their dates.

MRS. MORTIMER COLLINS and C. W. R.—Letters forwarded.

R. ATKINS will find the descents carefully traced in Chepmell's *Short Course of History*.

C. H. M. ("Be the day weary," &c.)—See "N. & Q." 5th S. viii. 479.

OLIM.—We must still request you to comply with our rule.

J. W. (W. Hampton.)—Not suitable to our columns.

A. F.—Letter forwarded to CUTHBERT BEDE. Yes.

B. A. A. ("Bethune Family.")—Next week.

AD FINEM FIDELIS should consult a lawyer.

C. D.—Consult our indexes.

J. J. P.—It will appear.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

LONDON, SATURDAY, MARCH 9, 1878.

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Notes.

MR. GLADSTONE ON THE TOPOGRAPHY OF THE HOMERIC POEMS.

The opening article in the October number of *Macmillan* (the last number that, at the time of my writing, has reached this remote dependency) raises a question which seems well fitted for discussion in the columns of "N. & Q."

In this most enjoyable article on the geography of Homer, Mr. Gladstone deals in a very interesting and ingenious manner with a question which has been a puzzle to all commentators on Homer since the days of Strabo—the question of the identification of Dulichium. On two occasions at least Homer expressly speaks of Dulichium as an island.* In *Od.* ix. 21-24 Odysseus describes his island home to Alcinous as forming a portion of a group of four islands lying close to one another. This group, in addition to conspicuous Ithaca, consisted of Dulichium, Samos, and wooded Zacinthos—

Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.

As a matter of fact there are in this group but three islands, Ithaca, Zante, and Cefalonia. The first two are easily identified. But if Samos be identified with Cefalonia, there is not a fourth, as Mr. Gladstone puts it, *in rerum naturâ*. Mr. Gladstone then adds: "Plainly therefore the poet is not in accordance at this point with the actual geography; that is, he is in error. But his error may not have been more than partial. . . . He believed Cefalonia to be not one island, but two, Doulichium and Samos." Mr. Gladstone then goes on to maintain the supposition that the poet may have described the group from personal recollection, but a recollection based on a limited personal observation. The poet, looking towards Cefalonia from Ithaca, and mistaking the bay at Same that indents the former island for a strait, might have easily carried away the impression of the existence of two islands. This supposition, which is so ingeniously conceived and so admirably set forth by Mr. Gladstone, may, I think, be shown to be unnecessary. My own belief is that Samos and Dulichium were, in the time of Homer, the two divisions of Cefalonia. Any other supposition leads to a dilemma, perhaps even to an absurdity.

Reasoning by analogy, I would suggest that there is no absolute ground for assuming that this island, in the days of Homer, had one name that covered the whole area. Because an island is a physical whole, we naturally—nay, universally—come to think of it as having a name embracing the whole. But this notion is not always in accordance with fact. If I am not mistaken, the outer division of the Hebrides furnishes a case in point. Are not people constantly in the habit of speaking and writing of the *islands* of Lewis and Harris as if these were two distinct islands, whereas they are the two divisions of one island? I spent three months in the Hebrides at one time, and I have heard Highlanders and Islesmen mention Lewis and Harris a hundred times, while conversing in their native language, but always in such terms as might convey the impression that these were separate islands. So far as I know, there is no historical evidence that these two portions of the island were ever embraced under one comprehensive name.† What is still more remarkable, they are in different counties, Lewis being in the civil jurisdiction of Ross-shire and Harris being in Inverness-shire. Let us now suppose that, separated by an interval of 2,500 years from the present time, in the future, as Homer is in the past, a Gaelic bard should become the object of intense admiration to the learned on the coast of Asia Minor; let his hero be a McLeod of Skye, whose territories embraced Harris (as was actually at one time the case); let us suppose that the names of Harris and Lewis have been dropped utterly out of all recognition, and that the whole island is embraced under one name; the bard, following

[* The references to Dulichium in the *Iliad* and *Odyssey* given in Smith's *Dictionary of Greek and Roman Geography* are, *Il.* ii. 625 (catalogue of the ships); *Od.* i. 245; ix. 24; xiv. 397; xvi. 123, 247.—Ed.]

[† Except in so far as the entire group, from Barra Head to the Butt of the Lewis, is known as "The Long Island."—Ed.]

the mode of expression current in his time, would be found describing Lewis as if it were an island separate from Harris. The learned commentators of Asia Minor would, in that case, experience a difficulty of exactly the same kind as now meets us in the case of Homer and Dulichium.

There are other interesting points in the analogy. Samos is the rugged (παιπαλοέσσα); Harris is mountainous, Lewis is flat. Dulichium was much larger and more populous than Samos; so is Lewis than Harris. In both cases indentations of the sea serve to mark off the larger and northern portions from the smaller and southern portions. The Ionian as well as the Hebridean island, viewed from a distance, would present the appearance of two islands, and this circumstance may have had a considerable share in perpetuating the notion of a physical division, while in both cases the origin of the division was what may be termed dynastic, a Celtic chief and the βασιλεύς of the Homeric poems being pretty much the same.

Upon this question, then, I think we may reasonably come to the following conclusions: 1. That the larger, more populous, and more fertile portion of Cefalonia, including the whole of the northern and western part, was the Dulichium of Homer; 2. That the highland region in the south-east, adjacent to Ithaca, was Samos, the portion of Cefalonia over which Odysseus held sway; 3. That Homer, employing the conventional language of his time, speaks of these two divisions as if they were separate islands, just as a modern poet, using the every-day language of the Western Isles, might speak of Lewis and Harris as if they were two islands. I have no doubt that some of the learned contributors to "N. & Q." will be able to furnish additional illustrations by way of clearing up this *quæstio vexata* of Homeric scholars.

JOHN CARMICHAEL, M.A.

Melbourne.

SAMUEL BAILEY OF SHEFFIELD,

PHILOSOPHICAL ESSAYIST, METAPHYSICIAN, WRITER ON POLITICAL ECONOMY AND FINANCE, POET, AND SHAKSPERIAN CRITIC.

On May 10, 1873, a letter from me appeared in "N. & Q." (4th S. xi. 384) on Samuel Bailey and his works. I then stated that his writings include twenty-one separate publications, two of them having reached a second, and one a third, edition; that Sir James Mackintosh, Brougham, Bentham, James Mill, J. Stuart Mill, Grote, Austin, Molesworth, W. J. Fox, and other distinguished writers, had expressed most favourable opinions regarding his first work, *Essays on the Formation and Publication of Opinions*, 1821; and that General Perronet Thompson, the well-known political economist, wrote an article in the *Westminster Review* of a highly eulogistic character on Mr. Bailey's later work, *Essays on the Pursuit of the Progress of Knowledge, &c.*, 1829. Fro article I have given a striking passage (see graphical list of Bailey's writings below, None of Mr. Bailey's works are even nam Lowndes, nor does his name appear in th graphical division of Knight's *English Cyclo* It never found its way into *Men of the Time* the date of his death (1870); nor does it place in the *Nouvelle Biographie Génér* Didot Frères (1855-66), edited by Dr. Hoef almost exhaustive work of its kind; n Vapereau's *Dictionnaire Universel des C porains* (Hachette & Co.); nor in the *Supp to all Historical and Biographical Dictionar* Jal, 1872, where one might almost have ex to find the name without fail. Allibone, *Critical Dictionary of English Literature*, an imperfect list of his works up to 1852 has been called "the Bentham of Hallam A friend who knew him, and who was thor capable of appreciating the philosophical racter of his intellect, and the rare cle and vigour of his style, remarked that were many points of resemblance in intelle character between him and Turgot, the celeb French economist and financier. In my comm cation to you of nearly five years ago I offer furnish you with a bibliographical and cr logical list of Bailey's writings, if you coul it would be of interest to the readers of "N. As you intimated your readiness to accept it, now the pleasure of sending you the comple All the works named are in my possession, e two of the pamphlets, Nos. 6 and 11. These still in search of, and should be glad to h Should any of your readers wish for more de than I have supplied, regarding any of the w named, I will willingly furnish them.

Mr. Bailey was at one time a candidate fo representation of Sheffield, but was unsucce He was one of the directors of the Sheffield B ing Company, and assiduous in his attentio interests. It is said he formed two attach but he never married. He was very met in the management of his time, rising regular six o'clock summer and winter, and was rem ably punctual in his habits, engagements, and pations. His repugnance to business was strong, and he sought refuge in retirement. S and composition were a real enjoyment to and change of employment always afforded a quiet relief. He never persevered in study w he felt weary. His self-command was very Turgot, in writing to Condorcet, says, "I l the satisfaction resulting from study superior other satisfactions." This was precisely his ex ence. These particulars have been given by viving relative, who adds that marriage have improved him amazingly. It was a

of regret with those who knew him that he had not been sent in early life to one of our universities; he would have been in his element there, and would have found kindred spirits. He was born in Sheffield in 1791, and died January 18, 1870.

Mr. J. D. Leader, of Sheffield, in a paper on Bailey read before a local Literary Society some years ago, said:—

"He affords a remarkable instance of a man of great attainments and much industry failing to make that mark in the world to which he might fairly have aspired. Had he been successful in his efforts to enter Parliament in the prime of his days, he would have been drawn out of himself, and might probably have taken a high place among statesmen. As it was, he fell back upon his own thoughts, and passed his days in philosophical speculation."

An article on Bailey and his writings (the only attempt I have met with to give some account of his works) appeared in the *British Controversialist and Literary Magazine* for July, 1868 (London, Houlston & Wright), but the writer does not seem to be aware of the existence of his unacknowledged productions (Nos. 10 and 14). Mr. Bailey himself pointed out several inaccuracies in this paper. He was never discouraged by the non-appreciation of his works by the general public. He often said that he did not expect people in general to read his books. His critics and reviewers he sometimes pronounced incompetent to judge of their worth. His own estimate of them remained unshaken; and he was certainly appreciated by some whose opinion he highly valued.

The most fitting monument to the memory of Samuel Bailey—who, in addition to the services he has rendered in the departments of philosophic thought and economical science, has bestowed substantial benefits in the shape of a munificent money bequest to his native town, Sheffield (90,000*l.*)—would be a carefully edited and uniform edition of his works, which, although not likely to sell largely, would still find their way into public libraries and a few private ones, and would be prized by all students and thoughtful readers. No author of this century has written with greater force and clearness, or with more powerful reasoning, on the right and duty of free inquiry in every department of human thought, on the imperative necessity of candid, temperate, and fair discussion, and on that much neglected part of morality, the conscientious formation and free publication of all opinions affecting human welfare. We have never had a more earnest or strenuous advocate of intellectual liberty and free discussion than Samuel Bailey. His style is truly admirable, its characteristics being perspicuity, accuracy, and precision—not a word wrongly placed, not a word that could be spared. All his works were most carefully prepared and long thought over, and subjected to frequent revision before publication. He was one of the most conscientious and clearest of thinkers, and no one can study his works, especially the two numbered 1 and 5 in the following list, without having his ideas enlarged, and his mental horizon extended. To thoughtful and earnest young men and women, who care for and can appreciate something higher than the ephemeral and vapid literature of the hour, these two bracing volumes would be invaluable companions. All his writings, including a selection from his unpublished MSS., which I believe are numerous, might be comprised in seven or eight volumes. I have reason to know that the prospectus of such an edition will soon be issued.

Bibliographical List of the Writings of the late Samuel Bailey of Sheffield.

1. Essays on the Formation and Publication of Opinions, and on other Subjects. London: Printed for R. Hunter, successor to Mr. Johnson, St. Paul's Churchyard, 1821. Pp. vi-284.

The Same. Second Edition, Revised and Enlarged. London, R. Hunter, 1826. [There are only a few verbal alterations in the text. The additional matter is thrown into the form of an appendix of notes and illustrations, in which the author has extended, supported, and elucidated some of the doctrines contained in the *Essays*. The appendix extends to thirty-two pages of smaller type than that of the text.]

The Same. Third Edition. London, J. Green, 1837. [Issued at a reduced price, with a view to secure for the work a more extensive circulation and a wider influence.]

2. Questions in Political Economy, Politics, Morals, Metaphysics, Polite Literature, and other Branches of Knowledge, for Discussion in Literary Societies or for Private Study; with Remarks under each Question, Original and Selected. London, R. Hunter, 1823. Pp. viii-400. [Eighty-three questions for discussion are presented in the above departments of literature.]

3. A Critical Dissertation on the Nature, Measures, and Causes of Value; chiefly in Reference to the Writings of Mr. Ricardo and his Followers. London, R. Hunter, 1825. Pp. xxiii-232. Notes and Illustrations, pp. 23.

4. A Letter to a Political Economist; occasioned by an Article in the *Westminster Review* on the Subject of Value. London, R. Hunter, 1826. Pp. 101.

5. Essays on the Pursuit of Truth, on the Progress of Knowledge, and on the Fundamental Principle of all Evidence and Expectation. London, R. Hunter, 1829. Pp. vi-301. [An article on this work appeared in the *Westminster Review*, No. 22, which was republished in Nov., 1829, and extensively circulated. The critic (General Perronet Thompson) thus characterizes the author's first production: "If a man could be offered the paternity of any comparatively modern books that he chose, he would not hazard much by deciding that, next after the *Wealth of Nations*, he would request to be honoured with a relationship to the *Essays on the Formation and Publication of Opinions*.....It would have been a pleasant and an honourable memory to have written a book so *totus teres atque rotundus*, so finished in its parts, and so perfect in their union as the *Essays on the Formation of Opinions*. Like one of the great statues of antiquity it might have been broken into fragments, and each separate limb would have pointed to the existence of some interesting whole, of which the value might be surmised from the beauty of the specimen."]

The Same. Second Edition, Revised and Enlarged. London, Longman & Co., 1844. Pp. vi-278. [In this edition the first essay (On the Pursuit of Truth) has been

enlarged by additional considerations and arguments, and the whole thrown into a more systematic form, "so as to be less unworthy," the author trusts, "of the great questions which it ventures to discuss." In the second essay (The Progress of Knowledge) the author has made no other alteration or addition worth notice than appending to it a few notes. The third essay in the original edition was *On the Fundamental Principle of all Evidence and Expectation*. In this edition the essay is not reprinted, for reasons given by the author.]

6. A Discussion of Parliamentary Reform. By a Yorkshire Freeholder. [I have not seen this pamphlet. Date probably 1831.]

7. The Rationale of Political Representation. London, R. Hunter, 1835. Pp. ii-419. Notes and Illustrations, pp. 14.

8. The Right of Primogeniture Examined, in a Letter to a Friend, occasioned by the Debate in the House of Commons. April 12, 1836. By a Younger Brother. London, Ridgway & Sons, 1837. Pp. 63.

9. Money and its Vicissitudes in Value; as they affect National Industry and Pecuniary Contracts; with a Postscript on Joint-Stock Banks. London, Effingham Wilson, 1837. Pp. 224.

10. Letters of an Egyptian Kafir on a Visit to England in Search of a Religion, enforcing some Neglected Views regarding the Duty of Theological Inquiry, and the Morality of Human Interference with It. London: Printed for the Author by G. H. Davidson, Tudor Street, Blackfriars, 1839. Pp. ii-159. [The author never included this in the list of his published works. The late Blanco White declared that the author of this work had drawn a picture which he (Blanco White) might, with perfect accuracy, make a part of his own biography. The author, under the veil of questioning the authenticity of the Koran and the religion of Mahomet, shrewdly argues against a passive acquiescence in a blind and traditionary belief in theological doctrines taught by nurses, parents, preceptors, and priests of all sects and denominations. In the second and enlarged edition of *Essays*, &c. (No. 5), the author twice makes quotations from *Letters of a Kafir*. The book is extremely scarce, in consequence of the whole impression having been destroyed by fire, except about fifty copies. In a letter in my possession, in Bailey's own handwriting, he says:—"The work was never in the hands of a bookseller, although a few copies were dispersed amongst reviews, &c. I believe there are not more than twenty-five copies in existence, except what I have in my hands."—Jan. 20, 1847.]

11. A Defence of Joint-Stock Banks and Country Issues. 1840. [I have not seen this pamphlet.]

12. A Review of Berkeley's Theory of Vision, designed to Show the Unsoundness of that Celebrated Speculation. London, Ridgway, 1842. Pp. 239.

13. A Letter to a Philosopher, in Reply to some Recent Attempts to vindicate Berkeley's Theory of Vision, and in Further Illustration of its Unsoundness. London, Ridgway, 1843. Pp. 68.

14. Maro; or, Poetic Irritability. In Four Cantos. London, Longmans, 1845. Pp. 85. [Mr. J. D. Leader, of Sheffield, a few years ago read a paper to a Literary Society on "Samuel Bailey as a Poet," criticizing this work. He said:—"It is a poem describing the feelings and the disappointments of a young poet, who would print, in spite of friendly advice not to do so, and who, out of an edition of 1,000 copies, only sold ten. There are in it lines of pungent satire and vigorous, able description, but no imagination. The authorship was kept a profound secret. As a poet he has not made his mark *in the world*, but his efforts in rhyme only cause us to *form a higher estimate* of those powers of mind which, without any natural aptitude for poetry, enabled him to pen a satire in verse worthy of Pope."]

15. The Theory of Reasoning. London, Longmans, 1851. Pp. 207.

The Same. Second Edition (same publisher), 1852. [The alterations introduced are entirely verbal.]

16. Discourses on Various Subjects; read before Literary and Philosophical Societies. London, Longman & Co., 1852. Pp. 276. [The subjects are: On the Mutual Relations of the Sciences—On the Mammoth, or Fossil Elephant, discovered at the Mouth of the Lena—On the Changes which have taken place in the English Language, especially during the Three Last Centuries—On the Science of Political Economy—On the Last Reformation of the Calendar in England—On the General Principles of Physical Investigation—On the Mechanical Causes of Thunder—On the Paradoxes of Vision—On the Theory of Wit.]

17. Letters on the Philosophy of the Human Mind. First Series. London, Longmans, 1855. Pp. 2[illegible]. Notes and Illustrations, pp. 18.

18. Letters on the Philosophy of the Human Mind. Second Series. London, Longmans, 1858. Pp. 284.

19. Letters on the Philosophy of the Human Mind. Third Series. London, Longmans, 1863. Pp. 2[illegible]. Notes and Illustrations, pp. 9. [In the above three series of Letters, altogether extending to 800 pages, the author discusses the various systems of mental philosophy, and analyzes the psychological problems presented in them.]

20. A Glance at some Points in Education, by One who has Undergone the Process. [Privately Printed.] A Pamphlet. 1865.

21. On the Received Text of Shakespeare's Dramatic Writings and its Improvement. Vol. I. London, Longmans, 1862. Pp. 241. Appendix, pp. 22. [Principles—Proposed Emendations—Indeterminate Readings—Verbal Repetitions—Conclusion—Objections Obviated.]

22. On the Received Text of Shakespeare's Dramatic Writings and its Improvement. Vol. II. London, Longmans, 1866. Pp. 413. [Proposed Emendations—Dissertations on Hamlet's Soliloquy—On Shakespeare's Metaphors—On an Assertion of Malone's—On Conjectural Emendations—On some still existing Errors regarding Shakespearean Criticism—On the State of Shakespeare's Text as Left by his Contemporaries.]

ALEX. IRELAND.

Inglewood, Bowdon, Cheshire.

P.S.—Since the above was written, I find that in the admirable new edition of the *Encyclopædia Britannica* (now in course of publication) the editor has devoted a column and a half to Bailey and his writings. The writer of the notice does not seem to know of the existence of the unacknowledged volume, *Letters of an Egyptian Kafir*. He says:—"There are few authors of modern times who have written more elegantly or clearly, or with more originality of treatment, on the various problems of psychology and political science." Of the *Theory of Reasoning* he speaks as "a thoughtful discussion of the nature of inference, and an able criticism of the functions and value of the syllogism." The *Letters on the Philosophy of the Human Mind* (three series, 1855, 1858, and 1863) he considers "at once the most considerable and the most valuable of his contributions to mental science. . . . The *Letters* contain in clear and lively

language a very fresh discussion of many of the powerful problems in philosophy, or rather in psychology. . . . His handling of the moral sentiments is one of the best specimens of his general style of psychological analysis." In the supplement to the latest edition of *Chambers's Encyclopædia* (1877) a brief notice of Bailey, with a list of his works, is given. The list, however, omits *Maro* and *Letters of an Egyptian Kafir*. The writer says:—"Mr. Bailey's works on the *Pursuit of Truth* and the *Publication of Opinions* gave a great impetus to liberal and advanced views. His writings generally are distinguished by independent thinking, logical precision, a careful English style, and warm aspirations for the improvement of mankind. His treatises on the mind, while abounding in original suggestions, extend and enforce the views of the school of Locke in metaphysics, and what is termed the doctrine of utility in morals."

A RARE PAMPHLET.

The following are the title-page and contents of a very curious pamphlet, date 1768:—

"An Original Camera Obscura; or, the Court, City, and Country Magic-Lantern. In which every one may take a peep, laugh, and shake their noddles at each other, go away well pleased, and your humble servants the Lords! Ladies! and Gentlemen! Being an Account of the most Curious and Uncommon Collection of Manuscripts (warranted original) ever yet offered to the Public. With as Curious and Uncommon a Dedication to the Right Honourable the Earl of Cheatum. To be Sold by Auction on Midsummer Day O.S. by Mr. Smirk, at a Great Room in Soho Square. Being the select Part of a Library of a Gentleman of Virtu (*sic*) not far from St. James's, going to retire, and sold by his express order, with many Curious Particulars, &c. 'Hominem pagina nostra sapit' (Martial).

'Since all have got a gentle touch,
Your money here you will not grutch;
Why so? Because the account is such
As will in fun give twice as much.'

London: Printed for J. Wilke in St. Paul's Church Yard, 1768."

The lots offered for sale are numerous (sixty in number), and the author in describing them lashes most unsparingly the follies and vices of the age. Take the following as a sample. Lot 32:—

"Cornuti Contenti, or 'Anything for Peace at Home.' A Farce of Great Humour, frequently acted both in the City and at the Court End of the Town for the Benefit of all Refractory and Jealous Husbands, by whom it is absolutely necessary to be read and seen, and to whom it is Dedicated. At the end of the First Act is an Original Dance: The City Wives, or 'The good-natured Husbands taking their Leave before they go to their Clubs or Parish Meetings.' At the end of the Farce, before the Epilogue, is another original Dance called 'The Court Ladies'; or, Go you, my dear, to Sir John's and visit Lady H**. Finely bound in Vellum and adorn'd with curious Copper-plates of the Dances, which are introduced by a City and Court Gallant with a Pole in their Hands, on the Top of which is a Noble Pair of Branchers doubly Tipped with Gold. With some Well-known Faces in the City and at Court, holding a Bag in each Hand, and Grinning to think how they had got so much Smart Money. By an Eminent Merchant in the City, and a noble Lord not far from Court.

'Comis in uxorem!'
'Oh! blessedness of such a life!
When man is civil to his wife.'"

As a pendant to the above take the following (lot 48) choice piece of satire, evidently directed against the clergy. It is a picture in miniature of the fox-hunting, place-seeking parson of the period, and shows the dead spiritual level to which the age had sunk:—

"Opus Operatum; or, Much Business in a Little Time. A very ingenious Poem in Quarto, neatly bound in sheep, and covered with *Crape*, containing an admirable Set of Rules, designed for the use and benefit of those Gentlemen of the *Clergy* both in *Town* and *Country* who are unhappily fallen into a *dreaming* way and infected with a *drawling* tone, at the same time have three or four churches to serve the same morning or afternoon. By an honest country Curate upon *forty* Pounds per annum, who *prays, preaches*, and rides *four* times on a Sunday, and *makes nothing on't*, tho' the churches are between three and four miles distant from each other. To which is added an Encomiastic Ode on the noble *spirit* and *generosity* of those fat *Pluralists* and *Dignitaries* of the Church who from their so many *hundreds* per annum can afford to *squeeze out* thirty or forty (if *treble* or *quadruple* duty) to their Curates. Dedicated to a very *worthy* Bench.

"N.B.—The poem is adorned with a most Curious *Frontispiece* of a *Mezzotinto*, finely engraved by an Eminent Hand, and done from an *original* design of *Hogarth's*, of half-a-dozen Dignitaries sitting in the *Chapter-room*, five with *book* before them, supposed to be explaining some Divinity Points in the Greek or *Latin* Fathers, while the sixth is gathering together his *dividend* and says, with a leering grin to his reverend and learned Brethren, 'O' my conscience, Brothers, I do think that the *Church of England* is the very *best constituted* (at the same time sweeping the money off the table into his broad Beaver) Church this day upon the face of the Earth.'

'Nam quis me scribere plures
Aut citius possit versus? quis membra movere
Mollius? Invideat quod et Hermogenes ego canto.
Qui studet optatam cursu contingere metam
Multa tulit fecitque puer, sudavit et alsit.' *Hor.*

'With *Pen* or *Mouth*, who can discourse
Faster than I? or *ride* their *Horse*
With *greater* speed from church to church,
And many good souls leave in the lurch?
For *Gaming, Drinking, Sporting* clean,
I 'm said to raise the *Squire's* spleen:
He, then, that fain would reach the *prize*—
A Mitre—must with half-shut eyes
Hear, see, and *say* nought, but look wise;
Must love *Quadrille, Whist*, and *Fatigue*,
Talk *Politics* and *Court*-Intrigues:
Ride hard, and *swear* through thick and thin,
To gain *more* votes than canvassing!
By *these* he soon will reach the station,
And disregard all defamation.'

"N.B.—The above paraphrastical imitation of Horace is supposed to be no bad receipt to make a B—p, with a *quant. sufficit* of each *ingredient*."

But the times were different, and national vices required powerful remedies for their extirpation.

A. Cutler.

ROBERT PALTOCK, AUTHOR OF "PETER WILKINS."*—With regard to the remarks in your review of the *Bibliotheca Cornubiensis* (5th S. ix. 118) I wish to observe that there is, I believe, at least one means of information which I think has not yet been exhausted. Your columns have shown us that Paltock was of Clement's Inn. Though that Inn has been threatened, and had a narrow escape of being swallowed up by the new Law Courts, it has not yet shared the fate of Lyons Inn, and a search through its registers might produce some information. Possibly the fact of the book being dedicated to Elizabeth, Countess of Northumberland, may some day lead to information.

As every reader has not access to the early volumes of "N. & Q.," it may be useful to show shortly what previous communications have been about. In 1st S. ii. 480 (1850) the late DR. RIMBAULT asked if the author's name was known. In vol. iii. 13 (1851) the late MR. G. J. DE WILDE, in reply, quoted the advertisement to Smith's Standard Library edition of *Peter Wilkins*, showing how the author's name was discovered, as referred to presently. In vol. ix. 543 (1854) the name of the author was again asked for, but, being three years after the first question, the answer then given appears to have been entirely forgotten, for though there is an editorial note the name of the author is not stated. MR. BATES wrote a reply (x. 17), and quotes *The Town*, vol. i. p. 157, which discourses of "Clifford's Inn" as the residence of Robert Pultock (*sic*), a mistake for "Clement's Inn," to which the remarks are, however, in the present day, equally applicable. On p. 112 the author's name is again given, with the source first referred to in vol. iii. On p. 212 MR. JAMES CROSSLEY quotes the original assignment to Robinson & Dodsley by "Robert Paltock of Clement's Inn, Gentleman," dated January 11, 1749, then in his possession. He also says he thinks he has traced Paltock's hand in another work. In 3rd S. xii. 445 I pointed out that the *Memoirs of the Life of Parnese* was by "R. P.," and I suggested that it might be the book MR. CROSSLEY referred to, the title of which he had not then, and has not since, communicated to "N. & Q." OLPHAR HAMST.

MR. THOROLD ROGERS'S "HISTORICAL GLEANINGS."—Mr. Thorold Rogers, in his *Historical Gleanings*, first series, falls into a singular error with respect to the "Butcher" Duke of Cumberland. At p. 92 (the closing sentences of the paper on Walpole) he speaks of this duke as having been, by his marriage, the cause of the Royal Marriage Act. He is evidently unaware, first, that William, Duke of Cumberland, the victor of Culloden, was never married; secondly, that the Duke of Cumberland who married Lady Anne Horton, and was (in Mr. Rogers's own words) "the presumed progenitor of the Princess Olive," was a duke of another creation. It is strange to find any one confusing William, Duke of Cumberland, son of George II., with his nephew Henry Frederick, Duke of Cumberland, brother of George III. It is yet more strange, perhaps, that the mistake seems never to have been publicly noticed. C. T. B.

CHARLES POVEY.—In "N. & Q.," 2nd S. i. 288, under the above heading, there is a notice of this curious character, to which the editor has appended a P.S. intimating, in the vague phraseology of the author, that "the large quarto and octavo volumes with other small pieces I have writ exceed 600 in number," with the natural exclamation, "Alas! how few of this voluminous author's works are known to the present generation of bibliographers!" Looking over the half-dozen or so of publications we can fix upon the magniloquent Povey, it is evident that, instead of volumes and pamphlets, he simply means that his writings contain so many pieces, or subjects he has handled. In his *Visions of Sir Heister Ryley*, his *Meditations*, his *Thoughts*, and indeed all his books known to me, he has copious indexes of "principal matters" treated of, and it will not be difficult to make up 600 pieces, or subjects dilated upon, and so reduce Povey's astounding figures to the dimensions indicated. J. O.

THE FRENCH "NOTES AND QUERIES" ON THE LATE DR. DORAN.—We are sure that all readers of "N. & Q." will be pleased to see the following graceful acknowledgment of DR. DORAN'S merits so promptly made by our French contemporary, *L'Intermédiaire des Chercheurs et Curieux*, in its issue for the 25th of February:—

"Nous n'attendrons pas l'époque du bilan nécrologique annuel pour enrégistrer ici la perte qu'a éprouvée notre confrère d'Outre-Manche, le *Notes and Queries*, en lui faire nos condoléances. Le savant Dr. John Doran, son directeur depuis 1872 (vii. 5), vient de mourir. Il était renommé comme un causeur on ne peut mieux informé (*full of information*). Nos lecteurs se rappellent sans doute qu'il fut, à maintes reprises, un de nos aimables et obligeants correspondants. Malgré ses nombreuses occupations, il se plaisait à nous payer son tribut de bon collaborateur (*contributor*), et le plus souvent en langue française.....M. Doran faisait, il y a environ six mois (*Int.* x. 475, 10 Août, 1877), à *l'Intermédiaire* une communication, la dernière que nous ayons eue de lui, sur la question, alors débattue, des véritables mots du Maréchal de MacMahon.....Une nouvelle Anglaise (*The Nineteenth Century*) publiait, en Janvier, son dernier travail, un article intitulé 'Shakspeare en France,' sur les imitations et sur les plus ou moins singulières des œuvres du grand turge en langue française."

H

* 1st S. ii. 480; iii. 13; ix. 543; x. 17, 112, 212; 3rd S. 445.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

COPPER: SCHOCHELADE.—

"In time to come my wrath t' appease, when I shal haply meane,
The fairest of thy Cities all, by grounde to raze it cleane,
Thinke not my minde then to withstand, for *copper* thou mightst get,
Sith herein to content thee now thy wil I nothing let."
Arthur Hall's transl. of Homer, 1581, *Jupiter to Juno*, beginning of book iv.

"Quand i'auray entrepris
A l'aduenir pour mon ire appaiser,
De tes Citez la plus belle raser,
Ne pense pas alors contreuenir
A mon decret, mal t'en pourroit venir.
Veu mesmement qu'à ton intention,
Je me consens à la destruction
De la Cité," &c.
Hugues Salel's Fr. transl. (from which Hall's was made), 1555.

"At Mydon mazde Antilochus a waightie stone did throw,
He crusht his arme, constrayning him the bridle to let go:
Beside this blow, he on his face gaue him a *schochelade*,
Wherby he fel downe to the ground islaine by his blade." Hall's transl., book v.

"Mydon s'estonna,
Voyant venir le coup d'vne grand pierre,
Qu' Antilochus sur le bras luy desserre:
Le contraignant la bride habandonner.
Oultre ce coup luy vint encor' donner
De son espée à trauers de la face:
Dont il tumba roide mort en la place."
Salel's Fr. transl.

Are there any other examples of the use of these two words, and what is their derivation?

W. H. ALLNUTT.

Oxford.

LOWER FAMILY, CORNWALL.—Can any one inform me what became of Elizabeth Lower, only child of Sir William Lower, Knt., the dramatist? Sir William was devisee under the will of his cousin, Thomas Lower, of St. Winnow, proved April 13, 1661, *inter alia*, of the manor of St. Winnow, and barton of Clifton in the parish of Landulph, Cornwall, to hold to him and the heirs male of his body, desiring him to continue the same in the name and family of Lower. Sir William died about a year afterwards, his daughter being then under age, as appears from his will dated August 16, 1661, and proved May 17 following. Did Elizabeth Lower marry? and if so, whom? If she died unmarried, where was she buried, and when? Where was Sir William buried? Through the courtesy of the Vicar of St. Winnow and the Rector of Landulph I have ascerned that he was not buried at either of those parishes. Was he buried at St. Clement Danes, London?

Thomas Lower, above mentioned, devised certain of his estates to his "sister Dame Dorothy Drummond." Who was this lady's husband, and had they issue? and if so what? JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

"A PROVERB IS THE WISDOM OF MANY AND THE WIT OF ONE."—A local newspaper ascribes this saying to Lord (John) Russell. In *Chambers's Journal* it was, I think, credited to Sydney Smith. The general impression is that it is of much older date. Can you decide the matter? J. D. N.

"DANDY PRATTES": "ROMANS GROTTES": "GALY HALFPENY."—These terms are used in State papers of the time of Henry VIII. for certain small foreign or adulterated coin which had currency in England at that period. Can any numismatist tell me what they are? "Galy halfpeny" seems to be meant for "Calais halfpenny."

E. M. T.

HARDWICKE HALL.—On one of the pillars of the porch to Hardwicke Hall, erected by the celebrated Countess of Shrewsbury, the following inscription, whose existence had till recently been altogether overlooked, is engraved in bold antique letters, about an inch in height:—

"Hic locus est, quem si verbis audatia detur
Haud timeam magni dixisse palatia cœli."

Can any of your correspondents give information as to the authorship of this couplet?

A. W. W.

ARMS OF MOORE AND FARWELL FAMILY.—I have lately come across a family of Moore who for the last century or longer have borne the following arms, Erm., fretty sa., on a chief sa. three lions ramp. or. As I can find no grant of such bearings to any family of that name, can any of your readers inform me to whom and when these arms were granted? and can any of your readers either lend me a copy or inform me where I can see or purchase the *Genealogical Dictionary of New England* (Savage), as I particularly wish to see it for the families of Farwell and Moore, scions of both of which established themselves early in America? C. T. J. MOORE, F.S.A.

Frampton Hall, near Boston.

PETRUS DIDONENSIS.—There was a certain Petrus Didonensis who fought with Geoffrey Martel, Count of Anjou, for the county of Saintonge in 1060. What is the meaning and what the derivation of the epithet Didonensis?

K. N.

THE BETHUNE FAMILY OF CAITHNESS.—I ask for information concerning the family of Bethune, believed to be descended directly from the De

Bethunes of France, of whom the great Duc de Sully was so distinguished a member. The family was settled in the county of Caithness during the last century, and one Captain John Bethune, whose ancestry I am seeking, was an intimate friend of the late Sir John Sinclair, the statistician. I should be very glad to get some information.

B. A. A.

THE LONGLEAT MSS.—Among the papers of the Marquis of Bath preserved at Longleat, which are calendared in the appendix to vol. iii. of the Report of the Historical Manuscripts Commission, are copies of three letters by Oliver Cromwell. Two of these are printed in Mr. Carlyle's *Letters and Speeches of Oliver Cromwell*, but I cannot find the third there, which is thus described :—

"1655. Nov. 19, Whitehall.—Oliver P. to Col. Norton—asks him to assist Col. Goffe, who will be at Winchester to-morrow."—P. 195.

I am anxious to see a copy of this letter. If it has already been printed, I shall be much obliged to any of your readers who will direct my attention to the place where it occurs. In the same collection, vol. xx. (p. 192 of Report), mention is made of six other letters by Oliver Cromwell. Have these been printed? EDWARD PEACOCK.

Bottesford Manor, Brigg.

AMEN CORNER.—There is a spot near St. Paul's so called. There is also a spot in the extreme point of the college meads at Winchester so called. Can any good antiquary explain the term? Did it denote the end of a processional service or litany? J. R. B.

THE ORDER OF THE LION AND SUN OF PERSIA.—There seems to be much uncertainty about this Persian decoration. Carlisle and Burke give little information on the subject, and other authors even less. Is the order divided into two or more classes? and, if so, what constitutes the difference between these grades? Is it simply in the size and design of the star and badge, or in the privileges (if any) which the order carries with it? There are also gold and silver medals: obverse, lion and sun; reverse, a Persian inscription. For what services and to whom were these given?

GEO. CLEGHORN.

DR. NEBENIUS'S WORK ON THE GERMAN CUSTOMS UNION.—Has this work ever been translated into English? C. A. WARD.

Mayfair.

"As."—What is the meaning of this word in such an expression as "The concert was to have taken place *as* Tuesday"? Is it short for "as it were"? I know one family every member of which uses the word in this way, and I have supposed it to be a provincialism. I have come across two passages in print lately where the same use seems to occur. One is from the Canadian newspaper of April 4, 1877:—"Warning of another storm has been telegraphed from America as likely to arrive on our northern coasts on yesterday." And in a notice issued by the Royal Humane Society it is stated that the next division of prizes will take place on or at the end of 1878.

W. D. SWEETEN.

Peterborough.

"THE BRISTOL MEMORIALIST," printed for and published by W. Tyson, Clare Street, Bristol, 1823, 8vo.—Who edited this volume? Who was the author of one or two papers in the miscellany having the signature "My Uncle"?

In a list of Bristol authors in the above volume there occurs the name of Thomas Chatterton, author of *Jehoshaphat, and other Poems* (no date). Can any Bristol reader of "N. & Q." give me the date of this volume, and any information regarding the author? R. INCE.

ARMS OF SIR JOHN EDWARDS, FIRST AND LAST BART.—Would some reader of "N. & Q." kindly tell me the arms of Sir John Edwards, of Greenfield, M.P. for Montgomery in the first Parliament of Queen Victoria? I shall be greatly obliged for the information. W. M. M.

THE SURNAME "WOOLY H."—In the churchyard of St. Mary's, Cheltenham, Gloucestershire, there are two inscribed head-stones recording the deaths of several members of this family, 1829-30, the name being given as "Wooley H." on one of the stones. There does not appear to be any person so named at present in Cheltenham. Is the name to be met with elsewhere? and what is the meaning of the letter "H."? I know the name of Fetherston H. and its meaning. ANNA.

SERVANTS' HALL FORFEITS.—I was reading the other day a rhymed list of the old forfeits in barbers' shops, and this recalled another catalogue of penalties, also versified, which I had not thought of for some twenty years. These forfeits were lettered in oil paint on panel, and hung framed about the fireplace in a servants' hall, in a large country house in the north of England. A household of some twenty servants were in the habit of dining here daily, and, doubtless, order was sometimes difficult to keep. I remember that one forfeit was incurred by profane swearing, and this fragment of the rest comes back to me :—

"Whoever——
Or cuts more bread than he can eat,
Shall to the box one penny pay
Or be burnt in hand without delay."

I should date this forfeit list about the [illegible] the last century. Certainly the alterna[illegible] savours strongly of the bull-baiting drawing period. Can any of your [illegible]

who have seen a similar list, supply the rest of the rhyme? ZERO.

ROYAL AND IMPERIAL FAMILIES OF FRANCE.—Where shall I find a full pedigree or account of the above, giving all the issue of Louis Philippe's sons, dead as well as living, and the same of the Bonaparte dynasty?

FAMILY OF EYTON OF LEESWOOD.—Can any of your readers tell me if John Eyton, of Leeswood, who married Susan Puleston (*temp.* Charles I.), had by her a son John, who was ancestor of the present Eyton of Leeswood? C. H.

COTGREAVE PEDIGREE, OF NETHERLEGH HOUSE, NEAR CHESTER.—I have in my possession a letter stating that, in 1844, a pedigree of the above family—the work of Randle Holme, anno 1672, from documents compiled by the learned antiquary William Camden, anno 1598—was in existence. From inquiries I have made I find that the pedigree has been lost. It contained the descents of three generations of the Burse-Blades in the county of Durham, and Stockport, Cheshire, with armorial bearings, &c. I should feel obliged if any of your numerous readers, having come across this pedigree, would kindly communicate with me.

F. A. BLAYDES.

Hockliffe Lodge, Leighton Buzzard.

A NOVEL ABOUT BIRMINGHAM.—Wanted, the name of a novel, and that of its author, which treats learnedly of a place called Stirningham (?) (*i.e.* Birmingham), and of which the hero is John Maurice Baskette. H. C.

ARMS ON ANCIENT TOMB.—In the parish church of Wellingore, Lincolnshire, there is a fine alabaster "altar tomb," with the effigies of a knight in armour and lady, about which I am desirous of ascertaining more than is at present known, viz. that in Gervase Hollis's *Church Notes*, taken *c.* 1634, the three shields on the south side of the tomb bore the following arms:—1. Sable, two lions passant arg., crowned or—*Dymoke;* 2. Sable, three bars arg.; 3. Arg., on a fess gules three fleurs-de-lis or—*Disney.* The knight wears the (SS.) Lancaster collar; and the costume of both figures is that of 1400 to 1450. Can any one tell me to what family the arms on shield No. 2 belonged, or give any further information?

JOHN FERNIE.

Wellingore Vicarage, Grantham.

BOWING TO THE ALTAR.—Can any of your readers kindly give me any information concerning the old custom of "bowing to the altar" on entering and leaving church? I should be glad to know whether the custom has been preserved in any of our old parish churches, as well as in cathedrals and college chapels; also, the name of any book or article that has been written on the subject, and any references to it that occur in theological authors of the sixteenth and seventeenth centuries. F. W. L.

Oxford.

AN OIL PAINTING.—I have an oil painting, painted apparently about ninety years since, a landscape, with tree, water, and figures, the signature on which is "Œram," in old English. Who used this signature? T. McM.

AUTHORS OF BOOKS WANTED.—

A Vindication of the Literary Character of the late Professor Porson. By Crito Cantabrigiensis. Camb., 1827. 8vo.

An Address to the Curious in Ancient Poetry.—This work is mentioned by Ritson in a note to the preface to his *Quip Modest*, 1788. C. D.

The Post-Captain; or, the Wooden Walls well Manned, comprehending a View of Naval Society and Manners.—This is the title of a chap-book still printed and extensively sold in Ireland. It is chiefly remarkable for the amount of naval slang introduced. Is the author known? W. H. PATTERSON.

AUTHORS OF QUOTATIONS WANTED.—

"O world, as God has made it, all is beauty;
And knowing this is love, and love is duty,
What further can be sought for or declared?"

T. W. C.

Replies.

ST. GEORGE.

(5th S. viii. 447.)

GEN. PONSONBY will find the whole question about St. George discussed in Peter Heylin's *Historie of St. George*, who wrote to answer the assertion made by Calvin, followed by Dr. Reynolds in his *De idol. Eccles. Rom.*, that St. George of England is identical with George the Arian; also in a paper read by Dr. Samuel Pegge before the Society of Antiquaries in 1777 against a work of Dr. John Pettingal. He may also consult Baring-Gould's *Lives of the Saints* (vol. for April). A remarkable paper was read by Mr. Hogg, published in the *Transactions of the Royal Society of Literature*, vol. vii. part i., which distinctly proves that St. George the Martyr was honoured as a saint before the time of George the Arian. In the *Christian Remembrancer* of 1863 I wrote an article which gives a compendium of the history of St. George and of the whole question.

With regard to GEN. PONSONBY's query as to when St. George became the patron saint of England, we find from Heylin that the three soldier saints who were invoked at the dubbing of a knight were SS. Maurice, Sebastian, and George, as seen from Baronius, *Annot. in Rom. Mart.*, 23 Ap. Selden says that in the old French ceremonial St. George alone was invoked. "Alors

doit venir devant luy [the knight] et demander, 'Seigneur, au nom de Dieu et de St. George donnez moy l'ordre,'" &c. (Heylin, p. 245). St. George was equally honoured by Mohammedans as well as Christians in the East. Dean Stanley (*Sinai and Palestine*, p. 274) mentions a chapel (*marabout*), near the ancient Sarepta, dedicated to St. George under the title of El Khouda, in which "there is no tomb inside, only hangings before a recess. This variation from the usual type of Mussulman sepulchres was, we were told by peasants on the spot, because El Khouda is not yet dead. He flies round and round the world, and those chapels are built wherever he has appeared."

The first idea of St. George becoming the patron saint of soldiers undoubtedly originated with the Crusaders. The following is from Robert, the Benedictine monk of Rheims, who wrote somewhere about the year 1120 :—

"Dum sic certatur, et tam longi certaminis prolixitas nostros fatigabit, nec numerus hostium videretur decrescere, Albatorum militum innumerabilis exercitus visus est de montibus descendere, quorum signifer et Duces esse dicuntur, Georgius, Mauritius, Demetrius: quos ut primum vidit Podiensis Episcopus, exclamavit magna voce, dicens, O milites ecce vobis venit auxilium quod promisit Deus."

Of course the Moslem fled, and the Christians slew innumerable hosts; the enthusiastic Bishop of Puy reckons the slain at one hundred thousand. No wonder, then, that St. George received all honours from the army. It was from the Crusaders, therefore, that the fame of St. George spread over the West, and he became the patron of soldiers. At the same time it must be remembered that he was known in England long before the Crusades as a saint, for we have one hundred and sixty-two old parish churches dedicated to him, some of them before the Conquest. The church of the parish from which I make this communication is of Saxon or Danish foundation, being mentioned in Domesday. It is dedicated to SS. George and Laurence. The monastery at Thetford, as old as the time of Knut, also dedicated to St. George, and St. George's, Southwark, are well-known examples of many others which might be named. We cannot, however, maintain that he was constituted the patron saint till the time of Edward III., though some have affirmed that he became so on the return of Richard I. from the Crusades. It appears probable that down to Edward III. St. Edward was considered as the patron. The following is from Thomas of Walsingham :—

"At the siege of Calais, in 1349, Edward III., moved by some sudden impulse, drew his sword, calling out, 'Ha! St. Edward! Ha! St. George!'"

"The soldiers, animated by these words and the example of the king, fell on the French and routed them.

"The king founded the chapel of St. George at Windsor. With this, and with the foundation of the Order of the Garter, we must date the public recognition of his being the patron saint. His festival was made a *minus duplex*, and so continued till 1415, the third year of Henry V., when at a Council held at Oxford under Archbishop Chicheley the festival was raised to a *major duplex*, and put on a level with Christmas Day, a cessation of all servile work being enjoined.

E. LEATON-BLENKINSOPP.

Springthorpe Rectory.

I have never seen an exact date given for the use of the red cross. 1330 is the year in which St. George was made the patron of the Order of the Garter by Edward III., and the banner of St. George was white, with the red cross, until the time of James I. (1603), when the cross of St. Andrew was added, and in 1801, at the "union" with Ireland, the cross of St. Patrick completed the Union Jack. Sir Harris Nicolas says :—

"The cross of St. George was worn as a badge on the armour by every English soldier in the fourteenth and subsequent centuries, even if the custom did not prevail at a much earlier period, to indicate that he was in the service of the Crown.

"On the invasion of Scotland by Richard II. in 1385 it was ordained that 'everi man of what estate, condicion, or nation they be of, so that they be of oure partie, bere a signe of the armes of Saint George, large, bothe before and behynde, upon parell that yf he be slayne or wounded to deth, he that hath so doon shall not be putte to deth for defaulte of the crosse that he lacketh. And that an enemy do bere the same token or crosse of St. George notwithstandyng if he be prisoner, upon payne of deth."

A similar ordinance was adopted by Henry V. for the government of his army in France.

St. George was honoured in France as early as the sixth century, but it was not till the return of the Crusaders to Europe, who ascribed their success at Antioch to his intercession, that the religious honour paid to him reached its full development, and he was elected patron saint of the Republic of Genoa as also of England.

With regard to the election or choice of patron saints I should be glad to know how and when it took place, for I met lately with the following passage, which I should like explained. With the *Textus Roffensis* Thos. Hearne published in 17[illegible] a translation of Leonard Hutten's *Disertatio de Antiquitatibus Oxoniensibus*, in which he gives a short account of the different patron saints to whom churches and religious houses have been dedicated, and speaking of St. George's College, which of old stood within the precincts of Oxford Castle, he says :—

"In the Westerne suburbs therefore of this City we find little more worthie observation then those two whereof wee have alreadie spoken; I meane the Abby of S[t] George, the Abby of South Osney, the Abby of North Osney, the Parish Church of S[t] Nicholas, and Glocester Hall. The only thing to be enquired is, which saints S[t] George and S[t] Nicholas were."

hee was a Military and a Martiall S^t; and *in Jentium*, when all Countries cast lotts what int every one should have to it selfe, it fell S^t Dennis happened to the French, S^t James liard, S^t Patrick to the Irish people, S^t David ch, S^t Andrew to the Scotts, S^t Anthony to , S^t Marke to the Venetian, soe S^t George o the English: but *quo jure*, and how we maie title and claime to him, I leave that to men ll and studious of those things. All that I , that hee delivered a King's Daughter from neare to the Citty of Lysia when shee was devoured (as Petrus de Natalibus reporteth end), and that hee suffered Martirdome att nder Decianus the President in the persecu- clesian."

of martyrdom was April 23, 290; 1192, Richard I. defeated Saladin. this election of or casting lots for saints ?

GIBBES RIGAUD.

in his *Lives of the Fathers, Martyrs, and ncipal Saints*, under April 23, says of :—

at this day the tutelar saint of the republic nd was chosen by our ancestors in the same er our Norman kings. The great national d at Oxford in 1222 commanded his feast to holiday of the lesser rank throughout Eng-

rs says, "At the Council of Oxford in ast was ordered to be kept as a national

III. made St. George patron of the e Garter, instituted, according to Clark, 344, but Sir Harris Nicolas is of opinion rder was not definitely established till part of 1347.

HERBERT H. FLOWER.

. George became the patron saint of is unknown, but the most probable at it was by a simple confusion of names s allowed to usurp the place of St. Gre- had so large a share in converting our hristianity. The names Ge-org-ius and differ "by little more than a single r. S. Sharpe's *Hist. of Egypt*, vol. ii.

agon is really the embodiment of Atha- r, as the author states just before, the the emblem of George and the dragon in a country where the Athanasian held by law. S. FOXALL.

m.

nordinary popularity of St. George in urope seems to have dated from the e Crusades, and to have been owing to in his active interference in favour of n hosts at the battle of Antioch, which recovery of Jerusalem. The red cross ose, first displayed on the English flag when the first "Union Jack" was formed, and a national ensign invented, under James I., in 1606. It is, perhaps, a noteworthy fact that the saint whose emblem is there conjoined with that of St. George, to wit St. Andrew, contributed in hardly less degree, by a miraculous revelation, to this same victory.

May I be allowed to append to this reply a query? Does not St. Bridget or Bride claim equal devotion with St. Patrick, the apostle of Ireland, as patroness of that country? and is there any other instance of such divided national honours?

H. W.

New Univ. Club.

USTONSON OF TEMPLE BAR.

(5th S. ii. 288.)

The name of Ustonson must be dear to all "brothers of the angle," as honest Izaak phrases it. It was probably about the middle of last century that it first appeared, as indicating the new proprietor of an already well-known emporium of all sorts of fishing tackle, &c. I have one of his bills before me, which runs as follows:—

"To all Lovers of Angling.
ONESIMUS USTONSON,
Successor to the late
MR. JOHN HERRO,
at the
[Here come woodcuts of a Crown and a Fish]
No. 48, the bottom of *Bell Yard*, near *Temple Bar*,
LONDON,

Makes all sorts of Fishing Rods, and all Manner of the best Fishing Tackle, Wholesale and Retail, at the lowest Rates; sells the right KIRBY'S HOOKS, being the best tempered of any made, which cannot be had at any other Shop; the best sort of Artificial Flies, Menow Tackle, Jack and Perch, and Artificial Menows; and all sorts of Artificial Baits, &c., made upon the said Hooks, in the neatest Manner, for Pike, Salmon, and Trout; Spring Snap-Hooks; Live and Dead Snap, and Live Bait Hooks, Trowling Hooks of various Sorts; the best Sort of Treble and Double Box, and Single Swivels; Gimp, with Silver and Gold; the best and freshest *India* Weed or Grass, just come over; likewise a fresh parcel of superfine Silk Worm Gut, no better ever seen in *England*, as fine as a Hair, and as strong as Six, the only Thing for Trout, Carp, and Salmon; the best Sort of Multiplying Brass Winches, both stop and plain; Woved Hair and Silk Lines, and all other Sorts of Lines for Angling; various Sorts of Reels and Cases; and all Sorts of Pocket Books for Tackle, Menow Kettles, and Nets to preserve Live Bait; Fishing Paniers and Bags; Variety of Gentle Boxes and Worm Bags; Landing Nets and Hooks; Fishing Stools; Wicker and Leather Bottles; and many other Curiosities, in the Way of Angling. All Sorts of Trunks to shoot Darts and Pellets.

N.B. Turnery Ware of all Sorts, Brushes, &c."

This is dated "May 6th, 1768." Below we have another announcement under the same date:—

"St. Anne's Lane, Aldersgate.
To all LOVERS OF ANGLING.
CHARLES KIRBY,
Nephew of THOMAS KIRBY, lately deceased,
and Son of CHARLES KIRBY, Grandson to TIMOTHY,

the original Maker of the much admired Fish-Hooks, for
Temper, Strength, and Smallness of Wire,
Well known by the name of KIRBY'S HOOKS,
(of which I am now the only Maker)
To prevent all Impositions of pretended Makers and Sellers of Hooks, called KIRBY HOOKS, do hereby declare my Engagement with
MR. USTONSON, at No. 48, the Bottom of
Bell Yard, near Temple-Bar, London,
The old Original Shop, for whom I make, and for no other Person.
At the above Shop are made and sold all Sorts of Fishing Rods, and
Tackle, both Wholesale and Retail."

Mem.—The secret of tempering fish-hooks, "so as not to snap, and yet not to bend with the force of the fingers," is said to have been communicated to the original Kirby by Prince Rupert, in the reign of Charles I. (*Rural Sports*, by Rev. W. B. Daniel, 1801, 4to., vol. i. p. 156).

The house and name of Ustonson must have continued to flourish through the following three quarters of a century. I next find it mentioned in a charming book, which, the delight of the readers to whom it is specially addressed for its *matter*, is hardly less appreciated by older "boys" for its genial scholarly *manner* and the artistic excellence of its woodcut illustrations—points in which, I venture to say, it has scarcely found a superior, if, indeed, a rival. Query, Who was its author? The passage appears to me to possess sufficient merit and interest to justify its entire transcription :—

"ANGLING has long held a high rank among the sports of the people of England; poets have written in its praise, and philosophers have delighted in its practice; it is not confined to particular places, ages, or grades of society; wherever the brook wanders 'through hazy shaw or broomy glen,'—wherever the willow-branch laves in the streamlet,—wherever the Trout leaps at the May-fly, or the Pike lurks in the bulrushes, or the Salmon springs up the waterfall,—there also are Anglers. To enjoy this fine pastime the mountaineer descends to the valley-stream, the Magister Artium quits his learned halls and collegiate ease for the banks of the deeps, the weirs, and the tumbling bays of Cam, the citizen his shop and beloved ledger for a hickory rod and a creek in the Roding, and the courtier his rich Turkey carpet, ottoman and lustre, for 'nature's grassy foot-cloth,' the rough bark of a felled river-side tree, and the sparkling surface of a rippled stream. The boy who was but 'breeched a Wednesday' often spends his holiday hour on the bank of a brook, with a crooked pin for his hook, a needleful of thread for his line, and an alder switch for his rod; and the grey-headed statesman—nay, even Royalty itself—has occasionally relaxed from the grave duties attendant on such a superior station, from weighing the balance of power, and determining the fate of nations, to wield the rod and cast the mimic fly. George the Fourth, in the later part of his life, was very partial to Angling. Virginia Water, which covers nearly one thousand acres, afforded ample scope for this recreation, and a magnificent fishing apparatus was made by command of His Majesty by USTONSON of Temple Bar. When presented, the King was pleased to express his admiration at the great ingenuity and taste displayed in the manufacture of it, and appeared surprised that the whole could have been made so uniquely perfect. We have been favoured with a sight of this apparatus, which has been inaccurately described in the public prints, but of which the following particulars may be relied on as correct. The case is three feet long, nine inches broad, and three inches in depth. It is covered with the richest crimson morocco leather; the edges are sloped with double borders of gold ornaments, representing alternately the salmon and basket; the outer border forms a rich gold wreath of the rose, thistle, and shamrock, intertwined with oak-leaves and acorns. In the centre of the lid presents a splendid gold impression of the Royal arms of Great Britain and Ireland. The case is fastened with one of Bramah's patent locks, and the handle, eyes, &c., are all double gilt. The interior is lined throughout with Genoa sky-blue velvet; the inner part of the lid tufted. On either end of the case are partitions for the books or cases for angling or fly-fishing which are the most chaste and beautiful that can possibly be imagined. The angling book is covered with the richest Genoese crimson velvet, the lock surmounted by a diadem of solid gold, the top ornamented with the Royal arms richly worked and emblazoned; beneath the shield appear the rose, thistle, and shamrock. Within the book is a beautiful emblematic ivory case reel, studded with silver, which contains the lines, flies, &c., for bottom-fishing, and likewise partitions, with an infinite variety of artificial bait of superior imitation. The fly-book, on the outside, very much resembles the other, with this difference, that the lid is surmounted with a double G. R., enclosed in a semi-circle of a finely embroidered wreath, representing the rose, shamrock, and thistle. This book is full of choice flies suitable for the different seasons, &c., and all of the most admirable manufacture. The books are lined with rich light watered tabby silk, corresponding with the case. In the centre of the box, on a raised cushion of Genoa sky-blue velvet, are the landing ring and net; the former is beautifully worked, and the latter made of gold-coloured silk. On each side are the winches, running ring, &c. (in separate partitions), engraved with the maker's name, and the crown of England. The rods have extra joints, tops, &c., and may be so altered as to be adapted to any sort of fishing. The rods, and also the landing stick, are richly carved and engraved with regal emblematical devices, and the entire apparatus is acknowledged to be the most beautiful specimen of the art which has ever been manufactured."—*The Boy's Own Book*, seventh edit., Lond., Vizetelly, square 8vo., p. 97.

We are not informed of the use which the royal sportsman made of his dainty apparatus, or the measure of success which rewarded his skill. The whole matter is more suggestive of a carpet angler than a true Nimrod of the stream; and in spite of the ingenuity of Mr. Ustonson, and bearing in mind the marvellous qualities, both physical and intellectual, insisted upon by old Markham as a condition of piscatory success, I should hold with a modern sporting writer that, "if catching quantities of Fish with the hook and line be the true test, many a *Miller's Boy* might be successfully matched against the very *Sir Charles Grandison* of Anglers."

Further on, in the same excellent work we are informed :—

"Mr. Ustonson, of Temple Bar, has lately made a most excellent line for Natural Fly-fishing

its peculiar construction, is admirably adapted for carrying the light natural fly across a stream."—P. 119.

What I have extracted may not be without interest to readers generally, from its proper merit, and may perchance help the special querent to determine the date of his broadside.

WILLIAM BATES, B.A.

Birmingham.

LIVING ENGLISH POETS, OR THE BRITISH PARNASSUS (5th S. viii. 444.)—The following persons ought to be included in any list of living English poets, as they are all well known to readers of poetry, and many of them, by name at least, to the general public:—William Harrison Ainsworth; William Allingham; Thomas Ashe; William Cox Bennett; John Stuart Blackie; Richard Doddridge Blackmore; Frances Browne; Edward Capern; Joseph Edwards Carpenter; Eliza Cook; Thomas Cooper; William James Richmond Cotton; William John Courthope; Isa Craig; Austin Dobson; Sir Francis Hastings Doyle; William Ewart Gladstone; Dora Greenwell; John A. Heraud; Mrs. Eleanora Louisa Hervey; Rev. William Edward Heygate; Alsager Hay Hill; Edward Vaughan Kenealy; William Charles Mark Kent; Rev. Herbert Kynaston; Rev. Frederick George Lee; Marquis of Lorne; Denis Florence McCarthy; Charles Mackay; Lord John Manners; Theodore Martin; Nicholas Michell; Mrs. Sibella Elizabeth Miles; Lewis Morris; Arthur Munby; Edward Byron Nicholson; Thomas Herbert Noyes; Francis Turner Palgrave; Bessie Rayner Parkes (Mrs. Belloe); Harry Cholmondely Pennell; John Plummer; Compton Reade; William Sawyer; Lord Selborne; Lord Southesk; Ashby Sterry; William Stigand; Henry Sewell Stokes; Rev. Samuel John Stone; Most Rev. Richard Chenevix Trench; Martin Farquhar Tupper; Charles Turner.

FREDERIC BOASE.

15, Queen Anne's Gate, Westminster.

ZERO's list being a very general one, I think that several more names deserve to be mentioned. At the present moment I can remember, amongst others, the following:—Roden Noel, Professor Plumptre, Henry J. Byron, Miss Muloch, Whyte Melville. If William and Mary Howitt are still living—which I hope they are—I would give them a high place in the list.

J. W. W.

ZERO and his authorities have all omitted several who have quite as good a right to be on this list as some that are so—for instance, Mr. Bickersteth, author of *Yesterday, To-day, and for Ever*, Canon Bright, Gerard Moultrie, W. C. Dix. If Frederick Locker is on the list, so should Austin Dobson be; and if either of them, a study of the *Athenæum's* occasional articles on "Recent Verse" would probably disclose a few more with claims quite equal.

CHARLES F. S. WARREN, M.A.

Bexhill.

ZERO should add to his list: John Addington Symonds, Alaric A. Watts, F. E. Weatherley, and Charles G. Dodgson, better known as "Lewis Carroll."

EDWARD H. MARSHALL.

The Temple.

REGINALD HEBER (5th S. ix. 128.)—The name of Reginald has been a common one in the Heber family since the time of Henry VII. Reginald Heber, the bishop's father—born 1728, Rector of Chelsea, 1766, which he exchanged in 1770 for the living of Malpas, in Cheshire, which he could hold in conjunction with his own family living of Hodnet, Salop—had three sons: Richard, the well-known collector of books; Reginald, the Bishop of Calcutta; and Thomas Cuthbert, who died unmarried, Rector of Marton, in 1816. He died on Jan. 10, 1804, leaving his estates of Marton Hall, Yorkshire, and Hodnet Hall, Salop, to his eldest son, Richard, the book collector, M.P. for Oxford University, 1821-2. When he died the question was raised in the *Gentleman's Magazine*, vol. lxxiv. p. 519, whether he was in any way related to an old bachelor who had borne the same name of Reginald Heber, who died at Hadleigh, in Essex, about the year 1796, and left his property there to strangers. This brought a reply from Mr. Churton (*Gentleman's Magazine*, vol. lxxiv. p. 807), stating that both Reginalds were probably of the same old Yorkshire family, and that the sister of Reginald Heber, of Hadleigh, married the Rev. W. Smith, Dean of Chester, 1758-87, but neither she nor her brother seems to have left any children. There is nothing to show that this Reginald Heber was the author of the *Historical Book of Horse-Races and Cockings for* 1755, published in Feb., 1756, &c., but it seems very probable that he was. Possibly an examination of his will, which must have been proved about the year 1796, might throw some light upon the matter.

EDWARD SOLLY.

The innate love of horses which distinguishes the true Yorkshireman makes it very probable that Reginald Heber, of Chancery Lane, belonged to the same stock as his illustrious namesake the missionary Bishop of Calcutta. The representative of one branch of the family, Thomas Heber, of Holling Hall, would seem to have been at any rate *suspected* of tastes much more questionable than those of the ordinary "sporting man," as we find him, on March 30, 1676, brought before Walter Hawkesworth, Esq., on a charge of *burglary*. See vol. xl. of the publications of the Surtees Society, pp. 222-3, where, it is only fair to say, the editor states his opinion that the accused was "probably acquitted." This Thomas was grandson of

Reginald, a third son of the Marton family, and had an uncle Reginald who lived at Ilkley. Reginald also occurs as the name of a second son in the pedigree of the main line at this time. See Dugdale's *Visitation of Yorkshire*, pp. 54 and 34 of the Surtees Society's thirty-sixth volume.

CLK.

Your correspondent notices the fact that the author of *An Historical List of Horse-Matches run* 1753, and in subsequent years, was living in Chancery Lane about the middle of the last century, and that he bore the same Christian and surname as the famous Bishop of Calcutta, Reginald Heber, which he thinks remarkable, as neither of those names is common. I can quote, however, a much earlier instance. In a MS. list of Yorkshire contributors to the Patriotic Fund raised by Queen Elizabeth to meet the expenses incurred in opposing the Spanish invasion, in 1588, is included the name of "Reginald Heybar." Doubtless this is only an old form of spelling this ancient Yorkshire family name.

JAMES H. FENNELL.

14, Red Lion Passage, W.C.

"ST. AUGUSTINE'S CONFESSIONS" (5th S. ix. 128.)—The translation mentioned is from the prolific pen of Abraham Woodhead, printed in 1679, the year subsequent to his death; see *Athenæ Oxonienses*, Bliss's edition, 1817. Anthony à Wood says:—"He hath written very many things, some of which were published in his lifetime and some after his death, all without his own name or initial letters of it set to them." E. W. T.

THE BARONY OF FITZWARINE (5th S. viii. 447.)—An examination of the pedigree of the Chidiock family would have shown the compiler of the lineage of "Delafield of Fieldston" in Burke's *History of the Commoners* that there is no mistake in the *Extinct and Dormant Peerage* regarding William, Lord FitzWaryn, nor confusing of his descendants with those of Robert, Lord FitzPayne.

The fact is that the last Sir John Chidiock, who died in 1450, leaving two daughters co-heirs, was the representative and heir of both Robert, Baron FitzPayne, and William, Baron FitzWaryn, for his great-grandfather, Sir John Chidiock, Knt., married Isabel, only child and heir of Robert, last Baron FitzPayne. The son and heir of this marriage, the second Sir John, was father of the third Sir John Chidiock, Knt., who married, about the year 1396, Eleanore, daughter and sole heir of Sir Ivo FitzWaryn, Knt., who was son and heir of Sir William FitzWaryn, K.G., Baron FitzWaryn. They were the parents of the fourth and last Sir John Chidiock, Knt., who thus united in his own person the heritage and rights of both baronies, *which are now* in abeyance between the descendants *and* representatives of his two daughters and co-heirs, viz. Lord Stourton (to whom the ancient barony of Mowbray was recently restored) and Lord Arundell of Wardour.

The Delafield descent, as given in Burke's *Commoners*, is not reliable on some points. For instance, in the absence of proofs and of any reference to authorities, there are reasons for doubting, if not altogether rejecting, the asserted match with Hankford, and the descent from William, Lord FitzWaryn.

In the first case, Sir John Delafield, whose birth, as represented, could not have taken place before 16 Hen. VI., 1437, is stated to have married in 35 Hen. VI., 1456-7, Elizabeth, sister of Sir Richard Hankford, father of Anne, Countess of Ormond. Neither this Christian name nor this marriage of a sister of Sir Richard Hankford is met with elsewhere. Sir Richard's father, Richard Hankford, Esq., died in 1419, at which time his son and heir (the future Sir Richard) was found to be twenty-one years old and more, and the husband of Elizabeth, sole child and heir of Fulk last Lord FitzWaryn; consequently all Sir Richard's sisters must have been born before 1421. We have notices of three of his sisters, viz. Christina, who was married, in or before 1423, to Robert Warre, Esq., of Hestercombe; Johanna, who was first wife of Sir Theobald Gorges, Knt.; and Blanche Hankford. Query, is it probable that a Sir John Delafield, who was not born before 1437, would marry in 1457 a lady whose birth must have taken place before 1419, and who, probably, was born nearly at the beginning of the century, as her brother was born in the preceding one?

In the second case, viz. the Delafield claim by descent to the ancient barony of William, Lord FitzWaryn, K.G., as asserted in the *Commoners*, Eleanore FitzWaryn is reputed to have been the *sole* daughter and heir of Sir Ivo, son and heir of William, Lord FitzWaryn, and at the time of her father's death in September, 1414, she was found to be more than thirty years of age, and the wife of Sir John Chidiock, Knt., and through her issue and her issue the heirs general of William, Lord FitzWaryn, are now recognized and found, viz. Lord Stourton and Lord Arundell of Wardour, as stated above. But this barony of William FitzWaryn, K.G., became extinct at his death in 1361, as neither was his son and heir Sir Ivo, nor were any of his descendants, ever summoned to Parliament as Baron FitzWaryn.

Possibly the Delafields may descend from another family of the name of FitzWaryn. There were two other FitzWaryns, living in the beginning of the fifteenth century, who bore the name of William. One was William FitzWaryn, Esq., of Appulton, in Berkshire, a manor which he inherited from his mother, Margaret, daughter of Giles, and sister and heir of Thomas de la Mote. This

...as son and heir of John FitzWaryn, of ...Monslow, Salop, and he died in 14...1436, leaving a daughter and heir, Alice, ... twenty-four years, and wife of John ...The other William FitzWaryn was father ...ne, wife of William Westbury, one of ...es of the Court of King's Bench from ...1449. They had a son and heir, John ... father of Agnes. She became sole ... death of her brother, William West...r age, and without issue. On the death ...ther Alice in 1482, then wife of John ... Agnes was wife of Robert Leversege.

B. W. GREENFIELD.

...ton.

...se" (5th S. ix. 147.)—It is evident from ...t which it is taxed that *gryse*, in the ...ct of 1551, is not grouse. In the earlier ... clause we find little moorfowl (common ...xed at 4*d.*; blackcock and grayhen ...ne), 6*d.*; the dozen poutis (young grouse), ... the conclusion we come to *gryse* (doubt...g pig), 18*d.*

...can, I think, be no doubt that PROF. ...is right in referring the name, as I have ... my *Dictionary*, to the O. Fr. *griais*, ...*greoche*, speckled, grizzled, parti-coloured; ... Littré questions the authority on which ...eaning is attributed to the word. He ...owever, that in Fr. *pie grièche*, a shrike, ... *grièche* exactly corresponds to the Ger...d, parti-coloured, in *buntspecht*, the Ger...e of the same bird. He also cites the ...n of "une nonnain *griesche*," which can ...gnify other than a grey or black-and...n. In a writer of the thirteenth century ...of *greoche* is given to the quail, also a ... speckled plumage: "Contornix est uns ...gue li François claiment *greoches*." It is ...rom this latter form that we must explain ...ish *grouse*, while the name *grice*, by which ... designates the bird, would be a mere ... of Fr. *griesche*. In his dictionary we ...is, grey, or of the colour of a starling; ... grey, or peckled as a stare; *perdrix* ... the ordinary or grey partridge; *poule* ...a moorhen, the hen of the *grice*, or moor...

H. WEDGWOOD.

...en Anne Street.

...ever be the origin of this word, it is not, I ...o be met with in any of the old Scottish ...ugh mention of the bird as "mure-foule" ...nt. With regard to *gryse* there is no ... It is not, unfortunately, the desiderated *grouse*, as I think PROF. NEWTON is in... hope it may prove to be. I can quite ...nd a reader being somewhat misled by the ...f the Scottish Act of Parliament of 1551 ...e word occurs. It is an Act "maid vpone the prices of all wylde foulis and tame foulis" by the "Quenis grace.....havand respect to the greit and exhorbitant derth rysin in this realme vpone the wylde and tame foulis, for putting of ordour heirto and remeidie heirof.....It is.....statute and ordainit be the Quenis grace, &c.....that the wylde meit and tame meit vnder writtin be sauld, in all tymes cumming, of the prices following.....Item the *gryse* xviij.*d.*," &c.

This, however, it must be observed, is not "wylde foule," it is "tame meit," and means simply *young pig*.

The word is still in common use, and occurs in an old Scotch proverb, more quaint than elegant, namely, "Lay the head of the sow to the tail of the *gryce*," equivalent to "first count the cost," or "calculate all available resources."

ALEX. FERGUSSON, Lieut.-Col.

Edinburgh.

"ROYD" (5th S. ix. 169.)—Dr. Morris, in an interesting pamphlet on the *Etymology of Local Names* (London, Judd & Glass, n.d.), gives Royd thus: "Rode, Rod, Royd, land cleared or grubbed up." Among his illustrations of the various forms occur Hol-royd, Orme-rod, Ack-royd. But it appears to me that not unfrequently Dr. Morris's illustrations of local names want some further confirmation, *e.g.*, under this very heading are given Mount Ruti (of whose position in the map of Europe we are not informed) and Ruthyn (said by McCulloch to mean the Red Fortress in Welsh), the situation of which in Denbighshire constitutes an *à priori* improbability of its representing a Teutonic etymon.

PHILOLOGUS.

BLACK BARLEY: THE FEAST OF THE BIRDS (5th S. ix. 126.)—I can fully endorse the statements of J. B. P. About twenty years ago I was induced to purchase a sack of black barley, of fine plump appearance, which I was told would ripen very early—and so it did, drawing such a cloud of small birds from far and near that for *four* bushels sown I harvested just *three*. So ended my experiment with a loss and a recollection that Benjamin Franklin once wrote, "Experience keeps a dear school, but fools will learn in no other."

WILLIAM WING.

Steeple Aston, Oxford.

"FIRST AN ENGLISHMAN AND THEN A WHIG" (5th S. ix. 127.)—The old Venetian proverb is, "Prima Veneziani, e poi Cristiani." It was used at the time of the Interdict.

GORILLA.

"PLATFORM" (5th S. ix. 146.)—Allow me to remind your correspondent that "platform" in the stage direction of the first scene of *Hamlet* is not Shakespeare's, but was introduced by Theobald. It does not occur in the quartos or folios.

C. ELLIOT BROWNE.

THE WHITEHALL CHALICE (5th S. ix. 128.)—The exhibition must surely be the magnificent

display of old plate got together, I think, by the Society of Arts in 1850 to assist silversmiths in their designs for the year 1851. Our nobility, gentry, colleges, corporations, &c., contributed their finest old plate. P. P.

BINDING OF E.D.S. PUBLICATIONS (5th S. ix. 148.)—At the Conference of Librarians held last October at the London Institution, there was exhibited a specimen of binding, cheap and durable, which might be useful in such cases as mentioned by ST. SWITHIN. As well as I can remember the following is a description of it: Take a piece of American cloth (to be bought at any draper's or upholsterer's); cut it to the height of the publication to be bound, the length to be somewhat more than equal to the breadth of the sides and back. At one end glue over a piece of thin lath or millboard, equal to the height of the work, through which, at about one inch from each extremity, should be inserted, and likewise glued in, the ends of a piece of elastic, to be afterwards turned over, as in a pocket-book or purse. When this is done, sew in, at the distance of its own width from the glued end, No. 1 of the publication, then No. 2 next to it, and so on; fold over the loose end, then bring the elastic round, and the thing is complete. I must confess that the above description is rather long, and perhaps not altogether understandable. If, therefore, ST. SWITHIN cannot make head or tail of it, or does not think the binding good enough, I would suggest one of the French inventions procurable in the City, or one of Stone's boxes.

J. BORRAJO.

WARTON AND JOHNSON (5th S. ix. 167.)—The particulars of the disagreement between Johnson and Joseph Warton will be found in Dr. Wooll's memoir of Joseph Warton. As I have not a copy of this work, I regret that I cannot supply the precise reference, but it will probably prove more convenient for the inquirer to know that Wooll's account of this unfortunate quarrel is reproduced in Boswell's *Johnson* (edit. 1835), vol. vii. p. 323, as a note to Johnson's letter to Thomas Warton, numbered 373, and dated May 9, 1780.

W. P. COURTNEY.

15, Queen Anne's Gate.

FAMILY OF SERGISON (3rd S. xi. 379.)—Though I am aware that MR. M. A. LOWER is deceased, there may be others interested in having his query answered. This may give a clue to the locality. The *Public Gazetteer*, a newspaper published at Dublin, contains this marriage. The name is evidently the same as Sergison, which is a very uncommon name, and has probably undergone some extraordinary changes in spelling:—

"Married April 2 [1761], in Cork, Mr. Francis Segerson (son to John Segerson, of Ballinskellie, in the county of Kerry, Esq.) to Miss Aghern, with 800*l.* fortune."

Edmondson has, under "Segheston," "Ar., a[illegible] displayed with two heads sa., armed [illegible]" Serelson and Richard his brother are me[illegible] in the Parliamentary Writs in 1320 as of [illegible] shire. The following work might give info[illegible] of the arms, &c.:—

"The Heraldic Calendar: a List of the N[illegible] Gentry whose Arms are Registered and Re[illegible] corded in the Heralds' Office, Ireland. D[illegible] 8vo. By William Skey, St. Patrick Pur[illegible] Register of the Heralds' Office."

WILLIAM JON[illegible]

Camden, New Jersey.

ARMS OF MOORE OR MORE (4th S. [illegible] Being disappointed in obtaining any query I inserted some few years ag[illegible] arms of the Moore family, I will [illegible] the question in the hope that some of [illegible] correspondents may be able to give a[illegible] of the coat in question. The arms [illegible] Chancellor's family from the time of [illegible] the present day are, Ar., a chev. between three moorcocks ppr., but [illegible] of the Roman Catholic families of E[illegible] the arms of the Mores of Bamboro[illegible] "Or, a torteau charged with a mo[illegible] two lions passant gardant in pale g[illegible] many flaunches ar., each charged w[illegible] lis sa." Were it not for the m[illegible] introduced I should have imagined [illegible] those of some other family given [illegible] More, but as the work was compile[illegible] antiquary I cannot accede to such [illegible] own theory is that the latter coat [illegible] one of the Mores who attended the [illegible] and spent his fortune in their behal[illegible] bearings, instead of being simply aug[illegible] loyalty, are the royal and family arms [illegible] It is a unique instance of such a th[illegible] the correct version; but if any of yo[illegible] give me a more intelligible one I sh[illegible] obliged. C. T. J. Moo[illegible]

Frampton Hall, near Boston.

PUREFOY (5th S. ix. 106.)—Ther[illegible] Michael's Church, Coventry, a mural ta[illegible] a very quaint Latin inscription, to Th[illegible] foy, surmounted with shield of thirty q[illegible] also another to the memory of Anne Pu[illegible] the family arms in a lozenge. The fir[illegible] getting very defaced, as the arms are[illegible] stone. JOHN[illegible]

There is a family of this name in [illegible] Col. Bagwell Purefoy took the la[illegible] addition to his paternal cognomen a[illegible] his maternal uncle. JOSE[illegible]

Waterford.

THE DIAMOND NECKLACE OF [illegible] NETTE (5th S. ix. 107, 178.)—This

subject of a query in the last number of *Intermédiaire* (Paris, Sandoz et Fischbacher), where it is stated that a portion, but it is believed only a portion, of the necklace was sold in England by the Count de Lamotte, the husband of Jeanne de Valois, for the sum of 300,000*l*. The French querist asks whether the other fragments can be traced. I may add that a long and interesting chapter is devoted to the countess, whose name is there written De la Motte, in the first volume of the *Reminiscences of Prince Talleyrand*, edited from the papers of the late M. Colmache, private secretary to the Prince, by Madame Colmache (London, Henry Colburn, 1848). Mention is there made of a lady, designated as the wife of the Count de M——y, a quasi-*émigré*, who did not return to France during the reign of Napoleon, being the cause of great excitement at one of the Northern Courts by appearing with

"a necklace of the exact pattern of that concerning which all Europe had been roused before the Revolution—the only difference being that the three scroll ornaments which are so remarkable, and to which I (the extract is given as from a letter to Talleyrand when Foreign Minister, from the ambassador at the Court referred to) could swear as being the same, are held by a chain of small rose diamonds instead of the *rivière*, by which it was joined before."

The work from which I quote goes on to state that the Emperor took the story more gravely than the Court, and caused Prince Talleyrand to ask for a drawing of the necklace, which the ambassador found means to obtain, and which was found to correspond with that preserved among the "pièces du Procès" in the archives. The younger Boehmer is said to have declared his

"full and entire conviction that the jewel was the same, from the remarkable circumstance of a mistake having occurred in the execution of the middle ornament, one side of the scroll containing two small diamonds more than the other, and which he remembered had much distressed his father, but which could never have been discovered save by a member of the trade."

We are further told by Madame Colmache that it was "then remembered, and by the Emperor himself first of all," that the mother of this Countess de M——y had been

"attached to the person of Marie Antoinette, and that she had retired from Court, and gone to reside abroad soon after the trial of Madame de la Motte; and what is still further worthy of remark is the fact that the family of the lady in question did not return to France even after the Restoration, and have continued to dwell abroad ever since."

Perhaps somebody not bound to secrecy can supply the missing links in the name "M——y" before the publication of Prince Talleyrand's autobiography. Russia seems to be the country hinted at in Madame Colmache's *Reminiscences*.

C. H. E. CARMICHAEL.

EDWARD FARR (5th S. viii. 429; ix. 110.)—MR. DALBY will, I am sure, gladly accept an emendation which I venture to offer in regard to one of the items in his enumeration of the literary productions of the late Mr. Edward Farr. The historical work written by Mr. Farr, in conjunction with Dr. W. H. Russell and others, was not, as MR. DALBY states, the *Continuation of Hume and Smollett*, but an entirely distinct and complete work, called the *National History of England, Civil, Military, and Domestic* (Collins & Co.). The latter work is similar in plan to Knight's *Pictorial History of England*, but more condensed, extending, however, to four bulky vols., royal 8vo., and carrying down the record to the close of 1873. Mr. Farr wrote the whole of vol. i. and two-thirds of vol. iii. Death stayed his hand at that stage of his labours, when the unwritten portion of his task, represented by one-third of vol. iii. and one-half of vol. iv., fell to me for completion. Dr. W. H. Russell wrote rather more than a quarter of the final volume. An elaborate introductory chapter to the opening volume was contributed by Lord Brougham, and constitutes in all likelihood the very latest of the multifarious writings of that eminent veteran *littérateur*. J. GOODALL.

Dulwich.

Mr. Farr published two volumes entitled *Select Poetry, chiefly Sacred, of the Reign of Queen Elizabeth and of the Reign of James I.*, London, J. W. Parker, 1847. W. M. M.

OFFICE OF THE STRACHY (5th S. ix. 68, 137.)—According to Ducange, *s.v.*, *Straticus* meant the prefect or chief magistrate of any state, city, or province; and it is worth noting that Ducange quotes a Dalmatic charter of the year A.D. 1036 as containing the word:—"Romani Imperii dignitatem gubernante . . . Michaele . . . *Stratico* universæ Dalmatiæ" (ch. Dalm., *ap.* Joh. Lucium, A.D. 1036); and another of Italy, where one is named as "Miles regius *Straticus* Salerni suique districtus" (Ughell. *De Archiepisc. Salernit.* A.D. 1337). We may remark that Shakespeare has laid the scene of *Twelfth Night* in "a city of Illyria and the coast near it," no very great distance from Dalmatia. But as to this, "valeat quantum." The conjectures of some commentators are curious and amusing. Johnson says, "Here is an allusion to some old story which I have not yet discovered"; Steevens proposes to read "*Starchy* for *Strachy*," and would explain it as "the place for *starching*," and hence "the Lady of the *Starchy*," as the lady who had the care of the linen, some of which, of course, was *starched!* But this, as Malone observes, is not "the heavy declension," which Shakespeare meant, of a woman from the "starchy" to the "wardrobe." Malone also remarks that "in the old copy the word 'Strachy' is printed in italics as the name of a place would be." One more curious verbal but accidental coincidence may be mentioned. In the Provençal dialect the

word "estraçat-ada" meant *gâté, gaspillé*, and the phrase "mariagi estraçat" = "mauvais mariage, *mésalliance*" (*vide* Honnorat, *Dict. Prov.-Fran.*); and certainly the supposed marriage of Malvolio and Olivia would have been a *mésalliance* beyond all doubt, and Olivia would have been another lady of a "mariagi estraçat." E. A. D.

THE WINDSOR SENTINEL AND ST. PAUL'S (5th S. ix. 87, 114, 138, 156, 178.)—The story mentioned by T. W. C. and MR. PICKFORD was called "The Thirteenth Chime: a Legend of Old London," by Angus B. Reach. It appeared in the *Illuminated Magazine*, edited by Douglas Jerrold, vol. ii. pp. 196–200 (1843). It is illustrated with a large wood drawing by Sir John Gilbert, representing the false friar falling dead at the feet of the king (Henry VIII.), with Mabel Lorne, who had struck the thirteenth chime, clinging to her lover, Mark Huntley, who had been arrested on the false charge of sleeping on his post when on duty as a sentinel at Windsor Castle. I fancy that the *Illuminated Magazine* was completed in two volumes. It contained articles by Douglas Jerrold, Angus Reach, Miss Pardoe, Miss Costello, Samuel Lover, Mark Lemon, H. F. Chorley, Lewis Filmore, Miss Toulmin, Mrs. Postans, Charles Hooton, G. A. A'Beckett, Albert Smith, R. B. Peake, R. H. Horne, Laman Blanchard, Wilkie Collins, F. B. Palmer, &c., together with some of those authors mentioned, under their pseudonyms, by MR. MAYER (p. 147) as contributors to the letterpress of *Heads of the People*, viz., "Paul Prendergast," "Piers Shafton, Gent.," "Sylvanus Swanquill," "Libra," "Mourant the Monk," &c., whose names are not given in Olphar Hamst's *Handbook of Fictitious Names*. In the "Literary Pseudonyms" given (by Mr. G. F. Pardon) in the *Bookseller*, May 4, 1875, "Paul Prendergast" in *Heads of the People* is given as "Jerrold D.," and not P. Leigh. The *Illuminated Magazine* was profusely illustrated by Kenny Meadows, John Leech, John Gilbert, Crowquill, Hine, Henning, Prior, C. Martin, Fussell, Lee, Hamerton, &c. In the second volume are two large coloured etchings by John Leech. It seems strange that such an excellent magazine should have had so brief an existence. It is worth noting that some of the articles in the magazine were illustrated by the editor's eldest son, William Blanchard Jerrold, then in his twenty-seventh year, who, six years after, was married to the only daughter of his godfather, Laman Blanchard, who was one of the contributors to the magazine. Neither Olphar Hamst nor Mr. Pardon gives Mr. Blanchard Jerrold's pseudonym, "Fin-Bec." CUTHBERT BEDE.

BOOK-PLATES (5th S. viii. 200, 298, 397, 517.)—There are two Scottish book-plates which, although exceedingly rare, occasionally turn up here, viz.:—(1.) Birnie of Broomhill, Lanarkshire, 1634–1671. The shield has as supporters two parsons precant, sable, in reading-desks, all proper. (2.) Earls of Mar. This family had two book-plates, one of them being a fine representation of the old Alloa Tower, an object of uncommon interest to all travellers from its having been occupied by Queen Mary and Darnley.

Many years ago the original copperplate of the Birnie arms was presented to me, but I have not made any use of it. T. G. S.

Edinburgh.

I have recently acquired an old book-plate, that of Sir Rt. Clayton, Lord Mayor of London. The plate is beautifully designed, and must be the work of a known engraver. It is dated 1673, and as there does not appear to be any record in "N. & Q." of so early a plate, I think it advisable to send the account of it.

A note of any book-plates prior to 1700 would, I am sure, be appreciated by many of your readers.

J. WILSON.

CLOCK STRIKING (5th S. viii. 187, 276, 477.)—The bewildering effect of the foreign clock striking on Wordsworth is alluded to in the *Prelude*, book sixth:—

> "The second night,
> From sleep awakened, and *misled by sound*
> *Of the church clock telling the hours with strokes*
> *Whose import then we had not learned*, we rose
> By moonlight, doubting not that day was nigh.
> . . . . . .
> . . . From hour to hour
> We sate and sate, wondering, as if the night
> Had been ensnared by witchcraft."
>
> Centenary ed., vol. v. p. 22.

A few lines further on he speaks of the torment produced by

> "The clock
> That told, *with unintelligible voice*,
> The widely parted hours."

WILLIAM GEORGE BLAIR.

HAWARDEN (5th S. viii. 229, 335, 477) is spelt in Domesday *Haordine*. The following is from Pennant's *Tours in Wales*, 1810, i. 124:—

"Genealogists tell us that *Roger Fitz-Valerine*, one of the noble adventurers who followed the fortunes of *William* the Conqueror, possessed this castle, and had many frequent contests with the *Welsh*, often saved himself by retreating to it; and from that circumstance it was called *Howard's Den*. But, with high respect to all the blood of all the *Howards*, it does not appear that their name was then known: with more probability does their historian say that *William*, the son of *Fitz-Valerine*, received the addition of *de Haward*, or *Howard*, from the accident of being born in this place."

Another note:—

"Harw, B. from *garw*, rough. Ex.: Harwa Harwarden (Flints), the camp on the rough." Flavell Edmunds's *Traces of History in the Places*, 1869, p. 189.

HH

"Tober-na-fuosich" (5th S. viii. 88, 198, 395, 435, 474; ix. 114.)—A Highland friend, to whom I wrote asking the probable original of this phrase, tells me that in his earlier days, when convivial society was not over delicate, he has heard given as a rather dubious after-dinner toast, "Tober-na-feusag," for the meaning of which your readers can refer to a Gaelic dictionary. T. F. R.

A "Tucking" Mill (5th S. ix. 68, 155.)—There is a large village near Camborne, in Cornwall, called Tuckingmill. O. W. Tancock.
Sherborne.

"Civet Cat" (5th S. viii. 468; ix. 35.)—Other signs or names for shops dealing in miscellaneous fancy articles are "The Noah's Ark" and "The Little Dustpan." The meaning of the latter name is not very apparent. Cuthbert Bede.

"Skal" (5th S. viii. 509; ix. 117.)—It has struck me that our word "skull" may be only another form of the Norse *skál*. Is this so? History states that Norsemen used skulls as drinking cups; in fact, the revengeful delight of drinking ale out of their enemies' skulls was one of the chief pleasures in Valhalla. M. C. Baynes.
Horsham.

Portrait of Beatrice Cenci (5th S. viii. 407; ix. 17.)—I have nothing to say on the portrait, attributed to Guido, of Beatrice Cenci, though perhaps I am capable of saying something, beyond the protest against Mr. Story's remark that the head-dress is incongruous, as H. C. C. interprets him. If it is true, or was believed to be so at the time this celebrated work of art was painted, there could be nothing incongruous in representing the young woman carried off to execution after various tortures by the perhaps not final one of hanging her up by the hair of her head, with a cloth or turban round it. Happily it is not now, I hope, possible to repeat the experiment, and see if a young woman so treated would like to go bare-headed to execution if she could avoid it. To me the cloth about the head embodies what has passed current and is perfectly consistent with the narrative. I do not here attempt to say one other word on the horrible subject. J. C. H.

Miscellaneous.

NOTES ON BOOKS, &c.

Literature Primers—Greek Literature. By R. C. Jebb, M.A. (Macmillan & Co.)

This Professor of Greek at Glasgow has had to condense the story of a literature of world-wide fame within the short compass of a primer. The task might seem a thankless one, but it demanded an able scholar to set before us the results of the latest thought on the subject in such terse language, at once epigrammatic and vivid in its portraiture of the past. Here the student may find the key-note of the Hesiodic poetry, whose mission was "to utter true things," as distinguished from the Homeric poetry, which moves among "visions of the heroic past, to which the poet's art gives an ideal glory"; and hence he may carry away a pleasant picture of Sophocles, "gentle among the shades, even as he was gentle among men." The power of ancient Greece made itself felt in later days in the eloquence of the "Golden Mouth" and the subtlety of John of Damascus. Let us hope, with Mr. Jebb, "that the literature of Greece—in its recovered vigour still so young—will continue to enrich the language that it inherits."

Books I. and II. of the Aeneid of Vergil. By F. Storr, B.A. (Rivingtons.)

Mr. F. Storr, in his new edition of the author whom he calls "Vergil," is happiest as an annotator, illustrating the poet's language. We presume that the boys for whose benefit he gives such grammatical explanations as "*que* epexegetical," "concessive, consecutive, and virtual oblique, subjunctive," will understand what he means to impress upon them. But we fail ourselves to understand Mr. Storr's grammar when he writes of "accusatives plurals." What we find most commendable is Mr. Storr's system of illustrating the text in his notes by quotations from Milton, Spenser, Shakspeare, and other English classics, as well as from Greek and Roman literature. What we like least about his work is the theory of "following the MSS., even at the sacrifice of uniformity."

Epochs of English History—England during the American and European Wars, 1765–1820. By O. W. Tancock, M.A. (Longmans & Co.)

Mr. O. W. Tancock's "Epoch" is an important and interesting one, comprising, as it does, the creation of the United States out of our lost New England colonies, and the erection of our Indian empire on the ruins of the Moghul power. Mr. Tancock, on the whole, does justice to the character of Warren Hastings; but he seems to us to misunderstand the true position of the Zemindars, just as Lord Cornwallis misunderstood it. They were middlemen, who contrived to get themselves taken for the owners of the soil by Government officials whose ideas of land tenure were limited to a strictly English groove, unrelieved by the study of archaic systems. We are glad to recognize in the three works above noticed fresh testimony to the great improvement which has taken place of late in the preparation of text-books for the younger generation of students.

The Sonnets of Michael Angelo Buonarroti and Tommaso Campanella. Now for the first time translated into Rhymed English. By John Addington Symonds. (Smith, Elder & Co.)

This is a real addition to our poetic literature. Michelangelo's sonnets we already knew something about; but we can scarcely be said to have had a really poetic version of the series; and there was no likelihood of a satisfactory version being brought out until the original text, as garbled by the great-nephew of the poet, had been superseded by a text from Buonarroti's own manuscripts. Of such a text Mr. Symonds is, we believe, the first in England to avail himself; and we congratulate him and English readers heartily on the result; for, having read the sonnets carefully, we cannot find one which is not a beautiful poem, or which betrays by any constraint of style its foreign origin: they might all have been written in English. Michelangelo, then, is here re-interpreted to us in a truly satisfactory manner; but, beside this, we have placed before us a new poet of no mediocre sort. Very few of us knew anything about Tommaso Campanella beyond what Mr. Symonds had told us before; but a more original and thoughtful poet it would be difficult to find, or, we may add, one more marked in indi-

viduality. He is a poetic philosopher, whose sonnets are an immense acquisition—in thought profound, and so advanced that one is frequently startled by some parallelism with Comte; in expression clear as the day, but concise and sudden to a fault almost; and uncompromisingly grotesque at times in his imagery: a very daring Italian poet, in fact, teeming with spiritual life, and here rendered into excellent English poetry.

THE *Amateur's Kitchen Garden* (Groombridge & Sons) is another of Mr. Shirley Hibberd's instructive and valuable guides, of which it may be said by those who have studied his former works, "Good Master Pease-blossom, I shall desire you of more acquaintance." The present volume opens with the laying down of some principles for the formation of a kitchen garden, which are of so unattainable an altitude of excellence in our variable climate that the author at once proceeds to qualify them. His subsequent remarks will restore the reader's courage by showing him, from Mr. Hibberd's own experience, what may be got out of the most unpromising soil and unfavourable situation by careful attention to sound general principles, and the adaptation of them to particular cases. The work is well and liberally illustrated with drawings, plans, and diagrams, which add greatly to its utility as a book of reference on the numerous questions likely to perplex the amateur gardener.

IT will be no matter of surprise if, at the present time, Sir Garnet Wolseley's article on "England as a Military Power in 1854 and in 1878" forms the most attractive feature of *The Nineteenth Century*. Sir Garnet writes: "The conditions to be fulfilled by our army are so totally different from those of the German army, that it is as unprofitable to draw any comparison between the systems upon which each is based, as it would be utterly and entirely impossible to apply that of Germany to England."—In the *Cornhill* Mr. W. G. Palgrave has a thoughtful article, "The Three Cities," admirably descriptive of Hong Kong—"Il Rè Galantuomo," by Mr. J. Montgomery Stuart, in *Macmillan*, has a mournful interest that will not be confined to these isles.

FROM Mr. C. Herbert we have received Parts I., II., and III. of the late Mr. Pinks's *History of Clerkenwell*. This reprint will be deservedly appealed to by all residents who take an interest in the history of their parish.

MESSRS. LONGMANS & Co. announce as ready for issue the new edition of *The Ritual of the Altar;* it has been carefully revised by competent liturgists.

THE "DIES IRÆ" IN ENGLISH.—The Rev. C. F. S. WARREN (Ellerslie, Bexhill, Hastings) writes:—"I wish, with some idea of an essay or pamphlet on the subject, to collect as many English versions of the *Dies Iræ* as possible. I have copies, I believe, of all the well-known modern versions, and of two or three older or less common ones, that is, of the one in the Office of the B. V. M., 1687, and an anonymous one in the *Christian Remembrancer* (old series, vii. 315); also of those by Crashaw, Lord Roscommon, Scott, Chandler, Williams, Alford, Irons, Caswall, Lee, Singleton, Blew, Trench, Stanley, Hoskyns-Abrahall (*Christian Remembrancer*, Jan., 1868), and the one in the St. Andrew's Hymn-book, of which I should be glad to know whether it is an independent version or only Williams's greatly altered. Of these I have no copies: Sylvester (*Works*, 1621, p. 1214), Drummond, Worsley, *Irish Ecclesiastical Journal* (May and June, 1849), "*Dies Iræ, in Thirteen Original Versions*, by Abraham Coles, M.D., New York, 1860." And I shall be thankful for references to any other versions. I cannot of course *ask* any correspondents to copy such a long thing for me, certainly not my last item of Dr. Coles's thirteen versions; but I should esteem it as a very great favour (for I have not easy access to libraries) if any one with leisure could bestow half an hour of it upon me in such a way. Or if any book containing a version which I have not got could be sent me by post, I would make the copy, return the book as soon as possible, and pay the postage and registration if necessary."

Notices to Correspondents.

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

SCOTUS may like to know that the words to which he refers are not the operative words of either the civil contract or the ecclesiastical ordinance of matrimony. In canon law the prevailing doctrine is that the spouses are themselves the ministers of the sacrament, which is valid, as was laid down by Pope Nicholas I. in his Rescript to the Bulgarians, "solo eorum consensu et quorum conjunctionibus agitur." Wheatly explains the word *worship* to signify "honour," and the word *endow* to signify the second right which the woman acquires by marriage, viz. maintenance. Selden translated *worship* by "corpore meo te dignor," while Martin Bucer had previously rendered it in like sense, "cum meo corpore te honoro." Both sentences form part of the oldest substratum of one of the oldest portions of the Book of Common Prayer, and they appear always to have been said in the vernacular tongue.

T. CEALLAIGH.—Miss Nagle, the mother of Edmund Burke, was great-niece of Miss Ellen Nagle, who married Sylvanus Spenser, the eldest son of the poet. Burke's son, Richard, died on August 2, 1794, at the age of thirty-six, within a few days of his election as M.P. for Malton in succession to his father.

B. H. J. (*ante*, p. 67.)—MR. W. HOUGH (277, Goswell Road, E.C.) writes:—"I have a copy of the book inquired for by B. H. J., which he can see or purchase."

HIC ET UBIQUE.—"Y^e long towell all along the altar" is termed a "houselling cloth." Its use prevails in several churches at the present day. But see "N. & Q." 2nd S. i. 144 and 5th S. ii. 522.

W. M. SARGENT.—We have forwarded the MS. obligingly sent by you to our correspondent.

GEO. A. M. (Pascal, Caracci, and other articles) sent no name and address.

ANGLAISE.—They are, in all probability, the arms of the Clare family.

VAUGHAN.—Has our correspondent consulted Dr. Lee's *Glimpses of the World Unseen?*

KINGSTON.—The answer has been given; see vol. p. 39.

J. S. T.—*Chamois* is the usual spelling.

J. SMITH.—The latter, of course.

J. D. (Belsize Square.)—See p. 500 of our last volume.

ERRATUM.—P. 136, col. 2, l. 13, for "North" read *South*.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

LONDON, SATURDAY, MARCH 16, 1878.

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Notes.

"GARETH AND LYNETTE."

(*Concluded from p.* 123.)

CHAPTER III.

I have before observed that the story of Gareth and Lynette is an allegory—a Bunyan's *Pilgrim's Progress* in fact—in which life is a day; then comes the death struggle, then the victory and wedding with the Lamb. The four knights who keep the passages are night, morn, noon, and eve; the "day of life" consisting of the embryo state, youth, manhood, and old age, which keep man from the lady of Castle Perilous, or the bride which is in heaven. The story says that man's struggle with death endures a whole day; his whole life is a combat with moral and physical death. Tennyson makes it a single stroke, a momentary contest; then death is vanquished, and man rises into new life. There is a sense, no doubt, in which this is true; but if Gareth represents the Christian warrior fighting his way to heaven, his struggle with death is no single blow. The physical wrench of life is momentary, that is, the interval between life and death is a mathematical line without breadth or thickness, but that is not the death struggle suited to the allegory before us.

The Prose Story.—After Sir Gareth had conquered the four knights who kept the passages of Castle Perilous, the last and greatest combat remained to be achieved. It was that with Sir Ironside, the Red Knight of the Red Lands, who held the lady in captivity. Lionês is informed by the dwarf of all that had befallen the four knights, as "the bride" is informed by man's ministering angel of every action of his life; and the story goes on to say that while the dwarf was still speaking Gareth and Linet came in sight. At length they reached the sycamore tree (used for mummy coffins, as it was supposed), on which hung an ivory horn, the largest ever seen, and Gareth blew a blast so loud and long that the castle trembled, the knights started in their tents, and all the inmates of the castle rushed to the windows. Sir Ironside armed himself; blood-red was his armour, blood-red his shield and spear, blood-red the charger on which he rode. "Look!" said Linet, "yonder is my sister, and yonder the foe." Then curtseyed the Lady Lionês down to the ground, holding up her hands in supplication. With that Sir Ironside called out bravely, "Leave thy looking, sir knight; lo, here am I, and I warn you that lady is mine." After a few more words the damsel withdrew, and the two knights addressed themselves to battle. When they came together either smote other "so that the peytrels, sursengles, and croupers burst," and both combatants fell to the ground. Then drew they their swords and ran together like fierce lions; they reeled from side to side, they hewed each other's harness into splinters, and still they fought from morn till noon. At noon the Red Knight's strength was greatest. It went on increasing till that hour and then it waned. Awhile they rested to take breath, and then fell to again, "trasing, raising, loyning, staggering, panting, bleeding"; now butting like two rams, now goring each other as two wild boars, now grovelling on the ground, now hurtling together, and thus fought they from noon to vesper-song. Their armour was so hacked that their naked bodies were seen through the huge gaps [sickness and decay]. At length the sword of Gareth fell from his hand and the knight lay prostrate, but Sir Ironside fell also. "Oh," said the damsel, "my sister is looking on, sobbing and weeping. I fear me her heart will break." On hearing this Sir Gareth took new courage, leapt to his feet, caught up his sword, and began the fight anew. So thick his strokes hailed down that Sir Ironside was vanquished, and Sir Gareth ran to unlace his helmet and slay him, when he yielded, and craved mercy. Death was overcome of victory, and the achievement was accomplished. [In the prose story the hero does not immediately marry the bride, because the notion of purgatory of necessity caused an interval; but after this lapse of time] Sir Gareth married the Lady Lionês, and King Arthur gave them great riches and many lands [an inheritance incorruptible, undefiled, and that fadeth not away].

Tennyson's Conclusion.—Instead of this grand

and graphic contest, lasting from morn to night, the poet makes Gareth cleave with a single stroke "the helm as throughly as the skull," and then he mixes up a classic fable with the British story. As Minerva sprang from the cleft head of Jove, so from the cleft head of Tennyson's knight, called Mors or Death, "issued the bright face of a blooming boy," who prayed Gareth to spare him, pleading that his three brothers (the history says four) bade him "stay all the world from Lady Lyonors, and never dreamed the passes would be past." Then, adds the poet, "sprang happier days from underground," and Sir Gareth wedded the damsel Lynette.

I confess I can never read this ending without a pang. Lynette of course represents what Bunyan calls the City of Destruction, or the carnal man within and without. As the flesh chides the Christian, and disparages all he says and does, so Lynette flouts Gareth, scandalizes him, disclaims him, and depreciates all his victories. To make the Christian soldier fight the fight and finish his course, and then marry Lynette instead of the true bride, is revolting (2 Pet. ii. 22), and spoils the allegory. The prose story says Sir Gaheris married Linet. Sir Gaheris was wedded to the world, but Sir Gareth had fought the good fight and his bride awaited him in Castle Perilous.

> "Pictoribus atque poetis
> Quidlibet audendi semper fuit æqua potestas.
> Scimus. . . . . .
> Sed non ut placidis coeant immitia non ut
> Serpentes avibus geminentur, tigribus agni,"

and to marry Gareth with Lynette is to wed a dove to a rattlesnake, a tiger to a lamb.

But bating the poetical and moral objection to this ending of the idyll, a far more serious objection lies against the poet for false coining. It seems to me that a poet has no more right to issue established fable with a wrong image and superscription than he has to falsify an historic fact. Who would tolerate a modern poet who should choose the tale of Troy divine and make Helen elope with Glaucus, and then add, "though Homer says she ran away with Paris"? Who would tolerate the marriage of Pyladês with Hermionê, though "he who told the tale in older times" says that she married Orestês? We are accustomed to think of Hecuba as Priam's wife and Penelopê as the wife of Ulyssês, and it offends our memory to reverse the order. If Tennyson wished to make a new story, he had the infinity of names which imagination can invent at his disposal; but the story of Gareth and Linet had been already appropriated, and if he wished to tell it anew, the main facts ought to be preserved. Once allow the gist of established fiction to be tampered with, and it loses for ever its great charm, and all its value for purposes of illustration.

E. Cobham Brewer.

SHAKSPEARIANA.

"Hamlet," Act III. sc. 4, ll. 165-7.—

> "For use almost can change the stamp of natur
> And either.....the devil, or throw him out
> With wondrous potency."

In the Clarendon series *Hamlet* the editors their note, pp. 189-90, after giving the var conjectures as to the missing word, say: "It see more probable that something is omitted which contrasted with 'throw out,' and this may ha been 'lay' or 'lodge.'" Long before the publi tion of this edition I had adopted the view th the word had contrasted with "throw out," and thought Bailey, and proposed "house." Bu neither "lay" nor "lodge" contrasts with "thr out," for the evil spirit was not laid in some h or corner of, say, the liver or lights of the poss person, and there confined harmless, but thrown out from that person, to be "laid" s where. One has heard of a spirit being "la the Red Sea"; but he was not laid there be he had committed his pranks there, but was "l there after having been expelled or thrown from his chosen place or person.

It is quite true that Hamlet only intends press abstinence from ill doing. But this is o one half of the results of custom, and he speaks philosophically of the effects of cu generally; in fact, he begins with the other h the persistence in ill custom, for he calls it "a monster custom," and "of habits devil," w afterwards both aspects are comprised and sa "For custom can almost change the stam nature." Nor is this introduction of both el —that of persistence and that of abstinen superfluous or unnecessary, for it affords fo double argument, or an argument of double fo Custom, says he, is a devil or an angel; it c almost change our nature. Continue your pr make a custom of it—and it will eventually pu such empiry over you that it will be most difficult —nay, impossible—to throw it off. Discon use abstinence, and each attempt will be mor easy, till at last you can throw off the temptin with wondrous power. (And I take it that "wondrous potency" belongs equally to both opposite or contrasting verbs.)

Founding on these considerations, I would therefore read:—

"And either [throne] the devil, or throw him out."

"Throne in" is used in *Coriolanus*, and "thrones" seven times by Shakspere. I prefer it also to any synonymous word for three reasons: first, it is more forcible than any other; secondly, the re petition of the letters gives us a very common cause of elision by a compositor or copier: the found in the second syllable of the preced "either," and the *th* in the succeeding thirdly, the alliteration of the two emp

ig words, "throne" and "throw off," is in
nner of Shakspere, and according to the
of the day. BRINSLEY NICHOLSON.

—Since writing this I have read in a late
of "N. & Q." (5th S. ix. 103) MR.
SPENCE'S suggestion "tether." But besides
bjections, there is, first, the great and worse
nnecessary cutting out of "either," and,
y, even when that is done, the impossibility
ning the line as one of five feet.

W NOTES ON "HAMLET."—

"Now to *my word*;
It is 'Adieu, adieu! remember me.'
I have sworn 't." Act i. sc. 5, l. 110.

erpretation of "watch-word" is unsatis-
I can perceive no sense, literal or meta-
in which the Ghost's injunction is a
ord to Hamlet.

possible that "my word" may here mean
in allusion to the practice of the stage?
ost's last words are the signal to Hamlet to
his part, as he had sworn. The interpre-
s open to the objections that I can produce
llel passage, and that if Shakespeare had
"my cue," he would probably have used
nical term, as he has done in many other
but the idea is perhaps worth considera-
inadmissible, there remains another con-
namely, that the allusion is to the word,
motto, accompanying an heraldic achieve-
which sense it is used in *Pericles*, Act ii.
20, 30, 33.

, by Saint Patrick, but there is, Horatio."
Act i. sc. 5, l. 136.

as been objected to as being not only an
nism, but out of keeping, in making the
prince asseverate by St. Patrick instead of
sgarius. Tschischwitz (may good luck
afely into type a name unpronounceable by
organs, except, perhaps, in the act of
g) points out, in relation to the passage,
nexion of St. Patrick with purgatory, but
remark on the association of the idea of
ry with that of "inexpiated crime," ignoring
t that St. Patrick's Purgatory was not the
receptacle of departed souls, as recognized
an Catholic doctrine, but an earthly cavern,
have been placed under his charge with
privileges. Whoever, in true repentance,
mained therein for a day and a night was
ld the torments of the wicked; and, after
d-twenty hours of as much horror as the
rs of the establishment could contrive for
s promised exemption from purgatory after
The reference to St. Patrick by Hamlet,
om the revelation just made by the Ghost
state of torment, was therefore quite in
, if we can get over the anachronism which
s the whole play. It assigns to Christian times, and even with a reference to the English Danegeld (iii. 1, 178), a story which, so far as it rests on the quasi-historical authority of Saxo Grammaticus and the Scalds from whom he derived his traditional facts, belongs to a period long anterior to the Christian era.

"To sleep! perchance to dream! Ay, there 's the rub."
Act iii. sc. 1, l. 65.

The commentators have not noticed, or not sufficiently noticed, the parallelism of Hamlet's soliloquy with § 32 of the *Apology* of Socrates. It was pointed out in a privately printed paper, entitled *Shakespeare—Rara avis in terris, Juv.*, by K[enrick] P[rescott], 1774. The resemblance in the comparison of death to a sleep with or without dreams is very striking. The neglect of this illustration is the more remarkable as Addison must have had Hamlet's soliloquy in his mind in writing that of Cato, in which, on the authority of Plutarch, he has based the thoughts on an examination of the reasoning in Plato's works, in which this *Apology* of Socrates is to be found.

"When he himself might his quietus make
With a bare *bodkin*." Act iii. sc. 1, l. 75.

As it has been thought worth while to discuss whether the primary meaning of this word is a dagger, or whether it is the name of a diminutive instrument contemptuously applied to a dagger, I venture (at the risk of a snub from some of your philological correspondents, who do not receive very graciously the attempts of outsiders to trespass on their ground) to give my notion of the etymology of the word, which I take to be this. From *Baldach*, where was manufactured a textile fabric of gold thread and silk, the Italians, who imported it into Europe, called it *Baldachino*, which became in English *Bawdekin*, and *Baudkin*, and eventually *cloth of Bodkin*. The stiff material would require a special needle for its manipulation, which would naturally be called a *Bodkin needle*, and at length a *Bodkin*.

"As this fell sergeant, death
Is strict in his arrest."
Act v. sc. 2, l. 347.

This passage would not have needed a note had it not been the subject of a curious slip on the part of Lord Campbell. In his *Shakespeare's Legal Acquirements Considered*, following and amplifying a note of Ritson, who, like his lordship, should have known better, he says: "Hamlet represents that death comes to him in the shape of a sheriff's officer, as it were, to take him into custody under a *capias ad satisfaciendum*." A sheriff's officer is not a sergeant. The functionaries present to Shakespeare's mind were the sergeants at arms, the executive officers of the two Houses of Parliament and of the High Court of Chancery. At best the passage is open to the criticism that there is a want of force and dignity in comparing an

arrest by the hand of death to that by an officer of any earthly tribunal; but, on the other hand, the immediate image suggested was that of the grim skeleton, familiar in the pictures of the Dance of Death, the favourite subject of mediæval design. To call this figure a "fell sergeant" is less objectionable; and, at all events, an arrest under the direct authority of the highest courts of judicature in the kingdom conveys a less degrading idea than an arrest by a sheriff's officer on a *ca. sa.*, with its contemptible associations of the sponging-house and the gaol. JOHN FITCHETT MARSH.

Hardwick House, Chepstow.

INDEX TO MATTERS ABOUT BELLS.—The following indexes to matters relating to church bells will no doubt be interesting to many of your readers. They are reproduced from two volumes on the bells of Somerset by your old and valued correspondent, the Rev. H. T. Ellacombe:—

Index to Matters about Bells treated of in "Hittorpius de Divinis Officiis," fol., Paris, 1610.

P. 1202. Campana cum sonat, quasi populus ad placitum per præconem convocatur.

P. 1215 d. Campanæ loco tubarum introductæ in ecclesia.

P. 1201 d. Campanæ cur sonantur in processionibus.

P. 1181 c. Campanæ sunt prophetæ.

P. 1181 c. Campanarum significatio.

P. 1218 d. Campanarum sonus quid denotat.

P. 1218 c. Campanas per signa dantur, quæ olim per tubas.

P. 1218 d. Campanæ ubi primum repertæ.

P. 1218 d. Campanæ unde hoc nomen sortitæ.

P. 665 c. d. Campanæ Signa vocantur.

P. 665 c. Campanæ a Campania, et nolæ a Campaniæ civitate sic vocatæ.

P. 276 b., 369 b. c. Campanæ nunc, quod in veteri testimento, tubæ.

P. 396 b. Campanas movere presbyterorum munus.

P. 1181 c. Campanæ quid mystice significant.

P. 147 c., 471 a. b. Campanæ triduo ante pascha silent: Lignorum sono populus vocatur.

P. 910. Campanæ nunc populum convocant, sicut olim tubæ.

P. 859 c. Campanæ predicatores significant.

P. 859 c. Campanarum classicum trinum in diebus festis.

P. 954 b. Campanæ cur non sonant tempore passionis domini.

P. 1210 a. Campanarium quod in alto locatur quid designat.

Index to Matters about Bells treated of in the "Commentaries on the Decretals of Gregory IX.," by Em. Gonzalez Tellez, Venice, 1756.

Tom. i. p. 132, note 8. Campanarum pulsatio semper fuit prohibita tempore interdicti.

Tom. i. p. 221, n. 4. Campanarum pulsatio in receptione episcoporum et abbatum.

Tom. i. p. 443, n. 3. Campanarum origo, et a quo tempore earum usus in ecclesia cæperit.

Tom. i. p. 444, n. 7. Campanæ certis horis ad ecclesiæ officia peragenda pulsantur.

[illegible] i. p. 180, n. 6. Campanarum pulsatio in recep[illegible]scoporum, et principum secularium.

Tom. v. p. 186, n. 2. Campanæ pulsatio ad [illegible] ecclesia congregandos, plerumque dicitur [illegible]

Tom. v. p. 327, n. 5. Campanarum [illegible] habita apud sutheros tum Orientis tum Occidentis.

Tom. v. p. 327, n. 5. Campanarum benedictio [illegible] heterodoxis baptismus dicta est.

Tom. v. p. 329, n. 6. Campanæ apud antiquos [illegible] perforatæ, vel fractæ fuerunt, et quare.

Tom. v. p. 328, n. 7, 8. Campanæ quare in [illegible] monachorum poni non debeant.

Tom. iii. p. 100, n. 2. Campanulæ unum in divinis sacratissimæ hostiæ quis primus instituerit.

Tom. iii. p. 574, n. 3. Campanulæ pulsatio ad [illegible] tionem et delationem SS. Eucharistiæ, ad infra[illegible] ecclesia præcepta.

H. Y. S.

HAYLEY THE POET.—The following letter by William Hayley, the friend of Cowper, addressed to Joseph Hill, Esq., and accompanying a copy of Cowper's translation of *Milton's Latin and Italian Poems*, which was dedicated to Mr. Hill, is, I think, worth preserving:—

"April 3, 180[illegible]

"My Dear Sir,—You gratified me extremely by the celerity and kindness of your letter concerning the anxious Editor of Homer. I have written to warn him against making a too hasty bargain with a bookseller. In his hymeneal bargain he cannot be too rapid, for he will gain a treasure indeed. I have had a perfect account of the lovely Damsel from one of her old intimate friends. May Heaven render this amiable pair as permanently happy as their friends can wish!

"And now, my dear Sir, I have to entreat your pardon for a liberty that you will see I have taken with your name, without asking your leave.

"If I have sinn'd against your known Modesty, I recollect with indulgence that trespasses against modesty even of the finest female texture are often allowed to be justified by warmth and sincerity of affection.

"Having loved Cowper as I did *intensely*, it was impossible for me not to regard, and not to wish, that the public might witness my regard, for his most approved friend.

"To gratify a few select individuals with an early sight of the Milton, before any copies of it can be prepared for circulation at St. Paul's, I dispatch a few lines from Chichester. Have the kindness to forward the copy directed to Theodora, and do me the favour to accept the other as a little token of kind remembrance from your frequently obliged

"and ever affectionate

"HAYLEY."

The book was printed at Chichester, but published by Johnson in St. Paul's Churchyard, London.

EDWARD SOLLY.

HANNIBAL'S SOFTENING THE ROCKS.—The following passage from Pole's new *Life of Sir William Fairbairn* (Longmans, 1877), p. [illegible], seems so strikingly illustrative of the well-known account in Livy, xxi. 37, as to deserve "N. & Q." Fairbairn himself is the [illegible] is describing the way in which his [illegible] years before had cleared the surface [illegible] on the banks of the Conan, near D[illegible] ever may be said of Livy, no one [illegible] to accuse the great engineer of ro[illegible]

ce of the farm was nearly covered
ks, and to remove these my father
is method. Having cut down the
it upon the large blocks of whin-
ignited, and, the stones becoming
red heat, the ashes were cleared
eam of water being applied from a
ondensation, or rather contraction,
the rock in any required direction."

J. H. L.

LETTERS.—In the sixteenth and
ries it was still by no means
at the top of letters and docu-
ne, monogram, or short sentence.
to the custom in his *Henry VI.*
. 2) :—
t is thy name?
el.
l to write it on the top of letters."
ld be curious. I append a few
MSS. :—
ears at the head of the accounts of
the borough of Leicester for the
veral subsequent years : also at the
dressed by Alderman Robert Hey-
o his brother Sir Wm. Heyricke, of
8, 1618.
at the head of the accounts of the
Melton-Mowbray, Leicestershire,
I.
he accounts of the churchwardens
, Leicester, for the year 1546.
N.R.I.," the first monogram within
l on a label passing through the
letter H, head a rent roll of the
isti, in Leicester, for the year 1535.
ced at the top of a letter addressed
, of Leicester (a young man), to his
ricke, then in London, on Dec. 5,

'o" is affixed to a letter written to
n by his nephew the Rev. Tobias
ghton, Leicestershire, and dated

in my *Chronicle of St. Martin's*
I suggested the inquiry whether
s, &c., were used to attest the
ness of what followed ; whether
a kind of benediction by the
r their use was only an instance
the religious and secular which
a feature in all the relations of
es. Perhaps some readers of
ave something to say on that

THOMAS NORTH, F.S.A.

TTERS.—There is a curious mis-
in Mr. Gairdner's excellent edi-
Letters, vol. iii. p. 212 : "Ther is
] at Caster v or vj barell." The
an odd slip, especially as the
l in the very next letter on the
barell ter, iiij copil oris and gret
wreke of the schyppe." The
f *tar*. If an illustration were
needed, compare "*tery* and abyd," *i.e.* "*tarry* and abide," p. 313.

O. W. TANCOCK.

AN ANCIENT LEGEND.—The publication of a history of Rothwell, a place possessing considerable interest, though strangely neglected by antiquaries in the past, has brought out additional information. My attention has been directed to the fact that the Rev. John Ray, naturalist, when visiting this quarter, records in his *Itinerary*, dated Aug. 3, 1661, the following curious legend. I quote the exact words :—

"Then we rode through a bushet or common, called 'Rodwell Hake' (Rothwell Haigh), two miles from Leeds, where (according to the vulgar tradition) was once found a stag with a ring of brass about its neck, having this inscription :—

'When Julius Cæsar here was king,
About my neck he put this ring ;
Whosoever doth me take,
Let me go for Cæsar's sake.'"

It is a well ascertained fact that the great Roman general did not penetrate so far north. Possibly the animal in question may have been chased from the southern parts of Britain until it reached this uncultivated open region, as yet probably untrodden by the Roman soldier.

This tale, floating in the minds of the inhabitants of old Rodwell (Rothwell) some 217 years ago, was then inexplicable, and, if there was any truth or foundation in the incident, must have existed, and been handed down from generation to generation, for more than a thousand years previously. It has now died out. If, however, any of your readers can throw light upon the subject, show its possibility or absurdity (though I believe there is some kind of truth even in legends), I shall be gratified.

THE AUTHOR OF THE "HISTORY OF ROTHWELL."

Elm Cottage, Rothwell, near Leeds.

THE RED HAND OF ULSTER : CALVERLEY OF CALVERLEY.—Every reader of "N. & Q." will doubtless know the tradition connected with the red hand on the shield of the Holt family of Lancashire (see Timbs's *Ancestral Stories*), but I have nowhere seen it recorded that a similar tradition attaches to the paternal coat of the Calverleys of Calverley, Yorks.

Walter Calverley, Esq., in 1605, murdered two of his children, and attempted the murder of his wife and other child, "at nurse." This became the subject of the play, *The Yorkshire Tragedy*, falsely (?) attributed to Shakespeare. Walter's great-grandson, Walter of Calverley and Esholt, was created a baronet by Queen Anne, Dec. 11, 1711. The tradition obtains that in consequence of the murder the family are required to wear the "bloody hand" on their shield. Many are the inquiries for it by persons coming from a distance

to see the church as well as near inhabitants, so that it is not merely a local tradition. S. M.
Calverley, Leeds.

"HISTORIC CERTAINTIES; OR, THE CHRONICLES OF ESSARE."—I have only lately noticed, and some other readers of "N. & Q." may not have done so, that the authorship and object of this work have been stated in print. In the article "Miracles" in Smith's *Dict. of the Bible*, the present Bishop of Killaloe, Dr. W. Fitzgerald, as "W. F." after the mention of Abp. Whately's *Historic Doubts*, remarks, "the argument of which the writer of this article has attempted to apply to the objections of Strauss in *Historic Certainties; or, the Chronicles of Essare*, Parker [Son & Bourn], Lond., 1862." There had been earlier editions, for there was a "new edition" in 1861.
ED. MARSHALL.

HYDROPHOBIA.—Perhaps the following quotation from Dr. Kitchener's *Traveller's Oracle* may serve to show that the present rabid cry against dogs is not a novel one:—

"*Dogs, Beware of dogs.*—There have been many arguments pro and con the dreadful Disease that terrifies—it is enough to know that multitudes of Men, Women, and Children have died in consequence of being bitten by Dogs. What does it matter whether they were the victims of Bodily Disease or Mental Irritation? The life of the most humble Human Being is far more valuable than all the Dogs in the World—does the most brutal Cynic say otherwise? There is no real remedy but cutting the part out immediately. If the bite be near a large Blood-vessel, that cannot always be done, nor when done however well done, will it always prevent the miserable Victim from dying the most dreadful of Deaths!

"Well might St. Paul tell us 'Beware of Dogs,' First Epistle to Philippians, chap. iij. v. 2.

"*Those who*, never travel without a good tough Black Thorn in your Fist, not less than three feet in length, in which may be marked the Inches, so as it may serve for a Measure."

Surely Dr. Kitchener's advice is wise, but his yard stick serves to show us, with his remarks thereon, how great our distance of just fifty years is from the time of coaches, and valets, and pistols, and self-imposed frights. A. HARRISON.
St. Leonards.

THE MAN OF THE SEA.—In a recent work on the *Land of the Incas*, full of interesting and suggestive matter, there is an illustration, taken from some old Peruvian palace or temple, of a combat between "The Man of the Earth and the Man of the Sea," in which the latter appears as a monstrous crab from the waist upwards. It is curious, as bearing upon the author's theory of the origin of the Peruvian race, that when in China I purchased (at Pekin, a very beautiful and curious little phial of porcelain, on which a similar combat was depicted, the crab-man being identical.
SP.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

"PHILOSOPHY IN SPORT."—The recent death of George Cruikshank revives if it were possible the interest felt in his multitudinous designs, especially those that were produced in the warm and mid years of his long and honoured life. These would include his illustrations to the many volumes, *Philosophy in Sport made Science Earnest*. This work was published anonymously. On the title-page of vol. I. of my copy is written in pencil, by some previous possessor of the volumes which came to me unsought, "By Dr. Paris." Am I right in assuming that this was Dr. John Ayrton Paris who afterwards became President of the College of Physicians? He is only mentioned in Olphar Hamst's *Handbook of Fictitious Names* under the "titlorym" "A Physician," and as author of *A Guide to Mount's Bay and the Land's End*, second edition, 1824. He had practised at Penzance. How many editions has *Philosophy in Sport* gone through? My copy is a "new edition," 1821. On reference to a list of works illustrated by George Cruikshank—made by me through very many years—I see that a sixth edition was published in 1833; another edition 'query what' is mentioned in 1853; another edition, probably the first, is dated 1821, and was offered in a second-hand book catalogue for 15s. A copy of Cruikshank's "Bank Note" was recently offered in a similar catalogue for 2l. 2s. CUTHBERT BEDE.

HERALDIC.—I have seen the following coat of arms in fifteenth century glass, and desire information respecting the bearers, who, I have reason to believe, were connected with Worcester or Worcestershire:—

1. Arg., within a bordure wavy or an[illegible] a fesse of the third betw. three cocks [illegible] erased, of the same, wattled of the second, [illegible] ppr.

2. Az., a bend or betw. six martlets of the same.

3. Gu., a fesse or betw. six pears pendent of the same.

4. Parted per pale baron and femme. 1, Gu. chevron argent; 2 (nearly destroyed), Arg., a [illegible] sa.?

5. Quarterly, 1, England; 2 and 3, France modern; 4 (much defaced, but apparently), quarterly, 1 and 2, England; 3 and 4, France mod[illegible]

I think that No. 1 may be the arms of Alcock Bishop of Worcester, who was translated from that see to Ely in 1486. His tomb is to be seen in Ely Cathedral, on the north side of the chapel which he built. "Upon the tomb itself," says Mun[illegible]

the glass of the east window is the ebus or device—a cock on a globe. His arms (three cocks' heads) is over the ox." I should like to see this coat rather idly "in my mind's eye" than the above ables me to do. I have a note—I think son's *British Herald*—that Alcock, Bishop ore Ar., a fesse betw. three cocks' heads ble, within a bordure gules charged with wns or.

probably belongs to some family of Tem-

is a most curious achievement. It is the mple I can remember of England taking f France modern—heraldically, of course,

ST. SWITHIN.

AS FAMILY.—Can any reader of "N. & Q." particulars of the biography of the fol- ersons?—

n Philip Thomas, queen's lessee of mills urch, and occupant of the demesne lands ont manor, Monmouthshire, in 1591.

an Thomas, of Swansea, South Wales; b. SO, d. 1650(?). Was he the E. Thomas 1657, published a bitter attack on the called "*An Exact History of the Life of aylor:* to be sold at his (Thomas's) house Arbor"? Or was he the Evan Thomas a member of the Owennydion or Bardic f Glamorgan in 1620?

lip Thomas, who was in the East India 's service in 1621, possibly was a mes- f the Commissioners for Charitable Uses and was in partnership with one Devon- Bristol, Eng., before 1651; previous to r, probably before 1645, he married Sarah a, and in 1651 he came to Lord Baltimore's e of Maryland, in America, with his wife ee children, Philip, Sarah, and Elizabeth. t land grant is dated Feb. 19, 1651-2. printed a history of the family to which homases belong, I am anxious to get addi- nformation for a proposed supplement of ons and additions.

LAWRENCE BUCKLEY THOMAS.
Culloh Street, Baltimore, U.S.A.

TI ÆDITIO.—Is any edition of the *Eng- cidence* drawn up by Dean Colet, and refixed to early copies of Lily's *Grammar*, to exist of an earlier date than 1534? s one of that date in the Library of Mag- College, Cambridge; and Knight, in his *Colet*, refers to one printed in the same Wynkyn de Worde. Can any one say copy of this latter is now to be met with? 's description of it as "inter MSS. regios" Public Library at Cambridge has proved to avail. J. H. L.

PAPAL MEDALS.—1. Bronze, size 18. Obv., CLEMEN . XII . PONT . MAX . AN . III; half figure of the Pope in benediction. Rev., a fortified palace in the sea being attacked by two or three vessels, a town in the distance on cliffs; leg., PUBLICÆ . INCOLVMITATIS . PRESIDIO; in the exergue, DORICÆ . VRBIS . LŒMOCOMIVM . 1734.

2. Bronze, size 13. Obv., MDIII . PIVS . III . PONT . MAX; bust to the left. Rev., the Pope seated, with priest on each side, giving blessing to a man kneeling on one knee with hand on his heart, beside him on the paved floor a flag; leg., SVB . VMBRA . ALARVM . TVARVM; date in exergue.

I am desirous of discovering the reasons for striking these two medals, both of which are excellent works of art, especially the second, and as Francisco Piccolomini was Pope only for about a month, it is probable that it was struck by his successor. NEPHRITE.

A CANDLE PRESENTED AS A TOKEN OF SYMPATHY.—In the "True Story of the Cenci Family" (*ante*, p. 141) the following occurs:—

"He [*i.e.* Bertolotti] has found entries in the archives of the Company of the Stigmata which show that in the following March some of the members visited Bernardo at Tordinona, and presented him with a candle weighing one pound as a token of sympathy and gratitude for the interest he had shown in their society."

Is the presentation of a candle as a token of sympathy and gratitude made elsewhere than in Italy? Any information about this curious custom I should feel much obliged for.

R. P. HAMPTON ROBERTS.

"AN UNLAWFUL COTTAGE."—Among the House of Lords MSS. calendared in vol. iv. of the Historical Manuscripts Commissioners' *Report*, p. 33, is a petition from Richard Allibone, from which it appears that Allibone was charged with letting "an unlawful cottage." What is an unlawful cottage? It would seem that the premises were really his own, for Dr. Clark, the person before whom he was called, ordered them to be leased to another person. CORNUB.

THE JENNENS CASE.—I do not propose to question either the soundness or the justice of the law as laid down by my Lord Coleridge in the renewed attempt, reported in the papers of the 5th inst., to prove heirship in this historical case. I presume, however, that some distinction would be drawn between the rights to *real* property after an undisturbed (if it can be said to have been "undisturbed") possession of seventy-three years, and the distribution of *personalty*. Whatever claim the present holders may have to the real estate, they surely do not include all those who could have claimed to participate in the enormous personal property. Who are the heirs? The late Mr. Collen, Portcullis Pursuivant of Arms, devoted

considerable time to the compilation of a perfect pedigree of the family of the testator, William Jennens. This was done some thirty years ago, and Mr. Collen always laughed at the various claims that were from time to time put forward, and declared that he alone possessed the secret of the case. What has become of Mr. Collen's papers? ALFRED SCOTT GATTY.

EMBLEMS.—I have recently purchased a most remarkable work of art, of which the following is a brief description, as it may give some correspondent who can answer my query an idea of the *special* meaning of the emblems I wish to have explained, and which have, I believe, various significations or interpretations. The work is executed on a single piece of thick paper four feet long by three feet wide, and contains (exquisitely drawn and illuminated in gold and colours) between sixty and seventy separate pictures illustrating passages in the Old Testament. It also contains a number of masonic emblems, 50,000 letters (forming Biblical texts), and innumerable scrolls, borders, &c., beautifully drawn and coloured. Every bit of the work is done by hand, and at the bottom are the signatures of L. Glider and E. Detas; no date. It contains the following emblems, which I wish interpreted:—A peacock opposite a lamb with banner, an owl opposite an eagle, a lion opposite a stag. I hope to be able to get a photograph taken successfully of this extraordinary and unique specimen of skill and patience, and shall be glad to supply any readers of "N. & Q." who wish to form an idea of the whole work with copies at about cost price. GEO. MACKEY.

4, Cherry Street, Birmingham.

GAINSBOROUGH v. ZOFFANY.—I have a picture which for two generations has been attributed to Gainsborough. It bears on the back an inscription: "The Lady Maria Clapham, daughter to Sir Thomas Clapham, of Yorkshire, wife of Lord Visc^t Shrievesboro', of Shropshire." Authorities tell me that the picture is by Zoffany. It represents a lady who, beyond question, has negro blood in her veins. The tradition in my family runs to the effect that there was once a male figure, supposed to be her husband, to whom the lady is offering a casket. This male figure was cut out and destroyed by the gentleman for whom the picture was painted, and the lady's portrait was sold.

I should be glad to know any particulars relating to Sir Thomas Clapham, his daughter, or Lord Viscount Shrievesboro' of Shropshire.

FREDK. BOYLE.

MELLON.—Can some of your readers solve the following queries?—1. As to the origin or history of naming St. Mellings House, Cornwall, N.W. of Saltash. 2. St. Mellans, Monm., N.E. of Cardiff. What countryman was St. Mellans, or in what published work graphical sketches of him be found? 3. town or parish St. Mellion, co. Malling, co. Kent. 5. Melling, co. England. 6. Malin Head and Donegal. 7. Clonmellan, co. land. 8. M. de la Melloniere, brigadier French troops, who with five battalions the town of Drogheda to surrender at of the Boyne. Is it known where he and if he left any descendants? GEO. 235, E. 16 Street, City, New York.

RHODES FAMILY.—In what parish counties of Notts, York, and Derby of this name seated in the sixteenth teenth centuries? The race is an anci its name has been spelled, at various Rodes, Rhodes, Roods, Rhoads, Roads, R.

GRIMALDI.—He was an Italian actor related to Joseph Grimaldi the clow known where he lived in London? It at the time of the Gordon riots, when to protect their windows and ex Protestantism, were wont to write "N in large letters on their doors, th sarcastically put up "No Religion." C. A.

Mayfair.

"THE CRYPT" was published in 182 The editor was the Rev. Peter Hall papers in this magazine were writt Meredith. Who were the other contri

THE "ATHALIAH" AND "ESTHER" —Have these, as acted at the Théâtr been performed on the public stage in any time? R.

MILTON'S "ANIMADVERSIONS UPON MONSTRANT'S DEFENCE AGAINST SME —1. "You wanted but hey pass to your transition *like a mystical man of S* (Bohn's edit. *Prose Works*, vol. iii. p. this a proverb? 2. "A device ridicul to make good that old wife's tale of a cer of England that sunk at Charing-cross a at Queenhith" (*ibid.*, p. 73). What Milton refer to? 3. "Scarce be re varnish *a vizard of Modona*" (*ibid.*, p. 75 is the reference? WILLIAM GEORGE 1, Alfred Terrace, Hillhead, Glasgow.

AN OLD BOOK.—I have a small volum ing three separate treatises. I give the title-pages below. The book is in p dition. What is its value?

1. "The Booke of Husbandry very Necessary for all Maner of Persons. M

itzherberd, and now lately Corrected and with divers Additions put thereunto. Anno 568. Imprinted at London by John Awdely, n Little Britayn Streete without Aldersgate." with a table of contents).
nop hons Treatise of Housholde. Anno M.D.LVII." "Imprinted at London in Paules Churche the Signe of the Lambe by Abraham Wele" (no ontents).
rvey inge. Anno Domini 1567" (in the scroll 34). Fol. 67 (with a table of contents, but no name).

C. M. Barrow, B.A.

Jews.—Were Janin, Halévy, Prévost l, Giuglini, and Grisi, and are Rubinstein, r, and Patti, of the Jewish race? D.

thors of Books Wanted.—

Chimney Corner, or Auld Langsyne: being Sketches ttish Manners, Customs, and Characters. By ., Scot, Cor. Memb. S.A.S. Edin., 1866.

J. G.

Replies.

ST. GEORGE.

(5th S. viii. 447; ix. 189.)

Whatever may be thought of the real origin of ory of St. George the Martyr of Cappadocia, an be no doubt that it has been incorporated n Arian legend of the Arian George, Bishop xandria, murdered by the Alexandrian mob, at from this union has sprung the story in its popular form. In this legend (told at length *Acta Sanctorum*, April 23, pp. 120–123) the of St. George is for the Empress Alexandra om we can hardly fail to see the type of xandrian Church), and his enemy is 'the n Athanasius,' who, besides the identifica- alting from his name and his repute for magic, er indicated to be the celebrated theologian g called the friend of Magnentius. As lls on, and the legend grows in dimensions, becomes the champion on his steed, rescuing ptian princess, and Athanasius the wizard to the prostrate dragon."—*Lectures on the Church*, p. 244. A. P. S.

HERALDIC: HUTCHINSON FAMILY.

(5th S. viii. 268, 379; ix. 79.)

I easily answer the doubts and uncertainties Sargent. In endeavouring to ascertain rectness of a coat of arms, it is of course ry to go to the fountain head. As he is in- g for particulars of the Hutchinson family, I erhaps briefly say that the reputed founder of mily in England was one Uitonensis (this is tly a Latin form), who accompanied Har- King of Norway, in his invasion of England in the vicinity of the river Humber in 1066 (see Burke's *Landed Gentry, in v.* H.); that at the battle of Stanford Bridge, near York, which took place on or about September 25 that year, Harold, King of England, encountered the Norwegians and beat them, with great slaughter; but as William of Normandy landed on the coast of Sussex on the 29th of the same month, Harold was constrained to leave before he had fully settled his affairs with the Norwegians, as described by William of Malmsbury and all the chief historians of that period, and hurry south to oppose the Normans at Hastings, where he met his death. Of the Norwegians in the north, thus quietly left to themselves, some returned to Norway, but many resolved to settle in England, and amongst these Uitonensis is believed to have gone to Middleham, or Bishop Middleham, in Yorkshire. This much of the early account rests mostly on tradition, as appears in Burke, except that the circumstances of the invasion and movements of the mixed host of the Scandinavians are detailed in the pages of credible history. We do not stand upon firm ground until we come down to the year 1282, when Barnard Hutchinson, of Cowlam, in the county of York, heads the authentic pedigree of the family given in the quarto edition of *The Memoirs of Colonel Hutchinson the Regicide.* I suppose I may call this pedigree authentic, inasmuch as on the second page of the preface it is stated to have been originally traced by Henry St. George, King of Arms. From Barnard Hutchinson descended John, James, William, Anthony, William, William, and William, this last being described as of Wykome Abbey, co. Ebor. There were several offshoots and younger branches which I need not dwell upon here. My only business is to trace the branch which went to Boston, in Massachusetts, in the reign of Charles I. I have stopped at the third William, of Wykome Abbey, who lived in Queen Elizabeth's time, and here this pedigree stops with him, and carries on only the younger branch of Anthony, which produced the regicide. And now I come to the first grant of armorial bearings. Although amongst the most ancient and the most savage nations it has been the custom for warriors to paint devices on their shields, it was not until the Middle Ages, in Europe, that heraldry became erected into a science and an honour. It was a science from the scrupulousness of the laws by which it was governed, the reasons for its adoption, the advantages of its use in a barbarous age, or the intricacy of its regulations; and it was an honour as coming direct from the sovereign, and conferred upon such as distinguished themselves in battle, or otherwise did good service to king and country. And during the period when no man dare bear coat armour unless it had been regularly granted to him, or unless he had properly inherited it from one who had, heraldry

was and is a valuable assistant to the genealogist and the historian. Its loss or depreciation in the present day every literary person must lament. In the age in which we live it is absolutely worthless in England to the genealogist, because any "tinker, tailor, 'pothecary, or thief," who makes money enough behind the counter to set up "a one-horse shay," may look about amongst the richest of his neighbours of the same name, copy his coat of arms, paint it on the panel of his "shanderidan," and then sport it as his own. If a coat of arms has been used by a family from the period of the early years of George III. it may be presumed to be genuine and that they have a right to it; dating since that period, it may be looked upon with suspicion. A coat of arms, however, is merely a sort of hieroglyphic of a man's family name, borne by himself and all his male descendants only (unless male heirs fail, when females succeed), and lawfully begotten, of course. That is the simplest way of putting it.

When I was a child, I can recollect seeing an old coat of arms, framed and glazed, hanging against the wall in my late father's private room. The same now hangs in the room where I am writing; and as it is my authority for the family armorial bearings, of undoubted age, and, as I believe, the strongest argument that any of my name can produce, I will describe it. The vellum on which the painting is executed measures 11¼ × 8¼ inches; the red and blue colours employed have stood well, especially the red, the blue being slightly slate colour, and where the gilding has worn off a green ground appears underneath, which may have been purposely placed there, or may be a stain given to the vellum by the vehicle used as gold size by the artist. There is a squire's helmet of large size above the shield and supporting the crest, and the ducal coronet of the latter is set off with five full strawberry leaves, instead of three strawberry leaves and two points, as it is the custom to depict the ducal coronet in modern heraldry; and, lastly, there is a label underneath the shield, but, remember, there is no motto. I may further add that the mantling, in red and white, is very profuse, filling up all the picture to the frame. Beneath this achievement there is a description of it in the quaint language of the old heralds, which is quite as valuable as a guide and as an authority as the painting itself. It runs thus:—

"He Beareth, parted per Pale, gules & Azure, a Lyon Rampant Argent, Armed & Langued or: y^e^ feild Charged w^th^ Cross Crossletts of y^e^ 4^th^: for y^e^ Crest a Cockatrice azure, Crest^ed^, Weloped, & Armed Gules, Issuing out of A Ducall Crown or: & is Borne by the name of Hutchinson of Lincon^ln^shire."

Guided by this description, no person who is conversant with even the merest rudiments of English heraldry could emblazon the arms wrong; and yet there are some seal engravers so supremely ignorant as not to have a clear idea as to which is the dexter or which is the sinister side of a shield, and through error will reverse the tinctures. In the above description the field is spoken of as "charged with cross crossletts," not semée. The number of cross crosslets does not appear to be material. In this old coat the number is seven on the dexter, gules, red, right, or in front of the lion, and six on the sinister, azure, blue, or behind him, making thirteen in all. I look upon it merely as a matter of convenience to the artist how many may be packed in without overcrowding. I have found eight a convenient number where the lion is a good size. This painting on vellum appears to have been folded and kept in a book before it was framed, as there is a crease across the middle. It is still in the frame that held it in my childhood days, and presenting the same appearance. A few years ago, fearing that worms and worm-holes would work entire destruction to it, I dosed it well with benzine, which is said to be a good thing to arrest the progress of these destroyers. Wishing to know something of the early history of this painting, and believing that it is likely to have been done for Edward Hutchinson, who lived at Alford, in Lincolnshire, for forty-five years, and was buried there Feb. 14, 1631, and that it was taken to America by his eldest son William in 1634, and brought back by the Governor in 1774, I took it some years ago to the Heralds' College for examination. From the fact of its being described as "Borne by the name of Hutchinson of Lincolnshire," it may be inferred that the bearer was the only person of that name then in the county, or else that he was the principal one. I learned at the Heralds' College that a coat of arms similar to my painting was granted to Edward Hutchinson, of Wickham, in Yorkshire, July 4, 1581. The following is a *verbatim* copy of the statement given me by Mr. Planché:—"Arms as in Painting, granted to Edward Hutchinson of Wickham, Yorkshire, by T. Flower, Norroy, July 4, 1581. J. P. Planché, Rouge Croix, April 30th, 1855." Now Edward of Yorkshire received his grant in 1581, and Edward of Lincolnshire baptized his eldest son on the 14th of August, 1586 (as I have seen in the Alford register), being a space of only five years, which is coming pretty close. I am not contending that the two Edwards are one and the same person, but it is hard to escape the inference that the one at Alford was the son or grandson of the one at Wickham. If so, we ascertain the period when this branch left Yorkshire, and became "Hutchinson of Lincolnshire." The heralds did not deny that my painting might be as old as the period under consideration, though they were not certain. They declared it to have been evidently done by a professional artist; that it was not the

original painting (which perhaps they have), but that it was an early copy of it. It has long been my wish to look up the evidence of the supposed link between the two Edwards, but a check in not yet having discovered the will of Edward of Alford, and too many other irons in the fire, have prevented. This Edward of Alford had four sons: William, who went to America in 1634; Samuel, who died a bachelor of seventy-seven; Richard, the ancestor of the Earls of Donoughmore; and John, who may have been the parent of such of the name as still favour that county.

Well, so much for the old painting. The next modicum of evidence I have to produce is a large silver tankard, with handle and cover, which was the private drinking mug of Thomas Hutchinson (born in 1674), the governor's father, with the family arms on an oval shield, surrounded by Jacobean foliage and scroll-work, engraved on the front of it. The rampant lion has the end of his tail incurvate, according to a practice not uncommon with the old heralds, but the one on the vellum has his tail excurvate, as most usually represented. And here we have nine cross crosslets, the lowest one being in the middle, on the pale. In the early days of the colony at Boston, Massachusetts, church plate was probably not easily procurable, so he gave this tankard to the Old North Church for the sacramental wine, and there it remained until about 1870, when, owing to alterations that were being carried out in the city, the church plate was offered for sale, and the tankard was purchased by a descendant of the governor, when it was removed to England, where it now is, and, I am happy to say, once more restored to the family.

Next comes a seal which belonged to Governor Hutchinson. It has twelve cross crosslets. There is the very mistake in it with respect to dexter and sinister, made by the engraver, to which I have alluded above; and that this really is an error and absolutely wrong is plain from this fact, namely, that it does not correspond with more ancient authorities actually in the governor's possession.

On turning to the American engraving of the governor in the *New Eng. Hist. and Gen. Reg.*, I see that the shield under the portrait bears eleven cross crosslets, and the coronet has five full strawberry leaves, like the vellum painting.

A word about mottoes, and I have done. Although mottoes may not be subjected to the same strict rules that regulate the rigid accuracy of the charges and tinctures, it would be well that those who assume mottoes should always keep to the same; and it would be still better if people did not sometimes filch the mottoes of their neighbours. I do not see that any of the name ever used a motto until the time of the American revolution, a century ago, when the governor, for his unflinching and disinterested loyalty, having twice declined a baronetcy offered to him by the king (Aug. 15 and Nov. 5, 1774), and suffered the loss of all his property in America by riot and confiscation, assumed the following, "Libertatem colo, licentiam detestor," and this is engraved on his seal. On the American engraving the motto given is "Non sibi, sed toti"; but I do not know any authority for this, or whence it came. "Fortiter gerit crucem" belongs to the Donoughmore branch. The Salem branch has adopted the words "Gerit crucem fortiter," which is a mere transposition of the preceding; but no link to connect the two branches has yet been discovered beyond probability.

To distinguish different offshoots as connected more or less nearly with the main stock, heralds make slight alterations in the tinctures or charges of armorials; thus, in the coat borne by the Earls of Donoughmore, the cross crosslets are silver instead of gold, and with Hutchinson of Cornforth, and afterwards of Whitton House, in the county of Durham, the lion is gold instead of silver, and so on.

So far from the correctness of the assertion that the governor's branch had no coat armour being unimpeachable, it may rather appear that all other branches had to go to it for their various heraldic bearings. The weak point in my argument is this: I have not proved that Edward of Alford was next heir to Edward of Wickham, however reasonable the assumption may be; but from Edward of Alford—say the date 1586, when his eldest son was baptized—down to the present time, I cannot doubt that the family has regularly borne coat armour, which is a space of 292 years.

At the present time I am the chief or eldest representative in England of Edward Hutchinson of Alford, and next to me comes my cousin, the Rev. W. P. H. Hutchinson, who luxuriates in one of the Duke of Sutherland's comfortable livings in Staffordshire. PETER ORLANDO HUTCHINSON.

Old Chancel, Sidmouth, Devon.

"WHIG" AND "TORY" (5th S. ix. 25.)—Dr. Johnson was certainly not the first writer of a dictionary who gave these two words, nor can much be said respecting the correctness of his definition of their meaning. In the case of *Whig* he only gives, "the name of a faction," and then quotes the well-known passage from Burnet's *History of his Own Time*, vol. i. p. 43, deriving the term from the Scotch carters' expression, "Wiggam." In the case of *Tory* Dr. Johnson says more, for he explains it as

"A cant term derived, I suppose, from an Irish word signifying a savage. One who adheres to the antient constitution of the State, and the apostolical hierarchy of the Church of England, opposed to a *Whig*."

and gives illustrations of its use by Addison and

Swift. There is far more thought in Johnson's definition of *Whig* and *Tory* given by Boswell (*Life of Dr. Johnson*, 1791, vol. ii. p. 399) :—

"A wise Tory and a wise Whig, I believe, will agree. Their principles are the same, though their modes of thinking are different. A high Tory makes government unintelligible: it is lost in the clouds. A violent Whig makes it impracticable: he is for allowing so much liberty to every man that there is not power enough to govern any man. The prejudice of the Tory is for establishment: the prejudice of the Whig is for innovation. A Tory does not wish to give more real power to Government, but that Government should have more reverence. Then they differ as to the Church. The Tory is not for giving more legal power to the Clergy, but wishes they should have a considerable influence, founded on the opinion of mankind: the Whig is for limiting and watching them with a narrow jealousy."

The definition given in Bailey's first folio dictionary, 1730, is also to be found in his first octavo dictionary of 1721, and is also to be met with in earlier dictionaries.

In dictionaries prior to the Revolution, though both *Whig* and *Tory* are given, it is not in their political meaning. Thus Skinner, in his *Etymologicon*, 1671, gives "*Tory Rory, Irish Tory*, or *Thory*—Insanus, nisi, quod suspicor Hibernicæ sit originis. *Whig*, serum." The derivation of the two words, *Tory* from the Irish, and *Whig* from the Scotch, whether from *Wiggam* or *Wey*, has been very fully discussed already (see 1st S. iv. 164, 281, 492; vi. 520; x. 482; xi. 36; 2nd S. iii. 480; 3rd S. viii. 460). Edward Solly.

I have just been presented with two copies of Bailey which are numbered on the back i. and ii. respectively. The book which claims to be vol. i. is by many years the younger of the two: it is of "the one and twentieth edition," and is not mentioned in the E.D. Society's *Bibliographical List*. Mr. Bailey notes it, "N. & Q.," 5th S. ii. 515. Vol. ii. bears the date 1727. It was issued as a kind of supplement to the first volume of the *Dictionary*, which had been for some years before the public. It consists of two parts bound together. The title-page at the beginning of the book announces the "Universal Etymological English Dictionary, in Two Parts. . . . Vol. II."; another title-page, which occurs about one-third from the end of the work, introduces "An Orthographical Dictionary, showing both the Orthography and Orthoepia of the English Tongue," and is "Vol. II." likewise. Consulting the former part of this edition of 1727 on Clarry's question, I do not find the word *Whig*, as a noun, with its definition, but the paragraph concerning *Whiggish* is there, as in the edition of 1730, and *Tory* is there too; but the clause beginning "also the enemies," and ending with "Tories," does not appear. In that part of the dictionary called "Orthographical," and above referred to, Bailey has :—

"*Whig*, an ennemy du despotism, F. Qui adversatur dominum despoticum, L.

"*Whiggism*, Faction *or* parti des moderez, &c., F. adversatio regiminis despoticæ, L.

"*Tory*, Voleur d'Ireland, F. Latro prædo Hybernicus, L."

This was all "for the sake of Foreigners who desire an acquaintance with the English Tongue."

In the fifth edition of Bailey's *Universal Etymological English Dictionary* (1731), of which I have a copy, the definition attached to *Whiggish* in 1730 is to be found *sub** "A Whig," and we have an addition: "*Whiggism*, the Tenets and Practices of Whigs." A somewhat briefer explanation is given of *Tory* than that quoted by Clarry :—

"*Tory*, a Word first used by the Protestants in Ireland to signify those Irish common Robbers and Murderers who stood outlaw'd for Robbery or Murder: now a nickname given to such as call themselves High-Church Men or to the Partisans of the Chevalier de St. George."

St. Swithin.

Clarry wishes for earlier definitions than 1730. Here are some in 1685 by the worthy Guy Miege, Frenchman and teacher of French. It is as well to see ourselves as others see us. The good son of Gaul is quite plaintive on "ces deux noms odieux" :—

"*Whig* (terme écossois naturalisé), un fanatique achevé, un visionaire, un enemi du gouvernement. C'est le terme dont on noircit aujourd'hui les mecontents d'Angleterre, en echange de celui de *Tory* que ceux-ci donnent aux partisans de la Cour.

"*Whig* signifie aussi une sorte de petit lait, et de la tres petite biere.

"*Tory*, voleur d'Irlande, coureur de marais. Remarquez que les Tory's (*sic*) d'Irlande sont à peu près comme les Bandits d'Italie, ou les Cossaques de l'Ukraine, gens qui ne vivent que de vols et de rapines. En Angleterre, ou les esprits se sont aigris malheureusement depuis quèques années, il s'est fait deux puissans Partis, l'un de la Cour et l'autre des mecontents, qui se distinguent encore aujourd'hui ces deux noms odieux de *Tory* et de *Whig*." —*A Short Dictionary, English and French, with another French and English*, by Guy Miege, London, 1685, 4to.

These next definitions are of a later date, viz. 1706, but likely enough some of the earlier editions of Phillips contain substantially the same statements.† I have unluckily only a late edition to refer to. They will read but tamely after the last :—

"*Whig*, whay, or very small Beer; also a nickname, contradistinguished from *Tory*, and given to those that were against the Court-Interest in the time of K. Charles II. and James II.: a Fanatick, a Factious Fellow.

"*Whiggism*, the tenets and practice of the Whigs, a Fanatical or Rebellious Humour.

"*Tory*, an Irish Robber or Bog trotter: also a nickname given to the stanch Royalists, or High flyers, in the time of King Charles II. and James II."—*The New World of Words, or Universal English Dictionary*, by

* *Whig* without the article is "Whey, Butter-milk, or very small Beer."

† *A New World of Words*, 1658, 1662, 1669, 1671, 1678, 1696, 1700.

Edward Phillips, sixth edit., edited by John Kersey, London, 1706, folio.

HORATIO.

Your correspondent CLARRY asks whether the 1730 edition of Bailey's *Dictionary* was the *first* edition. Watt, in his *Bibliotheca Britannica*, refers to a *fourth* edition of Bailey, printed in 1728, and Lowndes, in his *Bibliographer's Manual*, alludes to an edition printed in 1726.

E. C. HARINGTON.

The Close, Exeter.

See the *Percy Anecdotes*, *s.v.* "Whig and Tory." Defoe, in his *Review of the British Nations*, defines the word *Tory* in reference to the Irish freebooters. These references show that the terms were current long before 1730. FREDK. RULE.

[MR. C. L. M. STEVENS (Guildford) refers CLARRY to an exhaustive note by his father on this subject in 1st S. iv. 281.]

OBELISK IN RUDSTON CHURCHYARD (5th S. ix. 107.)—This obelisk still stands in Rudston Churchyard, and was seen a few months since by me. In an interesting little book on this subject, by the Rev. P. Royston, he states that on measuring the stone himself he found the dimensions to be as follows: 25 ft. 4 in. high; 6 ft. 1 in. E., 5 ft. 9 in. W., in width; 2 ft. 9 in. N., 2 ft. 3 in. S., in thickness. Mr. Royston also gives an extract from the parish register stating the stone to be as large underground as above, but does not say what was the nature of the experiments made by Sir Wm. Strickland by which this conclusion was arrived at.

As to the origin of the monolith many theories have been started. Some believe it to be of Druidical origin, and to have formed part of a trilithite, similar to some of those at Stonehenge. Mr. Thos. Thompson, an eminent Yorkshire antiquary, believed the stone to be the Beauta stone of a Viking named Rudd (hence the name of the village), who was buried here, and that the stone itself was brought from Denmark to be erected over his grave. He says also that a Danish gentleman who visited England, having seen a saga at Copenhagen which relates this story, was at considerable trouble to visit the place and verify the account.

This view has, however, been gravely disputed, since there appears to be a doubt as to the existence of the saga in question. Can any of your readers give information respecting this?

EAST YORK.

There is a paper on this stone, by Dr. Samuel Pegge, in the *Archæologia*, vol. v. p. 95. He gives two reports of its dimensions, preferring that which he quotes from Mr. Willan, namely, that the length of the stone, including the half which is underground, is 16 yards, its breadth 5 ft. 10 in., and its thickness 2 ft. 3 in. Prof. Phillips says it is "29 feet above the surface, and is reported to be rooted even deeper underground." It is not, he asserts, of the same kind as the Boroughbridge stones, "but consists of a finer-grained grit, such as might easily be obtained on the northern moorlands, about Cloughton, beyond Scarborough, to which ancient British settlement a road led from Rudston by Burton Fleming and Staxton" (*The Rivers, Mountains, and Sea Coast of Yorkshire*, p. 106).

The author of Murray's *Yorkshire* considers "it is worth remarking that a part of the Roman road which crosses the Wharfe at St. Helen's ford, at Tadcaster is known as Rudgate. Little Rudstone is a village on the Wolds about 4 miles S.; and near Drewton (adjoining S. Cave and a little N. of the Humber) is the name of Rudstone Walk, apparently marking the line of an ancient road."

ST. SWITHIN.

THE "MARSEILLAISE" (5th S. ix. 105.)—If the *Marseillaise* is a German and not a French air, does this account for the use Schumann has made of it in his very fine and characteristic song, *Die beiden Grenadiere*, introducing the air with grand effect at the conclusion of the song, at the words "So will ich liegen"? One would hardly think that Schumann would take the air unless it were German in its origin. I should add he does not give the song note for note from beginning to end. Is it possible that Schumann's version is the German *Volkslied*, improved upon, as the case may be, by the French officer? H. A. W.

"THE ILLUMINATED MAGAZINE" (5th S. ix. 198.)—CUTHBERT BEDE has a sharp memory, but in his notes of last Saturday he has committed the, to me, very grave error of adding ten years to my age. I was in my teens when I illustrated some of my father's articles in the *Illuminated*, having been born in December, 1826.

Let me add that one of the *noms de plume* in the magazine, viz. "Luke Roden," was that of Dr. Alfred Wigan, uncle of the distinguished actor. "Piers Shafton, Gent.," was Mr. George Becke, my father's solicitor. The late Herbert Ingram was the proprietor of the magazine.

BLANCHARD JERROLD.

Reform Club.

THE FOURTH ESTATE OF THE REALM (5th S. ix. 167.)—I am not aware that the reporters' gallery has ever been called the "fourth estate"; but the newspaper press was so designated by Mr. Brougham, if my memory does not deceive me, in one of his numerous speeches in the House of Commons. C. Ross.

I have always understood that Edmund Burke was the author of the dictum that the press is the fourth estate of the realm. I am not aware that any one ever applied that expression to the

reporters' gallery in the House of Commons. At the present day it is applied solely to the press as an institution. J. PENDEREL-BRODHURST.

Colchester.

A PAINTING BY GUERCINO DA CENTO (5th S. ix. 168.)—The answer to E. A.'s query will be found on p. 389, l. 15, of the *Oracula Sibyllina a D. Johanne Opsopæo Bretanno cum interpretatione latina Sebastiani Castalionis* (Paris, 1599). The line is "Salve casta Sion, permultaque passa puella," a translation of χαῖρε ἁγνὴ θύγατερ Σιὼν καὶ πολλὰ παθοῦσα. The Latin continues :—

"Ipse tibi inscenso rex en tuus intrat asello,
Erga omnes mitis, juga quo tibi, quo juga demat
Intoleranda tibi, quæ fers cervice subacta,
Solvat, et exleges leges violentaque vincla."

The allusion, of course, is to the triumphal entry into Jerusalem. E. C. PERRY.

King's College, Camb.

INVITATION CARDS OF THE EIGHTEENTH CENTURY (5th S. ix. 168.)—I have often heard the late Mortimer Collins say that it was a usual thing in the last century to write notes on the backs of playing cards as well as invitations. He attempted to imitate the custom himself, and often sent a note (generally in verse) on a playing card by post ; but, as cards in these days are always ornamented on the back, he was compelled to use the front only, and would manage to put address, stamp, and note on an ace, deuce, or trey of any suit. FRANCES COLLINS.

5, New Burlington Street.

CATSKIN EARLS (5th S. viii. 308.)—The trimming of an earl's robes was originally of catskin, but at some period subsequent to 1529 it was changed to ermine. The earls created before that date were, however, allowed the privilege of wearing the catskin trimming, though I believe they seldom, if ever, avail themselves of it. The only earldoms still remaining, which were in existence previous to the change, are those of Shrewsbury, Derby, and Huntingdon. RIVUS.

"PLATFORM" (5th S. ix. 146, 195.)—If the word "platform" in the stage direction for the opening scene of *Hamlet* be due to Theobald, and not to Shakspeare, I presume that Shakspeare is responsible for the word in the second scene of Act i.:—

"Upon the platform, where we walked."

And also—

"Upon the platform 'twixt eleven and twelve."

JAYDEE.

THE ISLE OF MAN (5th S. viii. 127, 251, 298, 470; ix. 177.)—The following Parliamentary papers do not seem to be known to your correspondents on this matter, so I beg leave to note them as items of information : (1) Acts respecting the Duke of Athol's Claim of further Compensation for the Isle of Man, 1805 (79), x. 429 ; and (2) Contracts and Agreements between the Lords Commissioners of the Treasury and his Grace the Duke of Athol respecting the Sale and Conveyance of the Isle of Man, 1829 (252), xxi. 127.

G. LAURENCE GOMME.

"ROYD" (5th S. ix. 169, 195.)—*Royd*, *Rode*, *Rod*, simply and in composition, are found in many place names in England. The words signify a clearing, land first brought under cultivation. See Halliwell, *sub voc.* "Rode-land" ; Taylor, *Words and Places*, p. 502, under "Royd" ; Jamieson, vol. ii., under "Roid." The words exist in one form or another in all the Teutonic tongues. Old Ger. *riuti*, *riutjan* ; Mod. Ger. *reuten*, *rotten* ; A.-S. *wrotan*. The English form of the word is principally drawn from a Northern source. Icelandic or Old Norse *hrjoða*, which is explained by Holmboe (*Det Norske Sprogs*, Wien, 1852), "et opryddet eller aabent Sted i skoven—en Mark" ("a cleared or open place in a wood—a Mark"). Hence the Danish *rode oprode*, with the same meaning. *Rod*, *Royd*, *Rode*, are common place names in South-east Lancashire, West Yorkshire, and Cheshire, in such combinations as Ormerod, Blackrod, Martinroyd, Boothroyd, Stonyroyd, Holroyd, North Rode, Odd Rode, &c. South of the Trent it occurs in the forms of Road, Roding (of which latter there are more than a dozen in Essex alone), Rodborne, Rodborough, Rodmarton, Rodmell, &c. Germany is fruitful in similar names—Winzinge-rode, Nessel-rode, Wernige-roda, Bergen-roth, &c. In the Middle Ages Rode-land was equivalent to Lat. *novale*, "terra rodata," land newly brought into cultivation. *Rodja* is explained by Ihre (*Glossarium Suiogothicum*), "terram incultam excisis arboribus demtisque saxis ad cultum redigere." *Rotten*, according to Wachter (*Glossarium Germanicum*), is "rumpere terram sive id fiat aratro, aut fodiendi instrumento quod faciunt coloni, sive rostro, quod faciunt sues." In this sense it is equivalent to our "root up." The original radical is *rut*, from an earlier root *ru* (see Graff, *Althochdeutscher Sprachschatz*, vol. ii. p. 489). J. A. PICTON.

Sandyknowe, Wavertree.

[See 5th S. iii. 151, 212, 292, where will be found notes by MR. WEDGWOOD and MR. SKEAT.]

THE FIRST LOCAL NEWSPAPER (3rd S. i. 287, 351, 398, 435, 479 ; ii. 38, 92 ; 5th S. viii. 72, 140, 153, 179, 232, 330 ; ix. 12, 98, 155.)—I think I can satisfy most of MR. PATERSON'S inquiries. The *Stamford Mercury* was originally published in half-yearly volumes, and was so published up to the end of 1730—in all thirty-six half-yearly volumes were published. No earlier volume is known than vol. vii., commencing Thursday, January 5, 1715/6. This would make January 3, 1712/3, the commencement of the paper. No. 18 of vol. x., Nov. 7,

1717, was shown in the Caxton Exhibition last year, being No. 1838 in the catalogue. Parts of vols. vii., x., xiv., xv., xxi., xxiii., xxiv., and xxv. are in Stamford. In January, 1731, the paper was first published in one yearly volume, and a fresh numbering was begun, and the volume for 1731 is No. 1. The paper of June 30, 1826, is No. 4971, vol. 95. The paper of the following week, July 7, 1826, is marked No. 6833, vol. 131, and in that paper is the following editorial note:—

"It may be useful to some of our readers to state that vol. 131 and No. 6833 which stand at the head of our paper denote the number of years and weeks for which the *Stamford Mercury* has been printed. One of our predecessors in the property, on succeeding to it after the paper had been published weekly for nearly 40 years, thought proper to recommence the numerical distinction, beginning again with No. 1, and from his time the progression has been regularly observed, until the number of the present week would have been 4972; but we have availed ourselves of the occasion of enlarging our paper to add together the two series of numbers, and thus to show the whole period during which the *Mercury* has been printed, viz. 131 years, or 6,833 weeks. We possess a file of the paper 110 years old."

Thus to 95 *yearly* volumes 36 *half*-yearly volumes were improperly added, and in 1826 the paper had been printed 113, and not 131, years. There was a newspaper printed in Stamford earlier than the *Stamford Mercury* of 1712. Jos. Phillips.

Stamford.

I have the *Stamford Mercury* from Feb. 28, 1722, to Oct. 15, 1724. The first is vol. xxi. No. 9. The vols. are half-yearly, and the numbers weekly. W. H. Duignan.

According to Burton's *Chronology of Stamford*, "the first *Stamford Mercury* was printed by Thompson & Bailey, in the house now occupied by Miss Booth, in St. Martin's, about 1712."

J. Ward.

Leicester.

"The earliest instance of the printing of a newspaper in any ~~provincial~~ town in Great Britain occurred in Newcastle, during the sojourn of Charles I. in the North, in 1639. He was attended by Robert Barker, the Royal Printer, who issued a news-sheet from time to time."

The above quotation is from Reid's *Handbook to Newcastle-upon-Tyne*, which states that the first number of the *Newcastle Courant* was published Aug. 1, 1711. (1) provincial W. M. E.

Personal Proverbs (5th S. ix. 47, 169.)—I lately heard a man, in reply to a request to move on, use these words, which are perhaps worthy of being preserved: "I'm on the road now, says Conway." Boileau.

Shrewsbury.

John Taylor, the water poet, in a poem written in 1622, when visiting Hull, termed *A Very Merry Wherry Ferry Voyage, or Yorke for my Money*, thus alludes to "Bate me an ace":—

"But bate an ace he 'll hardly win the game,
An if I list I could rake out his name."

Ray in a note has the following:—

"Who this *Bolton* was I know not. One of this name might happen to say, *Bate me an ace*, and from the coincidence of the first letters of these two words, *Bate* and *Bolton*, it grew to be a proverb."

John Symons.

Hull.

"One Wiemark was called to an account for saying the head of Sir Walter Raleigh (beheaded that day) would do very well on the shoulders of Sir Robert Naunton; and, having alleged in his own justification that 'two heads were better than one,' he was for the present dismissed. Afterwards, Wiemark being, with other wealthy persons, called on for a contribution to St. Paul's, first subscribed a hundred pounds at the Council Table, but was glad to double it after Mr. Secretary had told him 'two hundred were better than one.'"—*Anglorum Speculum*, edit. 1684, p. 783.

Wm. Underhill.

F. Bartolozzi, R.A. (4th S. xii. 110; 5th S. ii. 335; ix. 91, 177.)—Mr. Bates's reply (*ante*, p. 91) reminds me that I have in my possession an old engraving with which I should like to form a closer acquaintance. It represents a youth dressed in loose flowing garments, a shepherd's crook resting against his right shoulder, sitting with both arms extended right and left in an earnest, expressive posture of appeal to a fair maiden. As I interpret the picture, he is addressing her in the words which are printed on a decorative ribbon round the lower portion of the picture. Between and above these two figures a Cupid with wings extended hovers in the air, entreatingly looking towards the maiden. The picture is about five inches high, and is garnished by an oval decorative wreath of flowers, foliage, fruit, and grain. Under the inscription before referred to and round the floral decoration appear the two names "G. B. Cipriani" and "F. Bartolozzi, Sculpt, 1777."

Martin Archer Shee, R.A., in his *Elements of Art*, published in 1809, says of Bartolozzi, "He was one of the most distinguished characters that ever adorned the annals of art in any country."

J. Bennett Aitken.

Lorne Terrace, Fallowfield, Manchester.

Chronograms (1st S. ix. 60, 61; 5th S. ix. 69, 112, 140.)—I have a copy of an inscription on an old tomb in which a chronogram is introduced. The clergyman who first kindly sent it to me said he was puzzled by it. On taking the tall letters out and adding them up, I found they gave the date of the deceased's death, 1648:—"In piam Thomæ Chafe, generosi memoriam. . . . Animam exspiravit xxvto Die Novem. Anno Salutis 1648. eXUVIas sVas eXUIt MeDICVs." He was a counsellor at law. W. K. W. C. Chafy.

Inventor of Roller Skates (5th S. viii. 507; ix. 60.)—In an article "Rinks and Skates," written

by me, and published in the *Leisure Hour*, July 22, 1876, the earliest mention that I made of the use of roller skates in London was their introduction in the skating scene in the ballet of "Les Plaisirs de l'Hiver," produced at Her Majesty's Theatre in 1849. This led to a note and illustration, published in the "Varieties" of the *Leisure Hour*, Feb. 17, 1877, in which a fac-simile is given "of an old Dutch picture representing a skater who performed publicly between the Hague and Scheveningen, in August, 1790." Your correspondent should have a look at this engraving.

CUTHBERT BEDE.

"RUBBISH" AND "RUBBLE" (5th S. viii. 423; ix. 15, 108.)—To the authorities already cited may be added the following extract from Baret's *Alvearie*, which seems explicit enough as to the equivalence in 1580 of *rubbish* and *rubble:*—

"Old rubble occupied, or put in use againe. Rudus redivivum, Vitru. ἐρείπιον ἐπικαίνασγον.

"To throw or carrie out rubble, as morter and broken stones of old buildings. Erudero, &c., Var. ἐξηρειπιόω.

"Curer et nettoyer une place de toutes ordures, comme de pierres, platras,* et autres.

"Shardes or peeces of stones broken and shattered, rubble, or rubbish of old houses. Rudus, ruderis, Liu. ἐρείπιον.

"A lateng of rubbish, a paving with rubble and like matter tempered with lime. Ruderatio, &c., Vitru. ἐρειπιώσις."

This gives us the word *rubbish* in its modern form at a date earlier than Minshew, Cotgrave, Florio, or Sherwood. Baret is fifty years later than Palsgrave, but in the latter we only get the older form *robrisshe*.

There are also two other forms, *rubbage* and *rubbidge*, at least as old as the seventeenth century, and both still used provincially.

But at least in provincial England *rubble* has not always been restricted to its original meaning of masons' refuse—we ought, perhaps, to add plasterers' refuse—for we get:—

"*Rubbles*, a miller's name in some counties for the whole of the bran or outside skin of the wheat, before being sorted into pollard, bran, sharps, &c."—Simmonds's *Dict. of Trade Products*, London, 1858.

Compare this with the Suffolk definition of *colder* at vol. i. p. 86, of Way's *Promptorium*, "light ears and chaff left in the caving sieve after dressing corn," and we shall get in these *rubbles* a valuable light on "Robows or coldyr."

The Fr. *rebut*, "the refuse, offals, outcasts, or leavings of better things" (Cotgrave), may be compared.

HORATIO.

GENTLEMEN (5th S. ix. 148.)—The explanation seems simple, as in our own time all who are of habit and repute gentlemen are styled socially Esquire. So, in the instance referred to, Thomas Baldwine himself or some relative, or official instigated by them, conceiving that there was disparagement in being styled Gentleman, might have substituted Esquire. I could name records in which similar alterations have been found to have been made in handwriting *different* from that of any official connected with the records. In the Matriculations at Oxford there are entries which suggest inaccuracy in these respects. Thus, for example, in the case of the sons of two brothers (sons of an Esquire of great and ancient estate by his wife, the daughter of Sir Roger Townshend, of Reynham), the one is styled "armiger" and the other "plebs," yet their fathers were of the same lineage and equally armigers, duly distinguished by mark of cadence. But the Oxford registrar of the period evidently thought that mere competency was the true sign of the plebeian!

SP.

MISTRESS (OR LADY) FERRARS (5th S. ix. 128.)—I refer C. L. W. to a small publication entitled *Mirth and Metre*, by Frank E. Smedley and Edmund Yates (London, Routledge & Co., 1855), wherein the history, tale, or legend is given in easy versification under the heading "Maude Allinghame," with a note that the legend is founded on a story current in the part of Herts where the scene is laid.

WILLIAM WING.

Steeple Aston, Oxford.

JOHN PHILLIPS: "THE SPLENDID SHILLING" (5th S. ix. 148.)—I do not think the book referred to by FATHER FRANK is very scarce. My copy dates from the same year (1720), printer J. Tonson, and contains two engravings by M. Vandergucht—(1) a portrait of the author; (2) a garden scene illustrative of the poem on cider.

F. D.

Nottingham.

The *Splendid Shilling*, by Phillips, is of no literary value whatever, and not worth more in the current coin of the realm than its title implies.

A. CUTLER.

SAMUEL BAILEY, OF SHEFFIELD (5th S. ix. 182.)—I have read with great interest MR. IRELAND'S paper in your last number. Mr. Bailey I never saw, but I had some correspondence with him, and can testify to his having been a clear-headed man of business, as well as a remarkably concise and perspicacious writer on abstruse subjects—subjects which now appear to be given over to men who delight in a cloud of words, and hide their ignorance under a succession of high-sounding formulæ, which prove nothing and mean nothing, and leave the most important questions just where they found them.

When I published what was then a cheap edition of the essays on *The Formation and Publication of Opinions*, I thought I was doing a service

* "*Plastras*, rubbish; clods, or peeces of old and drie plaister."—Cotgrave.

towards the promotion of free philosophical thought. I paid Mr. Bailey 50*l.* for the copyright of the third edition, which I issued at 5*s.* 6*d.*, and which resulted in a heavy loss to me.

The late Mr. Joseph Hume called upon me several times, and was anxious that a still cheaper edition should be issued; but, as neither he nor his friends were willing to take any share in the risk, I was compelled, as a matter of business, to decline the undertaking.

It seems to me that the entire absence of verbiage or rhetorical ornament will always prevent Mr. Samuel Bailey's works becoming popular.

J. GREEN.

AMEN CORNER (5th S. ix. 188.)—Is it possible that because the "Pater Noster" ends with "Amen," so Amen Corner was considered a suitable name for the end of Paternoster Row? Stow (*Survey*, edit. 1754, I., bk. iii. ch. viii. p. 665) says that Paternoster Row was so called "because of Stationers or Text Writers, that dwelled there; who wrote and sold all sorts of Books then in use, namely, A·B·C or *Absies*, with the *Paternoster*, *Ave*, *Creed*, *Graces*, &c. There dwelled also Turners of Beads, and they were called *Pater-noster makers*." It will be remembered that Ave Maria Lane and Creed Lane are hard by Paternoster Row. Stow adds that Creed Lane was "lately so called," and says only that "Amen Lane is added thereunto."

W. SPARROW SIMPSON.

THE SON OF THEODORE, KING OF CORSICA (5th S. ix. 163.)—There is a remarkable attraction in a horrible story; many like to read it, and not a few are willing to revive it when it is forgotten. The account of the "murder" of poor old Colonel Frederick, on Feb. 1, 1797, is an illustration of this. Any one who will take the trouble carefully to read over the statement of the boy Colvin, who asserted that he was a witness of the murder, will, I think, come to the conclusion that the story is most highly improbable. No boy would be at all likely to grapple with an armed cut-throat in a dark churchyard on a winter night; no burglar who had just committed a murder would be at all likely to hold a boy between his knees whilst rifling the pockets of the man he had just killed; and no boy thus held, under such circumstances, could possibly speak to the colour of the purse and handkerchief abstracted from the corpse. But whilst we are considering whether the story is at all probable, common sense seems to suggest the question whether there was not an inquest held.

The answer is short and to the purpose. There was a full investigation, and at the inquest, held on Feb. 3, William Colvin confessed

"that all he had before said was false, and that he knew nothing further concerning the transaction than that he met a boy on Wednesday night, in St. Margaret's Churchyard, who informed him the body of a man was lying under the porch of the Abbey gate, opposite Tothill Street."

On the inquest it came out that Col. Frederick was in great trouble; had recently said he should destroy himself; a few days before had borrowed a pistol; and the jury were satisfied that he had died by his own hand in a fit of temporary insanity. I think, therefore, we must not say "contemporary history had another version," but rather "rumour, as is too often the case, promulgated a lie."

EDWARD SOLLY.

THE USE OF FIRE-SHIPS (5th S. ix. 149.)—MR. BOULGER is right in supposing that the use of fire-ships is of much older date than the sixteenth century. They were employed by the Rhodians in the great naval victory which they, in alliance with the Romans, gained over Antiochus off Myonnesus, B.C. 190. See Livy, xxxvii. 30.

R. M. SPENCE.

Manse of Arbuthnott, N.B.

THOMAS DE CHEDDAR (5th S. ix. 149.)—The wife of Thomas de Cheddar was Isabel Scobhill, or Scobhull (Harl. MS. 807)—a Devonshire family whose shield bore Argent, three fleurs-de-lis gules, in chief a label of three points azure. This corresponds with the tinctures of the shield in the east window in Cheddar Church, as described by Collinson, iii. 575. The inquisition on her death, as Isabel Cheddar, widow, was taken in 1476 (Escheats, 16 Edw. IV., No. 67).

B. W. GREENFIELD.

Southampton.

SHANDYGAFF (5th S. ix. 149.)—A short time since I asked an Essex man if he had ever heard of the drovers' expression a "shant of gatter" for a "pot of beer." He answered I must mean *shandygaff*.

R. S. CHARNOCK.

Junior Garrick.

"Ale and ginger-beer; perhaps *sang de Goff*, the favourite mixture of one Goff, a blacksmith."—Hotten's *Slang Dictionary*.

FREDK. RULE.

SNUFF SPOONS AND MULLS (5th S. vii. 428; viii. 275, 396, 497; ix. 95.)—Rams'-horn mulls fitted up in silver and cairngorm, with the snuff spoon, hare's foot, &c., chained to them, are very generally displayed in the jewellers' shops in Edinburgh. I was told they were an ornament with Scotch regiments at the table; and I believe they find favour also with young men who sport the kilt and stalk deer.

P. P.

"ESTRIDGES" (5th S. vii. 326, 385, 458; ix. 115.)—I often have heard people in Derbyshire pronounce the word ostrich, *ostridge*.

THOS. RATCLIFFE.

OLD RECEIPTS (5th S. viii. 145; ix. 55.)—The various virtues of rue have been expressed in Latin

verse by the *Schola Salernitana*, and in many European proverbs. No more unhesitating praise could be given than this by an English writer:—

"Rue hath a special virtue against poison, insomuch that the very smell of rue keepeth a man from infection, as it is often proved in time of pestilence, for a nosegay of rue is a good preservative."—Thos. Cogan, *Haven of Health*, 1590, p. 41.

Nor has this belief, or at least the results of it, altogether disappeared. I remember nothing many years ago, at the Old Bailey sessions, that tufts of rue were placed on the front of the dock, whilst others, stuck in the penholes of the inkstands about the court, brought the doubtful charm under your very nose. The custom is perhaps still observed, and that it originated in the intention of staying infection is manifest, for a less agreeable bouquet, except in relation to health, could hardly have been chosen.

VINCENT S. LEAN.

Windham Club.

"THE THIRD PART OF THE PILGRIM'S PROGRESS" (5th S. viii. 469; ix. 36.)—I have the twelfth edition of this part, without any date, "to which is added the life and death of John Bunyan, author of *the first and second part*; compleating the whole Progress." The italics are not mine. I think we may infer that Bunyan was *not* the author of the part in question. This third part is bound up with the twenty-second edition of the first and second parts, published in 1727.

C. L. PRINCE.

"STAG" AMONGST POULTRY (5th S. viii. 226, 298, 478; ix. 18.)—I have always understood the term "stag" to mean a game-cock which has completed his first year. M. M. H.

"DATALER" (5th S. viii. 346, 456; ix. 176) is in common use in the West Riding of Yorkshire, and is applied to any person who works as a "day labourer," no matter what kind of employment that may be. H. E. WILKINSON.

May this word not be from the same root as the Scottish *daidler*, a person who idles his time? Applied to a labourer in a coal mine not working at a specific task, the word may mean, reasonably enough, a kind of "odd man" or "hanger on," ready to do any job he can put his hand to.

J. D. D.

VARANGIANS (5th S. i. 113, 358.)—Dr. Vilhelm Thomsen, Professor of Comparative Philology in the University of Copenhagen, gives the following explanation of this word in his lectures on the *Origin of the Ancient Russ*, delivered in Oxford [illegible] and recently published. He says that [illegible] was originally a designation of the [illegible]s, and more particularly of the [illegible] in *proof* passages from Byzantine, Arabian, and Russian authorities. The word is of Scandinavian origin, in Old Norse usual Væringjar, and is to be found in many forms—Icel. *Væring*, Anth. *Væraul*, Gr. Βαράγγοι, Eng. *Waring*, and in Low Germanic, Germanic or Gaulish. *Væringjar* is connected with a word found in different Teutonic languages, the most ancient form of which is *wêrâ*. The meaning of *wêrâ* is (1) truth, faithfulness; (2) plighted faith, truce, peace; (3) pledged security, protection. Akin to *wêrâ* are O.N. *vœrr*, *vatr*, *vang*, *vangr*, *varri*, abode, shelter; *varingr*, one who finds shelter and safety somewhere; cp. A.-S. *werigan* = shelter. So *Væringjar* means primarily a "denizen," or *pérsonne*, and took its rise among the Scandinavians to denote the Swedish settlers in Russia. The name was afterwards given to the imperial body-guard at Constantinople, which was at first mainly a Scandinavian corps.

A. L. MAYHEW.

Oxford.

DROWNED BODIES RECOVERED (5th S. ix. 111.)—Similar trials for discovering the bodies of the drowned have been described in 1st S. iv. 146, 251, 297; and a variation in the method was narrated by me in 4th S. viii. 395.

W. D. SWEETING.

Peterborough.

THE PRONUNCIATION OF "ARE" (5th S. ix. 71.)—MR. BURNS finds "that the inhabitants of North America, whether born in the United States or Canada, pronounce *are* with *a* long, so as to rhyme with *fare*." I cannot speak for Canada, but I have been in seventeen of the States in our Union, and in a pretty long life I have only once heard the word *are* pronounced to rhyme with *fare*, and that was by a gentleman in this city who was a native of England. It is pronounced *ar*, and ought to be spelt so. W. D.

Philadelphia.

"BEEF-EATER" (5th S. vii. 64, 108, 151, 335; viii. 57, 238, 318, 398, 478.)—The following passage gives an instance of the word earlier than those usually quoted, and, as I think, strongly supporting MR. SKEAT:—

"*Steward.* These impudent, audatious serving-men,
Scarcely beleeve your honours late discharge.
1st Servant. Beleeve it? by this sword and buckler, no;
Stript of our liveries, and discharged thus?
Mavortius. Walke sirs, nay walke; awake yee drowsie drones
That long have suckt the honney from my hives;
Begone *yee greedy beefe-eaters*; y'are best;
The Callis Cormorants from Dover roade
Are not so chargeable as you to feed."
—*Histrio-mastix*, iii. 1, 93-101 [*circa* A.D. 1599-16
Simpson's *School of Shakspere*, vol. ii. p. 47.

O. W. TANE

Sherborne.

"DAME" AND "LADY" (5th S. viii. 451; ix. 75, 115.)—J. R. D. forgets I was answering the direct inquiry, who were the persons equally described as Dame or Lady in a legal document. Dame in the wider sense of "mistress" had, I presume, become so common, that it was hardly thought complimentary enough in parlance for a baronet's lady. But it is most useful in documents and on monuments, for it admits the Christian name, which Lady would not always do. Dame Mary Bacon is a baronet's lady; Lady Mary Bacon must at least have been an earl's daughter. P. P.

AUTHORS OF BOOKS WANTED (5th S. ix. 189.)—

"Crito Cantabrigiensis," the author of *A Vindication of the Literary Character of the late Prof. Porson*, was Thomas Turton, D.D., Regius Professor of Divinity in the University of *Cambridge* [afterwards Dean of Westminster and subsequently Bishop of Ely, Ed.].

FR. NORGATE.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 509; ix. 38.)—

Napoleon's Midnight Review.—I remember reading a translation by my early Scottish acquaintance and friend, the late Leitch Ritchie, to whom, indeed, I first showed the original, in the *Foreign Quarterly Review*, and thought it very spirited and characteristic of the weird-like original. J. MACRAY.

(5th S. viii. 90, 119, 159, 179; ix. 118.)

"And thou, Dalhousy, the great god of war,
Lieutenant-colonel to the Earl of Mar!"

This association of the names of Mar and Lord Dalhousie appears to refer to the battle of Bothwell Bridge (June 22, 1679), where Mar was *colonel* of a regiment of foot and Dalhousie served in a subordinate capacity. (The latter was not engaged in the Jacobite rising of 1715.) See Swift's *Memoirs of Captain Creichton*, vol. x., Scott's edit. of *Works*. I have an impression of once seeing a poem, or part of one, by a Scotch rhymer, containing the couplet in question. Swift, when compiling Creichton's memoirs, may have come across it, or Arbuthnot, being a Scotchman, may have been familiar with it, and one or other of them probably repeated the lines to Pope. NORVAL CLYNE.

(5th S. ix. 129, 158.)

"Plus negabit," &c.

It was Lord Chancellor Eldon (*vid.* Swift's *Life*, i. 88) who remembered Dr. Johnson setting down Dr. Mortimer, the Rector of Lincoln College, after he had several times interrupted him by saying "I deny that," with the question, "Don't you know what an ancient writer says?" But whether Dr. Johnson really quoted, or only pretended to quote, does not appear so certain.

E. H. A.

Miscellaneous.

NOTES ON BOOKS, &c.

A Dictionary of English Philosophical Terms. By Francis Garden, M.A. (Rivingtons.)

THERE can be no doubt that it is very important for a student to "know the origin of words which he encounters," whether in old writers, in ordinary reading, or in common conversation. The work before us supplies to a considerable extent the want thus indicated, and within the limits of its convenient size will doubtless prove a handy book of reference, while the passages cited from Dante, Spenser, Shakspeare, Hooker, &c., add to its interest. There are some *lacunæ* which, in view of modern controversies, we would suggest to Mr. Garden to fill up in a future edition. He gives an account of Optimism, why not also of Pessimism? So much has lately been written concerning Schopenhauer and Leopardi, and the question "whether life is worth living," that such an omission seems remarkable. Mr. Garden's definition of Law as "a general command or a general prohibition, the prescription of a general rule or a general procedure," errs, to our thinking, in the introduction of a word bearing so strict a technical sense as "procedure," and the entire account of Law would bear curtailment. The force of the juridical identification connoted in Roman law by the term *persona* is not adequately brought out, although it is well worthy of consideration on account of its influence both upon theology and philosophy in Western Europe. Mr. Garden deserves the thanks of the student for the help which he has already afforded, and we hope he will be encouraged to make his book still more useful in the future.

The Poetical Works of John Milton. With Introductions by David Masson, M.A. LL.D. The Globe Edition. (Macmillan & Co.)

IT was a happy thought to add to the Globe series the poems of Milton; and it was as desirable as natural that the text should be that of the Cambridge edition of Prof. Masson, which is not likely to be bettered. Milton's own second edition (that of 1674) is of course followed in regard to the arrangement of *Paradise Lost*, that being the only course to pursue in a standard edition as distinguished from a *fac-simile* reprint. In regard, however, to minutiæ of text, the editor of course follows neither of Milton's eminently inconsistent though by no means carelessly printed editions. Prof. Masson holds that, though Milton took all the pains a blind man could to get his epic correctly printed, he is not to be held responsible for every detail of orthography and punctuation; and in these respects, holding this view, he was unquestionably right to modernize and systematize, especially for a popular edition. We have had an exact reprint of Milton's first edition and a *fac-simile* of the same; and it ought to be worth some publisher's while to issue a *fac-simile* of the second edition, as the first in which the poem was divided into twelve books, and as containing things not in the first edition, while varying from it in details. Prof. Masson's introductions form an admirable literary history of Milton's poetry.

Gleanings from the Records relating to Exeter. By W. Cotton and Archdeacon Woollcombe. (Exeter, Jas. Townsend.)

THE records of the "ever faithful" city of the West are pregnant with interest. During the Wars of the Roses the influence of the Courtenay family threw the power of the city into the support of Henry and his hapless queen: for their sake its citizens willingly spent their stores of wine and money. Exeter was besieged by Perkin Warbeck on his attempt to wrest the crown of England from Henry VII., but the attacks of Warbeck's deluded supporters on the city gates ended in disastrous failure. The king entered Exeter in triumph, and, with his usual generosity, rewarded its services by the present of a sword and cap of maintenance. The chapter on the siege of Exeter in 1549 by the Cornish rebels illustrates an event which, if successful, would have completely altered the course of our national history. At the beginning of the great rebellion Exeter was held by

the Puritans, but after the defeat of the incompetent Earl of Stamford at Stratton it fell into the hands of the Cavaliers. On the death of Charles, the Corporation showed their displeasure by not meeting for three months, and only assembled then for the purpose of paying the city's representatives in Parliament. The mayor threw the proclamation of the republic into the gutter; and his successor, though duly elected, refused to act, and was fined 400*l.* for disobedience. Several royal letters are extracted from the city archives, the most important relating to the siege of 1549, and a summary is printed of a curious collection of Acts of Parliament (1649-52) preserved in the chapter library. Devonshire sadly wants a new historian; when one does arise his labours will be lightened by the publication of these valuable documents.

Mr. John Batty's *History of Rothwell* (Rothwell, published by the Author) must, we should think, entirely exhaust all that there is to be said on points interesting to Yorkshiremen and others concerning the antiquities, the history, and the manufacturing and mining industry of that portion of Deira. Mr. Batty gives instances from the parish registers of Rothwell of two women who were recorded as centenarians,—"Jane Garon, widow, Oulton," buried Sept. 11, 1805, aged 100, and "Ann England, widow, Royds Green," buried June 29, 1803, aged 103. The story of Jane Garon, or Garrand, is related with some circumstance in a foot-note derived from Taylor's *Supplement to Leeds Worthies*; both cases may be commended to the notice of Mr. Thoms. The Rothwell registers appear to commence at a very early date, 1538, and still earlier information may exist, Mr. Batty thinks, among the Dodsworth MSS. in the Bodleian, if the Nostell Coucher Book has found its way into that collection—a point on which some of our Oxford correspondents may be able to enlighten us.

In the compass of a handy book of reference for the office, *The Law relating to Trustee and Post Office Savings Banks* (Hardwicke & Bogue and Butterworths), Mr. U. A. Forbes, of Lincoln's Inn, has brought together a mass of information, both as to the Statute Law and the decided cases governing the two classes of savings banks, such as cannot fail to be of great practical utility to all who have to deal with these most valuable institutions.—Mr. Edward Preston has published, under the title *Unclaimed Money, a Handy Book for Heirs-at-Law and Next of Kin* (Allen and Reeves & Turner), a condensed and revised reprint of letters originally written for the *Newcastle Weekly Chronicle*, and which, in this new and more widely accessible shape, will whet the appetite of many a possible heir to untold gold.—From the able propounder of that brilliant vision, "Hygeia, the City of Health," which held a Social Science Congress in rapt attention, we receive with pleasure an earnest pleading for the *Future of Sanitary Science*, an address delivered before the Sanitary Institute of Great Britain, by B. W. Richardson, M.D., LL.D., F.R.S. (Macmillan).—In his *Genealogical Memoirs of the Scottish House of Christie* (London, printed for the Royal Historical Society), Dr. Charles Rogers stands on somewhat firmer ground than in his previous publication respecting the family of Burns. We cannot but regret, however, that anxiety to make out a good case should lead him so far astray from the paths of the undeniable Christies of the sixteenth century as to claim for their family tree a "Dominus Cristinus," perpetual vicar of the church of Lochalveth, in Moray, in 1233. We could ourselves present Dr. Rogers from memory with the legend "Hec est crux Cristini," which we remember amid fragments of "a broken chancel with a broken cross," by the shore of St. Brandon's Sound. But we do not consider that we should thereby be warranted in supposing the existence of a pre-historic "House of Christie" at the Court of Aidan, king of the Scots, in Dalriada.

Mr. H. B. Tomkins (New University Club, St. James's Street, S.W.) writes:—"If S. S., who inquired in 'N. & Q.' (1st S. iii.) for information about the descendants of Sir Alexander Cumming, of Coulter, is still living, I shall be happy to forward to him a pedigree which sets them out pretty exhaustively."

Mr. J. R. Lyell is preparing an historical account of the Scotch family of Bonar.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

J. Bennett Aitken.—The picture represents the well-known story of Margaret of Anjou, wife of Henry VI., meeting a robber in the depths of a forest, and throwing herself and son upon the protection of the outlaw: "This is the son of your king—to your care I commit him—I am your queen!" Hume places the event after the battle of Hexham, while other historians think it belongs to an earlier period.

W. C. J. (*ante*, p. 180.)—For Hall-marks you are referred to the following works:—*Hall-Marks in Gold and Silver Plate, illustrated with Tables of Annual Date-Letters, &c.*, by William Chaffers (London, J. Davy & Sons, fourth edit., 1872); *The Assay of Gold and Silver Wares*, by the late Mr. Arthur Ryland, of Birmingham (Smith, Elder & Co.); *The Book of Hall Marks, &c.*, by the Manager of the Liverpool Assay Office (John Camden Hotten).

C. A. Ward.—The *London Catalogue*, 1816—51, is in two parts—the *Catalogue* and the *Classified Index*. There is a complete series of these catalogues up to the present time. The Catalogue shelf in the Reading Room of the British Museum should be consulted. Messrs. Sampson Low & Co. publish a catalogue.

Geschichte der Französischen Literatur im XVII. Jahrhundert. Von F. Lotheissen. Wien, Carl Gerold's Sohn, 1878.—Zweite Hälfte *only* received.

C. S. M. (Dawlish) is requested to ascertain and forward the number of vol. and page of "N. & Q." to which her communication has reference.

Q. Q.—

"Here 's metal more attractive."

Hamlet, Act iii. sc. 2.

L. R.—*The Constant Couple* was written by George Farquhar.

C. A. Hardwick.—The original source is not known. Consult the indexes of "N. & Q."

C. T. B.—A letter and pamphlet have been forwarded to the Oxford and Cambridge Club.

R. Hovenden and A. B. Beaven.—Letters forwarded.

J. Baily.—A proof shall be sent.

R. H. Roberts.—Many thanks.

Notice.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 23, 1878.

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Notes.

A SALISBURY MISSAL.

A fine copy of the above has recently come under my notice, a description of which will, I think, be not without interest to the readers of "N. & Q.," specially as it will be seen in the course of description that it is marked by not a few peculiarities. The handwriting, which is very clear and beautiful, marks the date of the MS. as c. 1400, and this date is confirmed, amongst other indications, by the absence from the Calendar of the feast of St. Winifred, which was ordered to be celebrated as a double festival by Henry Chichley, Archbishop of Canterbury, in 1415. The Calendar, with which the MS. commences, agrees with those found in the earlier copies of the Missal, but differs in the following important particulars from the later MSS. and from the printed books.

It makes no distinction between Principal and Minor Doubles, but marks thirty-two days simply as Festa Duplicia. The following festivals are omitted:—Mar. 17, St. Patrick; Apr. 30, St. Erkenwald (the feast of his translation, Nov. 14, is also omitted); May 6, St. John Port. Lat.; May 7, St. John of Beverley; May 9, Translation of St. Nicholas; May 24, Festum Sancti Salvatoris; July 22, Visitation of B.V.M.; July 16, Translation of St. Osmund (the "Depositio S. Osmundi," Dec. 4, is also absent); Aug. 6, Transfiguration; Aug. 7, Festum Nominis Jesu; Oct. 2, St. Thomas of Hereford; Oct. 17, St. Etheldreda; Oct. 19, St. Frideswide; Nov. 3, St. Winifred. St. Tecla is substituted for St. Cecilia on Nov. 22, but this is manifestly merely a clerical error, as St. Tecla appears on her own day, Sept. 23.

The following days, which appear as red-letter festivals in the later Missals, only appear in black letter:—Apr. 28, St. Vitalis; July 15, St. Swithun; Sept. 16, St. Edith; Sept. 22, St. Maurice; Oct. 1, St. Remigius; Oct. 25, SS. Crispin and Crispinian; Nov. 13, St. Brice. On the other hand, the octaves of two festivals of the B.V.M., the Assumption and Nativity, are in red letter.

A notable addition is the insertion in red letter on June 7 of the translation of St. Wulstan. This would seem to point to the probability that the MS. belonged to some church in the diocese of Worcester.

Each month is preceded by the line indicating the Egyptian or Evil Days, *e.g.* January is headed by the verse, "Prima dies mensis et vii trūcat ut ensis," and, to make assurance doubly sure, the unlucky days in each month are also indicated by a capital letter D. The days so marked do not, however, in every case accurately agree with those indicated by the head-line. At the foot of each month is noted the length of the day and night.

Passing from the Calendar to the body of the MS. we find that it begins with the "Benedictio salis et aquæ. Omnibs d'nicis p' anū fiat b'ndictio salis & aque hoc modo." Then follow the Propria for the following Sundays and festivals, agreeing throughout with the Salisbury use:—The First Sunday in Advent; Christmas Day [Propria for one mass only, the Tertia Missa]; St. Stephen; St. John [to the Introit for this day is added the note, "ī tpē pasc. alla. alla.": this would indicate that though the festival of St. John Port. Lat. finds no place in the Calendar, yet it was observed, and that the Propria for the one festival served also for the other, with the addition, should the feast of St. John Port. Lat. fall within the Easter season, of the Alleluia]; Holy Innocents; St. Thomas of Canterbury; Circumcision; Epiphany; Easter Day; Easter Monday; Easter Tuesday; Easter Wednesday; Ascension Day; Whitsun Day; Whit Monday; Whit Tuesday; Trinity Sunday; Corpus Christi. The usual Kyries and special prefaces follow, and are succeeded by:—

"H° m° incipiāt' onīs pfac' ad missā p' to^{m} anū tā in feriis q'm ī fīs vid' hoc modo. Per omnia scla sclorum. Amē. D'ns nobiscū. Et cū spū tuo [hic eleuet sac'man']. Sursū corda. Habem' ad dn'm. Grīs agamus dnō deo n'ro. Dignum et justū est.

"Hec est pfacō cotid & dr' cot. p' annū n' ī fīs & p' oct in quibs pprie hēant'. Ita tn' qd onis pf totius an'i sub hoc tono dīr sive ppe hēant' sive n' tam ī feriis q'm in fīs secundū usū sarū.

"Vere dignum, &c. Sanctus, &c. Et ideo cum angelis, &c."

The illumination usually preceding the Canon has been cut out, leaving however still visible the lower half of the consecrated wafer. The Canon is remarkable for the fewness and simplicity of the rubrics; the Lord's Prayer is given without any indication of division; the Host is directed to be broken into three parts; but no mention is made of three distinct acts of fraction, each accompanied by its appropriate words. There is no response of the deacon ("Et cum spiritu tuo") to the salutation of the priest, "Pax tibi & sce ecclie dei."

The order of the closing prayers is also somewhat peculiar, as will be seen from the comparative view given below; the upper arrangement shows the usual order, the lower one that of the MS. under consideration:—

Gratias tibi ago, &c. Cleansing of vessels. Quod ore sumpsimus, &c.
Hæc nos communio dne purget, &c. Washing of hands, &c.
Communio.
Post Communio.
Ite missa est.
Placeat tibi sancta Trinitas, &c.
In nomine, &c.
In principio. St. John i. 1-14.

Quod ore sumpsimus, &c. Cleansing of vessels.
Hæc nos communio, &c. Chalice placed by priest on paten, &c. Gratias tibi ago, &c., or Adoremus crucis signaculum per quod salutis sumpsimus sacramentum.
His dictis sacerdos corpore inclinato junctisque manibus tacita voce in medio altaris dicat hanc orationem.
Placeat tibi, &c.
In nomine, &c.
In principio. St. John i. 1-14.

Propria follow for twenty-nine saints' days, including three "Missæ de sancta Maria," one mass "In natali unius apostoli," and one "In natali unius evangelistæ." Sixty-four Propria follow for various votive masses, commencing with Missa de Trinitate and ending with five Missæ generales.

There are many indications that this MS. belonged to a chantry. The omission of the Propria for almost all Sundays throughout the year proves that it could never have been intended for use as an ordinary service book. Frequent mention is made in the rubrics of the chapel as distinguished from the choir, *e.g.* in the first of the three Missæ de sancta Maria:—

"Missa de sancta Maria quotidie per adventum *in capella* et in choro," &c.
"Sciendum est quod quotidie per totum annum dicetur sequentia *in capella* ad missam beatæ Mariæ, similiter ut in choro," &c.
"Notandum est quod in omnibus festis beatæ Mariæ .....dicetur eadem missa *in capella* quæ dicenda est in choro."

On a blank page facing the Canon of the Mass is written, "Orate pro bono statu magistri Johannis Michelgror' armigeri uxoris suæ et filiorum et filiarum eorundem," whilst on the upper margin of another page of the Canon is written:—

"Orate pro aiabus Johis futor & Johe uxoris sue Johis & Johe pris & mris Johis futor. Rogeri & Margarete pris & mris Johe vxoris futor & Johis athy Cilian(?) & alis & Johis iuuenis futor & Johe uxoris sue Ricardi & Johis seani(?) [or possibly *seam*'] Margarete vxoris sue & Johis oleme & Johis misilgro & Ricardi: Ricardi Merciman & Alis eius vxoris Johis et annes(?) Wllialmi & Alis. Rogeri Wateri & Thome: quor aiab ppicietur deus. Amen."

The festivals of St. Thomas of Canterbury stand unerased in the calendar, nor has the service for his day been defaced. The title "papa" has also escaped erasure. The MS. concludes with a few unimportant Communia, each marked in the margin with a capital letter for convenience of reference. Three prayers, copies of the Oratio, Secretum, and Communio of the second of the Missæ generales, are written on a blank leaf at the end of the MS. in handwriting of the earlier half of the sixteenth century. In these some significant alterations have been made. For "dominum papam regem et episcopum nostrum" in the original, the later copy reads "reges, episcopos et abbates nostros." The clause, "et iter famulorum tuorum in salutis tuæ prosperitate dispone," is omitted.

The copy of the Secretum, "Deus qui singulari corporis tui hostia totius mundi solvisti delicta, &c.," has been almost completely erased. Some unimportant verbal changes are made in the copy of the Communio, the only alteration of any importance being the introduction before the name of the Blessed Virgin of the words, "semperque virginis."

I would close this somewhat lengthy description with one or two queries. Is there any known copy of the Sarum Missal which corresponds with the one I have described? Can any correspondent, skilled in the local history of the diocese of Worcester or of its cathedral church (to a chapel in which this Missal may have possibly belonged), recognize the names of any of those for the repose of whose souls prayers are asked, and so give this MS. a local habitation?

It may perhaps be well to note that the MS. here described is in the possession of the Rev. W. Scott Moncrieff, Vicar of Christ Church, Sunderland, that it is in beautiful condition, and, with the exception of the missing illumination, perfect in every respect.

I shall be glad to send a list of the titles of the sixty-four votive masses. JOHNSON BAILY.
Pallion Vicarage.

SIR RICHARD GRENVILLE.

The noble struggle of Sir Richard Grenville against the overwhelming strength of the Spanish fleet has been briefly described in the vigorous English of Kingsley in *Westward Ho*, and at greater length by Froude in vol. ii. pp. 152-59 of his *Short Studies on Great Subjects*, and the

stirring lines of the Poet Laureate (entitled *The Revenge, a Ballad of the Fleet*), printed in the March number of *The Nineteenth Century*, have again drawn public attention to his glorious death. The scanty particulars of his career which are preserved in the biographical dictionaries justify the insertion in "N. & Q." of a more extended notice of the valour and virtue of one of England's noblest heroes.

Sir Richard's father was Sir Roger Grenville, a captain in the navy, who perished with the crew of the Mary Rose when she sank at Spithead, in the sight of Henry VIII., on July 18, 1545. He married Thomasine, daughter of Thomas Cole, of Slade, Devon. The eldest son by this marriage was Sir Richard, who was born in the west of England about the year 1540, and entered at a very early age into the service of his country. He first distinguished himself when only sixteen in the wars in Hungary, under the Emperor Maximilian, against the Turks, for which his name is recorded by several foreign writers (Carew's *Survey of Cornwall*, edit. 1811, p. 176). In 1570 and 1584 he was chosen member of Parliament for the county of Cornwall, and after serving the office of sheriff in 1577, he was knighted by Queen Elizabeth. During his shrievalty he was called upon to arrest Francis Tregian, Esq., of Golden in Probus, for harbouring Cuthbert Mayne, the first Roman Catholic priest who was put to death under the Act of 1571. Mayne was executed at Launceston Nov. 29, 1577, and his patron, after enduring a long imprisonment, was exiled.

On May 19, 1585, Sir Walter Raleigh's first colonists for Virginia, under the leadership of Ralph Lane, sailed from Plymouth in seven ships, commanded by Sir R. Grenville. An account of the voyage was published under the following title :—

"A Briefe and True Report of the Newfoundland of Virginia.....Discovered by the English Colony, there Seated by Sir R. Greinvile, Knight, in the Yeere 1585, which remained under the Government of Rafe Lane, Esquire.....at the especiall Charge and Direction of the Honourable Sir Walter Raleigh, Knight, Lord Warden of the Stannaries.....By Thomas Hariot.....Imprinted at London, 1588." 4to.

On Sir Richard's arrival in America he took possession of Virginia in the queen's name, and stored the country with cattle, fruits, and plants, for the use of the settlers. During his passage back to England he encountered a Spanish ship returning from St. Domingo with a cargo of sugar and ginger. His own boats being lost or disabled, he hastily put together some boards of chests, and succeeded in reaching the Spaniard. As soon as Sir Richard and his men had boarded the Spanish vessel his temporary boat fell to pieces. In 1586 he paid a second visit to Virginia, and on his return voyage landed on the Azores, where he pillaged the towns and took many Spaniards prisoners.

On the first news of the proposed descent of the Armada in 1587, he was employed in surveying the maritime defences and in reviewing the trained bands of Cornwall and Devon. In the following year, on the appearance of the foreign fleet, we find him entrusted with the care of Cornwall, and coming forward himself with 303 men, armed with "129 shott, 69 corsletts, and 179 bowes."

The great event of his life in 1591 has been so often narrated that it will only be necessary briefly to allude to it here, the more particularly as Tennyson has within the last few days retold the story in noble verse. Whilst commander of the Revenge, with only 140 men fit for fighting, he was attacked on August 31 by a Spanish fleet, consisting of fifty-three ships, most of them larger than the Revenge, with 10,000 soldiers and mariners. Disdaining to fly, he kept the enemy at bay for upwards of a whole day, and was only captured when all his ammunition was spent, and he himself mortally wounded. Being taken on board the Spanish admiral's ship he was treated with the courtesy which his valour so well deserved, but died on Sept. 3 or 4. Previously to his death, the Spanish captains being around him, he said, in their language :—

"Here die I, Richard Grenville, with a joyfull and quiet mind, for that I have ended my life as a true soldier ought to do that hath fought for his country, queen, religion, and honor, whereby my soul most joyfully departeth out of this body, and shall always leave behind it an everlasting fame of a valiant and true soldier that hath done his duty, as he was bound to do."

The account of this action was almost immediately published, the writer of the narrative being Sir Richard's old friend, Sir Walter Raleigh. The title of the work is :—

"A Report of the Trvth of the Fight about the Iles of Açores this last Sommer, betwixt the Reuenge, one of her Maiesties Shippes, and an Armada of the King of Spaine. London, Printed for William Ponsonbie, 1591." 4to., 14 leaves.

In 1595 Gervase Markham wrote :—

"The Most Honorable Tragedie of Sir Richard Grinuile, Knight. Bramo assai, poco spero, nulla chieggio. At London, Printed by I. Roberts for Richard Smith, 1595." 8vo., no pagination, A to G in eights.

This is one of the scarcest of English books ; only two copies are known : one is in the Grenville Library, British Museum, having been purchased by Thomas Grenville at Bindley's sale in 1818 for 40*l.* 19*s.*, and the other is among the books bequeathed to the Bodleian Library by Malone. For reprints of this and the previously mentioned work the readers are referred to "No. 27, Edward Arber's Fac-simile Reprints," to which is prefixed an interesting preface containing most of the details of Sir R. Grenville's adventurous life that are found in this notice. Further particulars of the Grenville family will be found in *A Complete Parochial History of Cornwall* (1868),

vol. ii. pp. 364–81; in *The Visitation of Cornwall*, 1620, published by the Harleian Society in 1874; and in H. H. Drake's *St. Fimbarrus Church, Fowey* (1876), pp. 18, 19, 28, and pedigree at end.

Sir R. Grenville married Mary, eldest daughter and co-heiress of Sir John St. Leger, of Annery, Devon, Knight, by Catherine his wife, a daughter of George Neville, Lord Abergavenny. She was buried in the Grenville aisle in Bideford Church, Nov. 5, 1623. By this lady Sir Richard had four sons and three daughters. Bernard, the eldest son, married Elizabeth, daughter and co-heiress of Philip Bevill, of Killigarth, in Talland, and by her was father of the famous Sir Bevill Grenville, who was mortally wounded at the battle of Lansdowne, July 5, 1643, whilst fighting valiantly for King Charles I.

When Martin Llewelyn, an Oxford poet, wrote an elegy on the death of Sir Bevill, he summed up the praises of his hero with an allusion to the noble "sea action" of Sir Richard Grenville in these words:—

"Where shall ye next fam'd Grenvill's ashes stand?
Thy grandsire fills the sea and thou the land."

THE AUTHORS OF THE "BIBLIOTHECA CORNUBIENSIS."

BIBLIOGRAPHY IN FRANCE.

It is to be regretted that bibliography has so few stanch votaries in this country, and that we have allowed the French to outstrip us in almost every branch of this most interesting science.

While we are waiting, possibly in vain, for the long promised publication of the late Mr. Samuel Halkett's researches in our anonymous and pseudonymous literature—while new editions, brought down to the present time, of Watt's *Bibliotheca Britannica* and Lowndes's *Bibliographer's Manual* have become absolutely necessary—our neighbours *d'Outre Manche* have done for their literature all and more than this. The great work of Quérard, *La France Littéraire* (10 vols.), in addition to the two supplementary volumes prepared by the author, has been ably continued in *La Littérature Française* (6 vols.), and again by M. Otto Lorenz in his *Cat. de la Librairie Française* (4 vols.), which, with the two additional volumes completed last year, brings the register of French publications down to 1875. *Les Supercheries Littéraires Dévoilées* of Quérard has been republished (3 vols.) with vast additions, and the *Dict. des Ouvrages Anonymes* of Barbier, similarly augmented, is on the eve of completion, and it is intended that the two works of this new edition shall be brought together by one general index embracing both.

Passing now to less important publications, if we compare the ordinary trade catalogues of French and English booksellers, the superiority of the *former* cannot fail to be noticed; they frequently contain (take only those of Claudin and Fontaine as examples) valuable notes descriptive of the books offered for sale. But a few French booksellers issue periodically publications which must be ranked much higher than trade catalogues, although they are partly devoted to the enumeration of the books which their issuers have in stock. Among these I would specially point out the *Bulletin du Bouquiniste* of F. A. Aubry (deceased Jan. 13, n. c.) and Techener's *Bulletin du Bibliophile*. Both these journals of literature, in addition to interesting notes appended to the books offered for sale, contain separate independent articles by the most distinguished bibliographers of France. The *Bulletin du Bibliophile*, now in the forty-fourth year of its existence, has become a vast repository of bibliographical learning, and comprises articles of the greatest interest, many of which are not to be found elsewhere, by Nodier, Peignot, Paul Lacroix, Gustave Brunet, and, indeed, by the *élite* of French bibliographers. We have, unfortunately, no similar publications.

On April 1, 1876, was issued No. 1 of *Le Conseiller du Bibliophile*, a literary journal embellished by all the improvements of modern typography, and destined, as its title implies, to the indication of the beautiful, the curious, and the rare in books. This charming publication came to an abrupt termination by the premature and lamented death (Sept. 27, 1877) of its proprietor, editor, and chief contributor, M. M. C. Grellet. Although *Le Conseiller du Bibliophile* has ceased to exist, it has been followed by a journal on almost the same plan, and "got up" with even more typographical splendour, *Le Moniteur du Bibliophile*, of which the first number, March 1, is before me. This first number contains, among other matter, pleasant notices upon "La Bibliothèque de la Ville de Paris," "L'Imprimerie particulière des Chartreux," upon Armand Barthet, author of the *Moineau de Lesbie*, and the first instalment of a hitherto lost work by Alfred de Musset, *L'Anglais Mangeur d'Opium*, a translation from De Quincey.

I would likewise mention another literary journal, as yet also in its earliest infancy (two numbers only published), *Miscellanées Bibliographiques*—a less important work than that immediately above mentioned, and more chatty and anecdotical, in which it is proposed to insert questions and answers somewhat after the manner of "N. & Q." In conclusion, let me notice the *Catalogue des Ouvrages, Écrits, et Dessins poursuivis, supprimés, ou condamnés depuis 21 Octobre, 1814, jusqu'au 31 Juillet*, 1877, par M. Fernand Drujon, of which one part, 96 pages, has appeared. This catalogue contains matter and notes not to be found in any similar publication.

Let us wish success to these worthy undertakings of our neighbours and endeavour to emulate them.

H. S. ASHBEE.

THE TWO ROBBERS, ST. LUKE XXIII.—The well-known sentence expressing the lesson of the history of the two robbers has often been the subject of an inquiry in "N. & Q." On looking at various commentaries in the endeavour to trace it, I have not found it in any very early writer. There are two forms in which it is expressed, and one of them turns on the use of the words "despair" and "presumption," and the other on that of "hope" and "fear."

The former has appeared in "N. & Q." as: "Unus erat ne desperes, unus tantum, ne præsumas." And it has been also traced in an English form to the Πατρικὸν Δῶρον of H. Delaune, published in 1651.

I have traced the latter form as far as Avancinus, *Vita et Doctrina Jesu Christi*, Hebd. v. Quadr. fer. vi., p. 138, ed. Westhoff, Mon. Westph., 1854, the first edition of which was published at Vienna in 1657. It occurs there as a part of the text, without any notice of its being a citation from another writer, as:—"Duo sunt ad latus Christi, unus convertitur, quis non speret? Unus damnatur, quis non timeat, etiamsi sit apud Jesum?"

It afterwards appears in a similar form in Quesnel, *Reflexions sur le N. T.*, published in 1693–4, as:—"Un se convertit a la mort, esperez, un seul craignez."

It does not seem probable that the sentence in either form is from a very early writer, as it is not cited in patristic commentaries, in which it is common to find any very remarkable sentence from the Fathers repeated continually.

ED. MARSHALL.

Sandford St. Martin.

TWO OLD SCOTCH PHRASES.—Two instances of the survival of old Scotch phrases have recently been met with:—1. In a newspaper from the north of Scotland I lately read the advertisement of the intended sale, on a certain day, of a well-known garden. The notice closed with the statement that the plants, &c., might be inspected "betwixt and the day." This form is historical. When Archbishop Laud made, in 1637, the ill-advised attempt to force his service book upon the Scottish people, under threats of a "charge of horning" for non-compliance, the proclamation to the sheriffs enforcing the use of the book ran, ". . . take especial care that every parish *betwixt and Pasch* next procure unto themselves two at least of the said books," &c. Dr. Hill Burton, in his *History* (vi. 438), notes how the learned editor of *Reliquiæ Liturgicæ* has been misled into attempting to fill up the supposed ellipsis in the clause in question; but, in fact, there is no omission, the phrase being an old Scotch law term, still, I believe, occasionally in use as it was in the time of Charles I.

2. The expression "well-" or "ill- favoured" in England, and the Scotch form, "ill-faured," are common enough; but the use of the verb "to favour" is, I imagine, rarer now in both countries than it once was. Not long ago, in East Lothian, I heard it said of a little village girl that she "favoured her mother." Some one too quickly answered, "It would be bad of her if she did not." In reality the expression used is the old Shaksperean phrase meaning to "resemble in feature," as in the examples given in the large edition of Johnson's *Dict.*:—

> "The complexion of the elements is *favoured*
> Like the work we have in hand." *Julius Cæsar.*

Or, more recently, from the *Spectator*:—"The porter owned that the gentleman *favoured* his master."

I am acquainted with a family in Scotland where a solemn-faced urchin of five is said to "favour Oliver Cromwell"; but I am not aware if this use of the word is still common in any part of England.

ALEX. FERGUSSON, Lieut.-Col.

United Service Club, Edinburgh.

WALTER SCOTT: TENNYSON.—In reading the Waverley Novels, which I am now doing again with greater delight than ever, I often come across passages which remind me of scenes or expressions in the *Idylls of the King*. The quotation given below, from the last chapter but one of *The Fortunes of Nigel*, will, when compared with a well-known magnificent portion of "Guinevere," serve to illustrate what I mean:—

> "As the eye of the injured man (John Christie) slowly passed from the body of the seducer to the partner and victim of his crime, who had sunk down to his feet, which she clasped without venturing to look up, his features, naturally coarse and saturnine, assumed a dignity of expression which overawed the young Templars, &c. 'Kneel not to me, woman,' he said, 'but kneel to the God thou hast offended, more than thou couldst offend such another worm as thyself. How often have I told thee, when thou wert at the gayest and the lightest, that pride goeth before destruction, and a haughty spirit before a fall? Vanity brought folly, and folly brought sin, and sin hath brought death, his original companion. Thou must needs leave duty, and decency, and domestic love, to revel it gaily with the wild and with the wicked; and there thou liest, like a crushed worm, writhing beside the lifeless body of thy paramour. Thou hast done me much wrong—dishonoured me among friends—driven credit from my house, and peace from my fireside; but thou wert my first and only love, and I will not see thee an utter castaway, if it lies with me to prevent it.—Gentlemen, I render ye such thanks as a broken-hearted man can give....Rise up, woman, and follow me.'
>
> "He raised her up by the arm, while, with streaming eyes and bitter sobs, she endeavoured to express her penitence. She kept her hands spread over her face, yet suffered him to lead her away."

J. W. W.

"TO HAVE THE DANES."—Looking into John Parkinson's *Theatrum Botanicum*, fol., 1640, a "herbal of large extent," occupying 1688 pages, and full of woodcuts, I found that he gives this

phrase as one known in his day, and signifying to have a flux from the bowels, p. 210. Not finding it in Nares, nor Halliwell, nor yet in any of your indices, I note it as the best and most curious example of the terror caused by these sea soldiers along the coasts, and, it may also be said, in the inlands of England. The Danewort or dwarf elder—I again quote Parkinson—is supposed to be so called "from the strong purging quality it hath, many times bringing them that use it unto a fluxe." B. Nicholson.

Licence to eat Flesh in Lent.—The following entry in the parish register, which I have been permitted to see, is of some interest, and worthy of record :—

"March y^e^ 22^nd^ 1632. A license was granted to Mary y^e^ wife of Thomas Bishop of Witney for her eating of flesh in time of her sicknes bearing date March y^e^ 15^th^ 1632 in hæc verba.

"Whereas Mary y^e^ wife of Thomas Bishop alias Martin of Witney is fallen notoriously sick and for her health desiring leave to eate such flesh in the prohibited time of lent to bee eaten of persons notoriously sick by y^e^ statute of 1 Jac: I William White curate of y^e^ parish of Witney aforesaid by vertue of y^e^ statutes 5 Eliz: et 1 Jac: in that case respectively provided doe give leave unto y^e^ said Mary Bishop for the space of eight daies after y^e^ date hereof if her sicknes last soe long to eate such flesh as is not repugnant to y^e^ statute of 1 Jac:

"In witnes whereof I have hereunto sett my hand this 15^th^ day of March 1632.

"Her sicknes continuing this license was continued unto her during y^e^ time of her sicknes Ita. testor.

"Guil: White."

This is copied exactly as it appears in the book.

John H. Chapman, M.A., F.S.A.

Woodgreen, Witney, Oxon.

Witchcraft in Pennsylvania.—The following is an extract from the minutes of the Provincial Council of the colony (William Penn was the Proprietary and Governor at the time) :—

"At a Council held at Philadelphia y^e^ 21st of 3 Mo. 1701,

Present

The Proprietary and Governour,

"Edward Shippen, Samuel Carpenter, Griffith Owen, Thos. Story, Humphrey Murray, Caleb Pusey, Esq'rs.

"A petition of Robt. Guard and his Wife being read, setting forth that a certain Strange Woman lately arrived in this Town, being seized with a very Sudden illness after she had been in their Company on the 17th Instant, and Several Pins being taken out of her Breasts, one John Richards, Butcher, and his Wife Ann charged the Petitioners with Witchcraft, & as being the Authors of the said Mischief; and therefore Desire their Accusers might be sent for, in order either to prove their Charge, or that they might be acquitted, they suffering much in their Reputation, & by that means in their Trade.

"Ordered that the said John & Ann Richards be sent for; who appearing, the matter was inquired into, & being found trifling, was Dismissed."

Uneda.

Words once Obscure.—Abp. Trench, in a lecture on Plutarch's *Morals*, goes at some length into the English of the Coventry physician, Dr. Philemon Holland, who translated the *Morals* in 1603. Referring to the slow process of absorption of Greek and Latin words into our language, the archbishop cites a few of the words Holland thought necessary to include in "an explanation of certain obscure words," and append to his volume. A little later Joshua Sylvester, in his translation of *Du Bartas, his Divine Weekes and Workes*, in like manner gives a similar glossary "of the *hardest* words." The following is a list of some of the most noticeable ones: Asylum, annals, cataract, chaos, colony, dialect, domain, duel, epitaph, epitome, heroic, idea, legislator, paradox, problem, sympathy, type, theory.

Ch. Elkin Mathews.

A Precious Cryptograph.—Students of secret writing may find a profitable as well as pleasant task by attacking a cipher, hitherto unsolved, which is given in the second volume of Brewster's *Life of Newton*. It embodies Sir Christopher Wren's latest invention as to the longitude, before he had an opportunity of revealing which he died.

Cyhil.

Modern Forms of Superstitions.—Seeing the new moon through glass cannot have been unlucky in England when we had no window glass, nor in parts of the East where they have none. The origin is most likely a substitution for seeing the new moon in a lake or pool, the shadow being, in pre-historic mythology and philology, a form equivalent to ghost or soul. Horseshoes cannot be of remote antiquity, and the use of this form (5^th^ S. ix. 65) is possibly derived from the crescent of the moon. Hyde Clarke.

The Will of Peter the Great.—From information which has reached me since the publication of my letter on this subject in the *Morning Post* of Monday last, I have good reason to believe that the existence of some such "testament politique" is regarded as a fact by one of the highest authorities on Russian history and Russian politics. I shall therefore feel greatly obliged for references to any allusion to such a document—more especially to works dated earlier than 1807.

William J. Thoms.

40, St. George's Square, S.W.

Mr. Collier's Reprints.—Your correspondent who forwarded the notice of Mr. Collier's privately printed edition of Shakespeare, *ante*, p. 180, would be doing a great kindness to myself, and, I doubt not, to many other lovers of our early English literature, if he would furnish a complete li the various series of reprints which Mr. Co has issued during the last few years. I am a of the list given in the supplement to the last tion of Lowndes, but that, having been publ in 1864, is necessarily very incomplete.

M. C. I

Queries.

ıust request correspondents desiring information
y matters of only private interest, to affix their
nd addresses to their queries, in order that the
may be addressed to them direct.]

TOLEUM.—May not the occasional allusions wells in old books of English travel en- the notion that petroleum will be found in ıntry? Several of these wells are noticed ıppendix to Dr. Russel's *Dissertation on ıter*, ed. 1760, from which I enclose an ex- specting one of them that you may perhaps worth insertion. This Dr. Russel was a it crazy on the marvellous virtues of sea ut to him belongs the merit of having been t physician to introduce Brighton as a esort.

the Burning Well at Brosely in Shropshire.

ely is a village in Shropshire, four miles north- Venlock, seven north by west of Bridgnorth, and south-east of Shrewsbury. It was discovered ıe year 1711, and is seated about an hundred om the river Severn, in the neighbourhood of coal and iron, there being coal works on every ugh none very near it.

ndle being put down into the well, it will take ıe distance of a quarter of a yard, darting and in a violent manner to the height of 1820 It is hotter than common fire, and boils any uch sooner; for it will boil a common tea-kettle minutes, and broil mutton chops or slices of ery soon, with an excellent flavour. It will reen boughs to ashes very soon, or anything else burn; but the flame may be put out by holding op over it; however, the water itself is extremely l as soon as the fire is out it seems as cold as if d been none there. Hence it appears that this impregnated with a sort of liquid bitumen, *etroleum*, that is, rock oil. This water has urning since the year 1752, on the account of an ke, if it has not recovered this faculty since

J. O. HALLIWELL-PHILLIPPS.

on.

ULIUS CÆSAR'S MSS.—Every student of deeply regrets that the most interesting n of manuscripts formed by Sir Julius the Master of the Rolls, who died in 1636, persed in a public auction in St. Paul's yard, by Mr. Paterson, in 1757. There veral thousand documents, but the sale, sted three evenings, consisted of 188 lots. most part they were bought by six buyers, ured 139 lots. These were—Mr. Webb, Dancer, 20; Mr. Snelling, 19; Messrs. rs and White, 15 each; and Walpole, 14 lots. time the trustees of the British Museum so well represented at book sales as they but they bought two lots at a cost of 2*l.* 4*s.* ently they acquired from the executors of nsdowne the 56 lots which he had pur- t the sale of Mr. Webb's collections. It would be interesting to know what has become of the other MSS. Horace Walpole bought 14 lots at a cost of 43*l.* 5*s.*, and at the Strawberry Hill sale in 1842 eight lots are mentioned as being from the Cæsar collection; but besides these there are at least five other lots which must have come from the same source, namely, Nos. 85, 93, 154, 155, and 156 (sixth day's sale). Lodge, in his *Life of Sir Julius Cæsar*, 1827, though he mentions with regret the dispersal of the MSS. in 1757, does not seem to have been aware that Horace Walpole had bought any of them. Two lots which Col. Cæsar bought in 1757 were perhaps amongst the Aberdeen MSS. mentioned by MR. GOMME (5th S. ix. 56). I should be glad to know where the MSS. sold at Strawberry Hill now are.

EDWARD SOLLY.

"CATALOG. MUSÆUM SEPTALIUM" AT MILAN (PRINTED): DID JOHN RAY SEE A KALEIDOSCOPE THERE IN 1664?—In his (own) *Curious Travels*, date March 6, 1664:—

"We saw there, at the Museum or Gallery of Seignior Manfredus Septalius (Settala), son of Ludovicus Septalius, the famous physician, a box with a multitude of looking-glasses so disposed as by mutual reflexion to multiply the object many times, so that we could see no end of them; a plain plate of glass with so many spherical protuberances wrought upon it that if you looked through it upon any object you saw it so many times multiplied as there were protuberances of segments of spheres upon the plain of the glass; likewise a speculum of the same fashion, by looking upon which through the former you see your face as many times multiplied—product of sum of protuberances of one glass by sum of protuberances of the other; several concave burning specula of metal—saw experiment of burning by reflexion: several engines counterfeiting perpetual motion—understood their intricacy; automata and clocks, two cylindrical ones moving by rolling down inclined plane without weight or spring; large crystal with drop of water in it, making air bubble move upwards; *Indian* feather pictures [cf. Oxford Ashmolean brooch.—S. M. D.]; fictitious china or porcellane of his own making, hardly distinguishable from true; natural history curiosities; crystal is ground and polished by a brass wheel with powder of *Smiris* in water, smoothened with powder of *Sassemort*, a stone found in river hard by; telescopes, microscopes, musical instruments and pipes of his own making; chemical oils extracted by him without fire; crystal glass of his making nearly equalling Venetian for transparency," &c.

Query, is this *printed* Catalogue extant in English libraries? Consult I. M. Visconti, *Exequiæ in S. Nazzaro*, 1680, 4to., with portrait. He died 8 ides Feb., 1680, æt. 80. "Musæum Septalium D. Pauli Mariæ Terzago," p. 20, for this *Exequiæ*.

S. M. DRACH.

WHY IS "AXE" SPELT "AX" IN THE OXFORD PRAYER BOOKS?—Just two years ago I asked in these pages why *penny* was spelt *peny* in the Oxford Prayer Books. This query was duly answered and satisfactorily disposed of. After a two years' interval a "Teacher" writes to the *Times*, and propounds the same question. The

leading journal prints the letter, under the heading "Penny Wise," and the matter receives much notice in other daily and weekly papers, whereas a reference to the volumes of "N. & Q." (5th S. iii. 148; iv. 113, 254; v. 39) would have satisfied all reasonable inquirers on this subject. I now ask another question concerning the orthography of the Prayer Book, as printed at the Oxford University Press. Why is *axe* spelt *ax* (see the Commination Service)? I have looked at various editions, of various sizes, from a large type folio copy to a duodecimo, and in all of them I find *ax*; therefore it is clear that the elision of the final *e* is done "of a purpose." But from what purpose?

CUTHBERT BEDE.

NUMISMATIC.—To what province (*curia*) does this coin belong?—Copper, formerly plated, size of a half farthing, very thin; probably a heller. Obv., a leaping goat on a grated doorway, and between two towers; leg., MON . NOVA . CURIÆ . RETHIGÆ. Rev., a religious motto, a floreated cross, and the date 1739. I am inclined to think it is Swiss, and in that case it would be one of the divisions of the Batz.

NEPHRITE.

ARMS OF LORD CONYERS.—It is stated in Debrett's *Peerage* that no arms of Lord Conyers are registered at the Heralds' Office. Would not the arms of the last Earl of Holdernesse descend to his present representative? Surely an old family like that of Lane-Fox would have had arms granted them. What is the explanation?

Βητα.

WINGREAVES.—In the seventeenth century there appears to have been a place of this name situate in the county of Derby. Was it a hamlet or farm of the parish of Pentrich? The name has disappeared. Can its locality be identified?

BARBATUS.

"BIBLIOTHECA PARVULORUM."—Under the above title two little works were printed some years ago, one of which, with the separate title of *Sacra Academica*, was a collection of Latin prayers, "now or lately used in certain colleges and schools in England." The date of this was 1865. Can any one inform me who the editor was? Messrs. Rivington, the publishers, appear to have preserved no memorandum on the subject. Can any one also inform me whether any copy is known to exist of the St. Paul's School Prayers earlier than the one there reprinted of 1655?

J. H. L.

OLD PROTESTANT BIBLES IN IRELAND.—Are there still many of the Bibles printed in the sixteenth and seventeenth centuries in Ireland? I should have thought that nearly all perished in 1641 or in 1690, except perhaps a very few in some of the Dublin churches. Between 1642 and 1650, Kerry and part of Cork and Clare were wholly in the hands of the Roman Catholic Irish, and most of the Protestant churches, if not all, were burnt. But by a strange providence there is still in existence an old black-letter English Bible, which was in Tralee Castle when it was besieged and taken by the Irish in 1641, and which was also in the same old fortress in 1690, when great part of it was burnt down by the troops of James II. It seems to have been preserved through the care of the chaplain of Sir Edward Denny, the owner of Tralee Castle in 1641–1690, with whose descendant, the present baronet, it remains. There are several very interesting entries in it in the chaplain's writing, which I hope to send Mr. J. J. Howard for his *Miscellanea Genealogica et Heraldica* in a little time. I have heard of another old black-letter edition of the Protestant Bible printed at Amsterdam, which is preserved in a family in Kerry, and hope to be able also to give an account of its vicissitudes. Considering the state of the south-west of Ireland between 1641 and 1650, it is quite wonderful how these books escaped destruction. The Denny Bible seems to have been one of those which were chained to reading-desks in church aisles, or in the halls of mansion-houses, or in private chapels attached to such houses. I should much like to know if any seventeenth century Bibles remain in the Cork churches or at St. Finbars. Sir Edward Denny of 1641, the owner of the above-mentioned Bible which has been so strangely preserved, was the great-grandson of Sir Anthony Denny (*temp.* Henry VIII.) and his wife Joan Champernoun, of Modbury, the aunt of Sir Walter Raleigh and Sir Humphrey Gilbert, but who has a higher claim to our remembrance as the protectress of Anne Askew.

M. A. H.

"THE EIGHTEEN TRUMPETERS."—Alderman Robert Heyricke, of Leicester, writing to his brother, Sir William Heyricke, goldsmith, of London, on Jan. 2, 1614–15, says:—"You write how you received my letter on St. Stephen's Day, and that, I thank you, you esteemed it as welcome as the eighteen trumpeters, which in so doing I must and will esteem yours, God willing, more welcome than trumpets and all the music we have had since Christmas." Who were "the eighteen trumpeters"?

THOMAS NORTH.

PAINTING BY COSWAY WITH TWO TITLES.—I have a print from a painting by Cosway, published in 1793 by Colnaghi, with the following title, "Michal y Izabella z Lasockich Ogińscy." It represents a lady and gentleman standing arm-in-arm in front of a balustrade. In the ducal palace at Venice I find the same print with these differences—engraved by Sloane, painted by *Unsu* published by Schiavonetti in 1797, and called my surprise, "Prince and Princess of Wales."

there any clue to this riddle? The librarian at the palace was anxious to know who *Umvlorg* could be, whom he has down in his catalogue as an artist otherwise unknown.

Another query. I have a large mezzotint of a charming portrait of Mrs. Cosway, apparently painted by herself. Is it of any value?

K. H. B.

Sheldon Family.—Margaret, daughter of the Rev. George Roberts, D.D., Rector of Hambledon, in Buckinghamshire, and wife of the Rev. Thomas Machon, Prebendary of Lichfield and Master of Sherburn Hospital, in this county, is described in her monumental inscription at the latter place, where she died 1669, as "orta nobili familiâ Robertorum et Sheldonorum." I should be exceedingly obliged for any information about her family and her descent from Sheldon.

E. A. White, F.S.A.

Old Elvet, Durham.

A Legend of Rushton Hall, near Kettering.—In *Once a Week* for April 9, 1864, appears a legend in verse, signed A. H. B., chronicling a romantic story about Bryan, second Lord Cullen, of Rushton Hall, who jilted an Italian lady for a Miss Trentham, of Trentham Hall, Staffordshire (now the seat of the Duke of Sutherland), and, cursed by the woman whom he had forsaken, his life was blighted and his prospects ruined. Can any of your readers refer me to an earlier and fuller version of the story? John Taylor.

Northampton.

The "Chamiare."—In Calderwood's *History of the Kirk of Scotland* (republished by the Wodrow Society in 1842), in an account of the "vehement frost" of Feb., 1607, it is said that the sea in the Firth of Forth "froze so far as it ebbed, and sundry went into ships upon ice, and played at the *chamiare* a mile within the sea-mark." What was the *chamiare*, and where can one get any account of it? R. R. MacGregor.

Irish Names.—Has the syllable "agh," which terminates so many Irish names (Curragh, Armanagh, Kavanagh), any particular meaning? Does it signify the genitive case—of? Nap.

Wordsworth's Lines "To Lucy."—Who was the author of the parody on Wordsworth's lines *To Lucy*, beginning—

"She lived amid th' untrodden ways"?

John Drummond.

Croydon.

Authors of Books Wanted.—

Heaven open to All Men; or, a Theological Treatise, in which, without Unsettling the Practice of Religion, is solidly proved, by Scripture and Reason, that all Men shall be Saved or Finally made Happy. Third edition, pp. 115. Anon. Robinson, n. d. J. O.

A Description of Barrington Park, in Gloucestershire. 4to.

Letter to the Queen on the State of the Monarchy. London, 1838, 8vo.

Remarks on the Maintenance of Macadamized Roads. [By J. F. B.] Dublin, 1843, 8vo.

Brill, near Dorton Spa: a Poetical Sketch. London 1843, 8vo. Abhba.

Replies.

A TIRLING-PIN.

(5th S. ix. 88.)

The following extract from *The Traditions of Edinburgh*, by Robt. Chambers (1825), will give the information sought by Mr. Pickford. Speaking of a house in Mylne Square, the second and third flats of which were formerly occupied by Lord Justice Clerk Alva (1742–68), he says:—

"This house had a *pin* or *risp* at the door, instead of the more modern convenience, a knocker. The pin, canonized in Scottish song, was formed of a small square rod of iron, twisted or otherwise notched, which was placed perpendicularly, starting out a little from the door, bearing a small ring of the same metal, which an applicant for admittance drew rapidly up and down the *nicks* so as to produce a grating sound. Sometimes the rod was simply stretched across the *vizzying hole*, a convenient aperture through which the porter could take cognizance of the person applying; in which case it acted also as a stanchion. These were almost all disused about sixty years since (say 1765) when knockers were generally substituted as more genteel. But knockers at that time did not long remain in repute, though they have never been altogether superseded, even by bells, in the Old Town. The comparative merits of knockers and pins were for a long time a subject of doubt, and many knockers got their heads twisted off in the course of the dispute. Pins were, upon the whole, considered very inoffensive, decent, old-fashioned things, being made of a modest metal, and making little show upon a door; but knockers were thought upstart, prominent, brazen-faced articles."

In addition to the instances quoted by Mr. Pickford, I may refer to the ballad of *Willie and Annie*:—

"He is on to Annie's bower,
And *tirled at the pin*,
And wha was sae ready as Annie herse
To open and let him in?"

In the fine ballads of *Burd Ellen* and *The Bent sae brown*, and many others, mention is also made of the "tirling at the pin." Burns alludes to it in *Verses written on a Window of the Inn at Carron*:

"But when we *tirl'd* at your door
Your porter dought na hear us."

Mr. Chambers adds, in a note:—

"Corvex, a clapper or ringle, is one of the *voces* in a list of 'Parts of a House,' which we find in a small Latin vocabulary published in 1702 by Andrew Symson; from which we may conjecture that 'risps,' under the name of *ringles*, were in common use about the beginning of the last century."

The instrument appears to have been exclusively Scotch. I can find no trace of it in any of our old

English vocabularies, nor is it to be found in Chaucer or Shakespeare. Strange to say, Dr. Jamieson, usually so copious in his illustrations of Scottish provincialisms, in his original work entirely ignores "tirling the pin." In his Supplement, published in 1825, the same year as Mr. Chambers's *Traditions*, after quoting from Skinner's *Miscellanies*

"I hope it 's nae a sin
Sometimes to *tirl* a merry pin,"

he proceeds :—

"*To Tirl at the Pin.* It has occurred to me that this is probably the same with E. *twirl*, 'to turn round, to move by a quick rotation.' This idea has been suggested by the notice in *Gl. Antiq.*, '*Tirling at the door-pin*, twirling the handle of the latch.'"

The learned doctor is probably right in his etymology, but his ignorance of the instrument and of the way in which it was used is very remarkable.

J. A. Picton.

Sandyknowe, Wavertree.

Tirl in Lowland Scotch is used for a rap, a stroke, a tap; *tirling* for the tremulous, thrilling motion produced by repeated knocks. Hence the cognate term *to dirl*=to tingle, to vibrate; as also probably the word *to thirl*=to perforate, to drill, to bore. Thus the word came to be used for the expedient whereby notice was given to open a closed or locked door, the earlier expedient for which was the tirling-pin. The best description I can recollect of it is given by Sir Walter Scott in *Peveril of the Peak*, where Julian seeks an entrance into the residence of his lady love at the Black Fort :—

"An iron ring contrived so as when drawn up and down to rattle against the bar of notched iron, through which it was suspended, served the purpose of a knocker; and to this he applied himself," &c.—Vol. i. ch. xi. p. 199 (vol. xxviii., 12mo. edit., 1833).

In process of time this contrivance was replaced by the primitive door-latch, which may even yet be seen in old out-of-the-way cottages, in which the wooden bar inside was lifted by a wooden lever projecting outside. It was the practice of intruders to rattle this up and down to attract attention—gently when the lads came to see their sweethearts, violently when an impatient visitor sought admission. This in turn was superseded by a latch lifted by a string, which did not allow of such rough handling; and now the pretentious brass knocker is gradually finding its way to the doors of farmhouses and dwellings hitherto contented with simpler appliances. W. E.

Doubtless many of your correspondents will be able to supply information about the tirling-pin, but I venture also to give a reply to Mr. Pickford's query from the circumstance that in the house in this city in which I was born, and spent some fifteen years of my life, there was upon the back door a tirling-pin, with the use of which I was very familiar. In Chambers's *Traditions of Edinburgh* will be found some notice of the *risp* (as it was more generally called), and two specimens are figured in that work. The description is admirable, but hardly full enough. The *risp* was capable of considerable modulation. It will be understood that the door was, in point of fact, a drum or resonator, capable of conveying to those within a very faint sound. In our household it was the common practice to *tirl* (Anglicè *twirl* or agitate) the ring only, giving a light musical tinkle, which was enough to obtain attention. But we children would sometimes be angry or in a hurry, and seizing the ring, and pulling well at it, would drive it rapidly up and down the niche, producing a volume of sound enough to waken the Seven Sleepers. Between those extremes the tirling-pin, or risp, could give endless variety of calls and alarms. Thos. A. Croal, F.S.A. Scot.

16, London Street, Edinburgh.

Tirl, v.a., according to Jamieson's *Scottish Dict.*, is a word of various meaning, as, to strike a blow; to turn, twirl, thrill; to uncover. It is evident that "tirling at the pin," in the old ballads quoted, was equal to turning, lifting the latch, or trying the door, and was not always responded to from within, as in the case of "Sweet William's ghost." But there is no allusion in Jamieson to such tirling-pins as would be sold for 5*l.* 10*s.*, as described in the query. Surely these must have been large weapons of offence or attack. Thirlwall, in Northumberland, was said to be the name given to a place and family where the Roman wall was first pierced, or broken. Thirlmere, the name of the wild and lonely little lake, piercing directly between the fells, whose proportions are now accounted as unequal to its surroundings, will lose all its old significance if it should be *improved* to become a gigantic reservoir for Manchester.

M. P.

Cumberland.

A very common mode of opening a latch. A *twirling-pin* is a piece of wood with a projection on one side, which, being rotated, lifts the latch. "Unroofing," the meaning which Mr. Pickford quotes, is because the roof is twirled (*tirled*) off by the wind. See Dr. Jamieson. There is a word not far off which has a very different meaning—*thirl*, to bore, perforate, whence *drill*; Thirlmere, from the narrow passage between the divisions of the lake. Of this Dr. Jamieson gives many examples; but he refers with doubt to a derivation of the word *thrall*, from the custom in Exodus xxi. 6 of *thirling* a slave's ear to the door-post.

W. G.

It is still usual in Scotland, when any one raps at a door, to say that he or she is *tirlin* at the door.

H. Y. K. B.

Edinburgh.

Mr. Pickford may see an illustration of two forms of the risp or tirling-pin in the *Gentleman's Magazine* for February, 1870, p. 378.

R. R. MacGregor.

Edinburgh.

"Skal" (5th S. viii. 509; ix. 117, 199.)—Mr. Baynes may see the relation between our *skull* (of the head) and the Norse *skál*, Old English *skull* or *scoal*, a bowl, discussed at great length in Jamieson's *Scottish Dictionary*. Unfortunately the writer adopts the preposterous conclusion that the word acquired the sense of a drinking vessel from the unpleasant habit of our ancestors of using the skulls of their enemies for that purpose. Now in the first place it is extremely improbable that an implement in universal use, like a cup or a bowl, should have taken its name from so exceptional an origin as being made out of a human skull must always have been. And in fact the general sense of a hollow receptacle is anterior to the particular application to the hollow case of the head or skull. The Icelandic *skál* and the equivalent Danish *skaal* are never used alone in the confined signification of a skull, but with some qualification showing the particular purpose or nature of the hollow. Thus Icel. *skál* is a bowl, the scale of a balance; *hiarn-skál*, the brainpan or skull. So we have Danish *suppe-skaal*, a soup-plate; *sukkerskaal*, a sugar-basin; *drikke-skaal*, a drinking-cup; *hofte-skaal*, the hollow of the hip-bone; *hjerne-skal*, the skull. The general sense of the word is still more apparent in the case of the German equivalent *schale*, a cup, dish, shell, &c.; *hirn-schale*, the brainpan; *nuss-schale*, *eierschale*, *muschelschale*, *äpfelschalen*, &c.

When Warnefrid, in his *Acts of the Lombards*, says that Alboin, having slain Cunimund in battle, made a goblet of his skull, and adds, "quod genus poculi apud eos *schala* dicitur," it is plain that he does not mean to confine that appellation to a goblet made of a skull, because he immediately proceeds, "linguâ vero Latinâ *patera* vocitatur."

H. Wedgwood.

In the literary dialect of Scandinavia the words for skull and bowl are respectively *skalle* and *skaal* (or, as it is also written, *skäl*). With both these Norse words I believe our *skull* is connected. The Danish term for *shell* is *skal*, and I think that this word is the original one, from which are derived *skalle*, *skull*, and *skaal*. What more natural than to use the word for *shell* in a slightly altered form to denote that important cavity in which is enclosed the mechanism of the brain, and in another slightly varied form to denote a drinking vessel? Indeed the earliest goblets of a seafaring race would probably be large shells. I believe that the idea of the ancient Norsemen drinking from out of the skulls of their enemies originated in a mistaken translation of a passage in an old saga—at least I have so read in some work on the Norse race. Might not the translation of the passage be "drinking from the shells (or drinking vessels) of their enemies," the words for *shell* and *skull* being alike in derivation, and nearly alike in form?

Nicolai C. Schou, Jun.

Chorlton-cum-Hardy, near Manchester.

Parchment Lace (5th S. ix. 7, 75.)—This turns out, after all, to be merely a corruption of the Fr. *passement*, a lace, Ital. and Span. *passamano*. It is not bone or bobbin lace at all, but the silk galloon trimming of modern ladies' dresses, or the gold and silver braid or twist lace of the courtier or the officer's uniform. The story is rather a long one. After reading the Roxburghe ballad I turned to Halliwell, and merely finding, "Parchment, a kind of lace," I felt there was more to be known, and wrote my original query. There should have been a cross reference at *parchment* to *passamen*, and *vice versâ*. There was none. I only turned up the latter word in Halliwell a day or two since, viz.:—

"*Passamen.* A kind of lace (Fr.). In a parliamentary scheme, dated 1549, printed in the Egerton Papers, p. 11, it was proposed that no man under the degree of an earl be allowed to wear *passamen* lace."

Now hear once more the ballad:—

"Nor gold nor silver *parchment* lace
Was worn but by our nobles."

In this case the *passamen* or *parchment* would be of gold or silver. Let us see if we can support this by evidence external to the context also. Cotgrave gives:—

"*Passement*, a passing, pacing, going, &c., a carrying or conveying over; also a strayning through; also, a lace, or lacing; *passementé*, laced; *passementier*, a lace-maker, a silke weaver."

In Miege, 1685, we get, "lace, dentelle; *passement*; lacet." Under *passement*, "a lace (such as is used upon livery clothes)." In the Dutch, "*passement*, Galoon, lace; een kleed met goud *passement* belegd, a coat trimmed with gold lace" (Holtrop, 1801). Span. *passamano de oro*, *de seda*, a broad gold lace, any kind of silk lace (Minshew, 1623). In Torriano's edition of Florio occur:—

"Lace, *passamano*, trina, opera; Galloone lace, *passamano*; to lace with galloone, *passamentare*; *passamano* d'argento, di seta, d'oro, silver, silk, or gold lace."

As to bobbin or bone lace, see in Cotgrave under *dentelle*, "small edging (and indented) bone-lace, or needleworke." Again, in Miege, "fuseaux a dentelles, bones for bone-lace." Or take the Italian equivalent in Torriano, "lavorato di canatiglia, a small edging bone-lace." I am told that the silk "galloon trimmings" for ladies' dresses are, or were recently, once more in fashion.

Horatio.

Your correspondent is wrong in thinking that parchment lace was made with bobbins. The term was used to distinguish it from the bone or bobbin lace, which was made on a pillow. In Mr. Bury Palliser's *Descriptive Catalogue of the Lace in the South Kensington Museum* there is a very interesting account of the mode of working needle or point lace, too long for "N. & Q.," and not likely to be cared for by the gentlemen readers. I need only add the pattern was first traced on a sort of green parchment: hence the above name.

EMILY COLE.

Teignmouth.

JOHN BANKS, AUTHOR OF THE "HISTORY OF PRINCE EUGENE": FLEETWOOD'S "LIFE OF CHRIST" (5th S. viii. 335.)—Now that the name of John Banks of Sunning has found its way into "N. & Q.," it may be worth while to see if we cannot discover some more of the productions of an author who wrote "with spirit and perspicuity," and yet through modesty condemned himself to obscurity. A few years ago, when, I believe, it was the intention of somebody to reprint Fleetwood's *Life of Christ*, so popular with our forefathers, and to look up the author if possible, it was discovered that he was either confounded with William Fletcher of Queen Anne's time or totally unknown; no one could put his finger upon "the Rev. John Fleetwood, D.D." Even the editor of Darling's *Cyclopædia*, a work devoted to sacred literature, is forced to admit himself at fault, his note to the life in question being: "This is probably an assumed name. The life of our Saviour has long been a popular work." This appearing to me to be an interesting question to solve, I have been trying to look up the first edition of the book at the British Museum, but cannot get further back than an unnamed one, published by Cooke, apparently in numbers, as such books were then often put forth, and dated no earlier than 1767, affording no clue to its author or time of origin. In the order in which Cibber places Banks's productions, his *Life of Christ* precedes that of Cromwell in 1739. It may therefore be worth while looking up a folio *Life of Christ* of about that period to see if it will fit the following character of such a work ascribed to him. "He" (Banks), says Cibber, "engaged in a large work in folio entitled the *Life of Christ*, which was very acceptable to the public, and was executed with much piety and precision." Is it, then, an extravagant idea that the work under this title which held its popularity well into the present century should be the work of John Banks? We have seen that all his works were anonymous; but it may be that he was under the impression that a clerical name was indispensable in this case, and so have committed the pious fraud of fitting it with one of his own concoction; or rather, perhaps, the publisher, finding it an unprotected literary waif needing such a guarantee for its orthodoxy, may have provided it. Dr. Farrar's work has now, of course, superseded all former works with such a title, but he does not seem to have considered any of them worth his notice in the list of his authorities. A Dr. George Benson is the author of another life, 1764, but he in like manner makes no allusion to his precursors.

J. O.

COCKER'S "ARITHMETIC" (5th S. viii. 349; ix. 35.)—I was recently reading a paper by (I have reason to believe) Prof. De Morgan, printed in the *Athenæum* for October 18, 1862, pp. 489-90. It is a notice of the two volumes, by Prof. Rigaud, of *Correspondence of Scientific Men of the Seventeenth Century*, and certain letters published in the same year as Prof. Rigaud's (1841), which were edited by Mr. Halliwell for the Historical Society of Science: these last run from 1562 to 1682, the former from 1606 to past 1700. The paper has some interesting anecdotes and information with regard to many, and among them the following passages about Cocker may be of interest to MR. POTTER:—

"There is one mention of 'Mr. Cocker our famous English graver and writer, now a schoolmaster at Northampton.' This is the true Cocker: his genuine works are specimens of writing, such as engraved copybooks, including some on arithmetic, with copperplate questions and space for the working; also a book of forms for law-stationers, with specimens of legal handwriting. It is recorded somewhere that Cocker and another, whose name we forget, competed with the Italians in the beauty of their flourishes. This was his real fame; and in these matters he was great. The eighth edition of his book of law-forms (1675), published shortly after Cocker's death, has a preface signed 'J. H.' This was John Hawkins, who became possessed of Cocker's papers—at least he said so—and subsequently forged the famous Arithmetic, a second work on Decimal Arithmetic, and an English Dictionary, all attributed to Cocker. The proofs of this are set out in Mr. De Morgan's *Arithmetical Books*. Among many other corroborative circumstances, the clumsy forger, after declaring that Cocker to his dying day resisted strong solicitation to publish his Arithmetic, makes him write in the preface an *Ille ego qui quondam* of this kind: 'I have been instrumental to the benefit of many, by virtue of those useful arts, writing and engraving; and do *now*, with the same *wonted alacrity*, cast this my arithmetical mite into the public treasury.' The book itself is not comparable in merit to at least half-a-dozen others. How then comes Cocker to be the impersonation of Arithmetic? Unless some one can show proof, which we have never found, that he was so before 1756, the matter is to be accounted for thus.

"Arthur Murphy, the dramatist, was by taste a man of letters and ended by being the translator of Tacitus; though many do not know that the two are one. His friends had tried to make him a man of business; and no doubt he had been well plied with commercial arithmetic. His first dramatic performance, the farce of *The Apprentice*, produced in 1756, is about an idle young man who must needs turn actor. Two of the best known books of the day in arithmetic were those of Cocker and Wingate. Murphy chooses *Wingate* to be

the name of an old merchant who delights in vulgar fractions, and *Cocker* to be his arithmetical catchword. 'You read Shakspeare! get Cocker's Arithmetic! you may buy it for a shilling on any stall; best book that ever was wrote!' and so on. The farce became very popular, and, as we believe, was the means of elevating Cocker to his present pedestal, where Wingate would have been, if his name had had the droller sound of the two to English ears."

GIBBES RIGAUD.

Long Wall, Oxford.

AN OLD PORTRAIT OF MAHOMET II. (5th S. viii. 89, 216.)—It may be interesting to contributors to know that the portrait of Mehemet II. by Gentile Bellini, formerly in the Zeno Palace at Venice, is now in the possession of Mr. Layard. A full account of this picture, with an engraving, will be found in Crowe and Cavalcaselle's *History of Painting in North Italy*.

It would be interesting if MR. FENTON could trace the history of the picture of Mehemet II. in his possession, and could compare it with the engraving mentioned above.

If there were any doubt as to its identity, I should venture to suggest that his picture represents, not Mehemet II., but one of the Janissaries, from the fact that a rose was borne by one battalion of these as their emblem.

If MR. FENTON should have any photographs of his picture, I should be very much obliged if he could let me have one. The fact of the existence of these portraits is curious, as Mussulmans are, I believe, strictly forbidden by their religion to have a portrait taken in any form.

I am endeavouring to obtain further information as to the representation of the rose in the picture, which I hope to be able to send for insertion on a future occasion.

A. F. G. LEVESON GOWER.

British Embassy, Constantinople.

MOORE AND REBOUL (5th S. ix. 104.)—The "Rogueries of Tom Moore" are as familiar to us in phrase, from the learned trifling of Father Prout, as *Les Fourberies de Scapin*, from the brilliant comedy of Molière. I feel sure, however, that the suspicion raised as to the originality of the sacred song, "This world is but a fleeting show," is without ground, and that the Irish melodist is in no way indebted to the pistorial poetaster of Nismes. Your correspondent D. N. states:—

"In 1829 Madame Belloc published a translation of the *Melodies*; and the *Sacred Songs* must at least have been known to her. About this time (*i.e.* 1829) Reboul is said by a writer in the *Irish Monthly* to have written a sacred song called 'Soupir vers le Ciel,'" &c.;

and adds that "Reboul may have seen some prose translation of them," &c. Now the fact is, Madame Belloc's translation was published in 1823, instead of 1829, and it actually includes "a prose translation" of the song in question, being No. lix. of the *Mélodies Irlandaises*. The reader may like to have it before him:—

"Ce monde entier n'est qu'une ombre fugitive, où les illusions se succèdent rapidement; les sourires de la joie, les larmes de la douleur sont de faux semblans, qui brillent aux yeux de l'homme pour le tromper, pour l'attendrir. Il n'est rien de vrai que le Ciel!

"L'éclat des ailes de la Gloire est faux et passager, comme les teintes pâlissantes du soir; les fleurs de l'Amour, de l'Espérance, de la Beauté, s'épanouissent pour la tombe. Il n'est rien de brillant que le Ciel!

"Pauvres voyageurs d'un jour orageux, chassés de vague en vague, l'éclair de l'Imagination, le rayon plus calme de la Raison, ne font que nous montrer les dangers de la route. Il n'est rien de calme que le Ciel!"—*Les Amours des Anges et les Mélodies Irlandaises de Thomas Moore.* Traduction de l'Anglais. Par Mme. Louise Sw-Belloc, Traducteur des Patriarches. Paris, chez Chasserian, 1823, 8vo., p. 196.

The *Irish Melodies* were originally published in seven separate numbers, the first of which appeared in 1807, and the sixth in 1815, the seventh being without a date. This I get from my copy (Lond., 1823, small 8vo.), which contains the "original advertisements." The dedication of the *Sacred Songs* in my copy of the *Works* (Paris, Galignani, 1827) is dated May 22, 1824; but they had clearly appeared (at least No. i., containing the poem in question) some time previously.

WILLIAM BATES.

Birmingham.

MORTON, DUMFRIESSHIRE (5th S. ix. 128.)—Probably your correspondent will find in regard to the barony of Morton all that he wants in my volume, *Drumlanrig and the Douglases*. It was granted by Robert Bruce to his nephew, Sir Thomas Randolph, and when, at the fatal battle of Durham, Oct. 17, 1346, Thomas, Earl of Moray, was killed, his heroic sister Agnes, Countess of Dunbar, became sole possessor of his vast estates, and among them of the baronies of Morton and Tybaris. Edward III. would no doubt claim the lands of those whom he had defeated, and confer them on his friends, Scotch or English. Nowhere had I seen that the barony at that early period had belonged to the Herries family, as seems to have been the case from the charter referred to by your correspondent. They were powerful in those days in the south of Scotland, and by intermarriages with the Maxwells became Earls of Nithsdale. Morton barony belonged almost without a break to the Douglases of Dalkeith, and is now in the possession of the Duke of Buccleuch and Queensberry, whose ancestor, the first Earl of Queensberry, bought it in 1618 from Douglas of Coshogle.

The early history of the Herries family is obscure. There is in Drumlanrig muniment room an original charter of Sir William de Heriz, undated, but about 1290, granting charter to Sir William de Karleol (Carlyle) and the Lady Margaret his spouse (sister of King Robert Bruce) of an acre of land in the tenement of Raynpatric. William

de Heriz and Robert de Tilliol held Lochmaben Castle for Edward I. in 1301. Sir William was succeeded by Robert de Heriz, who is designated in an original charter by King Robert Bruce "Dominus de Nithsdale," 1323. This Robert may have been the father of the William Fitz-Heriz mentioned in the charter, but we have no proof of it. Stephen de Swynnerton is never mentioned, so far as I have seen, in connexion with Morton. Can he be an ancestor of the Swinton family in Berwickshire, who may have thrown in their lot with the English and been thus rewarded? Would your correspondent give the words in the charter which designate the barony?

C. T. Ramage.

"Carpet-knight" (5th S. iv. 428; v. 15, 54.)—The phrase was not much illustrated in the few notices which were quoted. The following passages point to one who stays at home on the carpet instead of going to the open battle-field. Stucley, anxious to go to the wars, answers his father, who wishes to keep him from doing so:—

> "Father, unless you mean I shall be thought
> A traitor to her Majesty, a coward,
> A sleepy dormouse, and a *carpet squire*,
> Mix not my forward summer with sharp breath
> Nor intercept my purpose being good."
> *Play of Stucley*, ll. 751-55.

> "Stukley, thou know'st I am a soldier
> And hate the name of *carpet-coward* to death."
> *Play of Stucley*, ll. 1053-4.

The play is quoted from *The School of Shakspere* (A.D. 1605). O. W. Tancock.

Felice Ballarin, of Chioggia (5th S. ix. 49, 138.)—A. J. M.'s note is both interesting and tantalizing. He has told us just enough about Chioggia to make us wish for more. I am sure others of your readers would join with me in requesting him to add a few more details respecting the manners and customs of this Adriatic town to those which he has given us at the latter of the above references. Will he also describe more particularly the glass cases in which the infants are taken to be baptized? He says that the name of the town is pronounced *Chioza*. Is this by the uneducated only, or is it the general pronunciation throughout the peninsula? I believe Italian proper names are always pronounced as written, at least by the educated classes, and that such anomalies as "Burlington" for Bridlington, "Wilscombe" for Wiveliscombe, "Bruff-by-Sands" for Burgh-by-Sands, "Gloster" for Gloucester, "Wooster" for Worcester, &c., are unknown in Italy. Jonathan Bouchier.

Bexley Heath, Kent.

Mr. Bouchier may be interested to hear that my gondolier, of whom I have made inquiry, writes word: "Felice Ballarin is still alive, and still recites at Chioggia, but is old and very poor. His father was a fisherman, and Felice is known as a hardworking honest man and good citizen—in fine non a (*sic*) nulla di male nella sua lunga esistenza, ma adesso vive miseramente." I shall be at Venice in May, and will endeavour to see Felice himself. K. H. B.

Nice.

"Philosophy in Sport" (5th S. ix. 206.)—Cuthbert Bede is quite right in assuming that *Philosophy in Sport* is by Dr. John Ayrton Paris. It was originally anonymous, and the author's name did not appear on the title-page until the ninth edition in 1861. The work was first published in 1827, and not in 1821, as stated in the bookseller's catalogue referred to by Cuthbert Bede, the figures "21" being no doubt a printer's error. For an account of Dr. Paris and particulars of the editions, illustrations, and the persons caricatured in *Philosophy in Sport*, Cuthbert Bede is referred to the *Bibliotheca Cornubiensis*, vol. ii. pp. 421-23. Westminster.

I have this book, "fifth edition, with considerable additions, 1843," in which year it was given me by Dr. J. A. Paris, President of the College of Physicians, who wrote in it, "From the author to his young friend T. L. O. Davies." It has a dedication to Miss Edgeworth, dated February, 1839.

T. Lewis O. Davies.

Pear Tree Vicarage, Southampton.

James Bruce (*read* Stuart), Prince of Scotland: Gough's Camden's "Britannia" (5th S. ix. 107.)—This is a mistake. James Stewart, then only son of Robert Stewart III. of Scotland, and who afterwards ascended the Scottish throne as James I., was meant. All the particulars given in the extract from the *Britannia* regarding the capture and release of James Bruce apply to the case of James Stewart, except the locality and the date. The date 1473 is plainly wrong, the reign of Henry IV., in which the event is said to have occurred, having ended in 1413; and all the authors cited below concur in stating that the capture of James Stewart took place off Flamborough Head. This was in 1405; and in 1424 he was liberated by the English, and crowned at Scone as James I. of Scotland. All the Scottish kings of that name were Stewarts, so that I apprehend it is merely a mistake in the name—James Bruce, instead of James Stewart. See Fordani *Scotichronicon*, lib. xv. c. 18, and lib. xvi. c. 2; Buchanani *Rerum Scoticarum*, lib. x. c. 13; Burton's *History of Scotland*, vol. ii. p. 384.

R. S. K.

This sentence is quite correct save in two points. In place of Robert Bruce, read Robert III.; and in place of saying that the young prince was released in 1473, read 1423. As the passage stands in Gough's Camden it is simply nonsense, yet it has

been often quoted and reproduced. In Gibson's Camden, 1722, i. 468, it is merely stated that a son and heir to the King of Scotland was intercepted at Clay, in Norfolk, in 1406; but in Cox's *Magna Britannia*, 1724, iii. 264, the story is told as given by Gough—that the young prince was the son of Robert Bruce, and that he remained a prisoner in the Tower of London till the time of Edward VI.! In truth Prince James Stewart, afterwards King James I. of Scotland, was detained in England from 1406 till 1423, about eighteen years; but Gough makes the term of his imprisonment sixty-seven years, and Cox makes it 141 years. There seems also a doubt raised as to where the prince was taken, whether Flamborough Head or Clay. The version given by Holinshed will, I think, render this clear. He says, A.D. 1406:—

"But it fortuned, that as they sailed neare to the English coast, about Flamborough Head in Holdernesse, their ship was taken and staied by certeine mariners of Claie (a town in Norfolke) that were abroad the same time; and so he and all his companie being apprehended the thirtieth of March, was conveied to Windsore."

The young Prince James and the Earl of Orkney were sent to the Tower, but the attendant bishop, as Walsingham says, "per fugam lapso." The strange blunder of introducing the name of Bruce into this story probably arose from a hasty and careless reading of the circumstance as described by Buchanan. EDWARD SOLLY.

James, second son of John Stuart, reigning over Scotland as Robert III., became the prisoner of Henry IV. in 1405. Capgrave says:—

"In this yere the Scottes ledde the Kyngis son of Scotland into Frauns to lerne that tonge and eke curtesie. And men of Cley in Northfolk took the schip in whech was the child with a bischop and the erl of Orkeney & led him to London to the Kyng."

Stow's account of the transaction will bear repeating:—

"The Scots sent James, sonne of Robert King of Scots, being but nine yeeres old, towards France, there to be brought up and to be instructed in the pleasant eloquence of the French tongue, whom certaine Mariners of Clee in Norffolke tooke on the Seas and with him a Bishop and the Earle of Orkney, to whom his father had committed him, and they brought him into England and deliuered him to the K. who forthwith burst out into a laughter and said, surely the Scots might have sent him to mee, for I can speake French. The Bishop escaped and fled, but the Earle of Orkeney and the said James the young lad was sent to the Tower of London, where he remained Prisoner till the second yeere of Henry the sixt, which was above eighteen yeeres."

Soon after the prince's return to Scotland he ascended the throne as James I. His fame as a poet still survives in *The King's Quair* and, as many think, in *Peblis to the Play*. From his use of the seven-lined stanza employed by Chaucer it is sometimes called "rhyme royal." James married Lady Jane Beaufort. ST. SWITHIN.

REVELATION, CH. XIII. (5th S. ix. 108.)—In the Chaldee or Aramaic, commonly known as the Syriac language, the letters which express the number of the beast, as given in Rev. xiii. 18, do not form the name of Nero. In the Syriac or Aramaic version of the New Testament published by the British and Foreign Bible Society, the numbers 666 are given, not in figures, but in words, as they stand in the English version, "Six hundred threescore and six." But the Hebrew New Testament, translated from the Greek, and published by the Society for Promoting Christianity among the Jews, gives the numbers 666 as a single word, according to the Jewish style of expressing dates. This word is *Turso* (תרסו), a term without any significance in Hebrew, but which in the Chaldee of the Targums may be translated *his shield*. It is made up of the following numbers: Tau, 400; Rësh, 200; Samech, 60; Vau, 6=666. The Syriac letters for these numerals, it may be stated, exactly correspond with the Hebrew. M. G. KENNEDY.

Waterloo Lodge, Reading.

It is in Renan's *L'Antechrist* that it is shown that the number of the beast in (I think, as far as my recollection serves) Hebrew spells "Cæsar Nero." I have not the work now at hand, nor—being ignorant of Hebrew—am I able to say, of my own knowledge, that the Frenchman's assertion is correct. MIDDLE TEMPLAR.

J. C. M. will find this in Moses Stuart on the Apocalypse, p. 788, as the solution which Prof. Benary, of Berlin, gives of the number of the beast. Curiously enough, it seems that while one form of the Hebrew name of Nero amounts to 666, another amounts to 616, the reading of the Codex Ephræmi. C. F. S. WARREN, M.A.

See Reuss, *Histoire de la Théologie Chrétienne*, i. 327. A. L. MAYHEW.

Oxford.

WILLIAM, THIRD BARON OF WORMLEIGHTON (5th S. ix. 168.)—William, second Baron Spencer of Wormleighton, who died in 1636, left by Penelope, eldest daughter of Henry Wriothesley, Earl of Southampton, thirteen children. These were—1. Henry (third baron); 2. Robert, created Viscount Teviot, ob. s.p.; 3. William, of Ashton Hall, Lanc., ob. s.p.; 4. Richard, d. unmar.; 5. Thomas, and 6. John, both ob. inf.; 7. Elizabeth, mar. to John, Baron Craven, secondly to Henry Howard, and thirdly to William, Lord Crofts; 8. Mary, ob. inf.; 9. Anne, mar. to Sir R. Townshend; 10. Katherine, ob. unmar.; 11. Alice, mar. to the Earl of Drogheda; 12. Margaret, mar. to the first Earl of Shaftesbury; 13. Rachel, a posthumous child, ob. inf. Henry, the third Baron Spencer of Wormleighton, born 1620, created Earl of Sunderland in 1643, and slain

at the battle of Newbury in that year, left by Dorothy Sidney, daughter of Robert, Earl of Leicester (Waller's Sacharissa), three children—1. Robert, second Earl of Sunderland; 2. Dorothy, mar. to Sir George Savile, Bart., created Marquess of Halifax; and 3. Penelope, a posthumous child, ob. inf. EDWARD SOLLY.

Sutton, Surrey.

"CHARLOTTE" (5th S. ix. 168.)—I have always understood that the dishes in question were so called from the partiality of Queen Charlotte, wife of George III., to them, or else the name was given by the originator of them in honour of his royal mistress. They have no such recondite derivation as suggested by your correspondent. G. L. G.

Titsey Place.

In Harl. MS. 4016, which contains bills of fare for banquets, receipts, &c., from about 1380 to 1425, or thereabouts, the spelling of this word is *charlette*. HERMENTRUDE.

RACINE'S "ATHALIAH" AND "ESTHER" (5th S. ix. 208.)—Two translations of *Athalie*, bearing the name *Athaliah*, are mentioned in Lowndes: one, 1822, is by J. C. Knight; the second, 1829, by Charles Randolph. Genest mentions another by Duncombe. *Esther; or, Faith Triumphant*, 1715, is by Brereton. None of these pieces and no version of either play has, I believe, ever been played in England. It is of course difficult to speak with absolute certainty on such a subject.

JOSEPH KNIGHT.

ROYAL AND IMPERIAL FAMILIES OF FRANCE (5th S. ix. 189.)—The best and fullest modern account known to me of the whole of the branches of the house of Bourbon, from the Capetian era down to the time of Louis Philippe, as well as of the Bonaparte dynasty, is to be found in Bouillet's *Atlas Universel d'Histoire et de Géographie*, published by Hachette (Paris and London). The genealogical tables compiled by Mr. Hereford B. George are dynastic rather than genealogical, in the strict sense, and would therefore probably not be so suitable to your correspondent.

C. H. E. CARMICHAEL.

"THE BRISTOL MEMORIALIST" (5th S. ix. 188.)—William Tyson, F.S.A., edited this book, and was the writer of many of the papers in it. He died in 1851.

For nearly twenty-five years he was connected with the *Bristol Mirror* (which, in 1865, was incorporated with the *Bristol Times and Felix Farley's Journal*), and contributed to it hundreds of articles relating to local history and antiquities, his knowledge of which was second to none. He also wrote occasionally for the *Gentleman's Magazine*, and corresponded with Southey, Payne Collier, John Britton, Sir R. C. Hoare, &c. For a fuller account of this amiable man and industrious antiquary, *vide Bristol Mirror*, Oct. 4 and 11, 1851, and *Gent. Mag.*, 1851, ii. 662.

I have failed to find any passages in the *Memorialist* having the signature "My Uncle." There are two entitled "The Sayings of my Uncle." They are by John Evans, the author of a chronological *History of Bristol* and other books. He was one of the unfortunate people killed by the fall of the Brunswick Theatre, London, Feb. 28, 1828. He was a clever but not a very successful man. A list of his works is in the *Memorialist*, p. 143, and a notice of his life in *Gent. Mag.*, 1828, i. 375. W. GEORGE.

Bristol.

TOUCHING FOR THE KING'S EVIL (5th S. ix. 49.)—In reply to DR. NICHOLSON'S question, I do not think there is any authority for supposing that this custom had at all fallen into disuse at any period prior to the accession of James I. On the contrary, Queen Elizabeth used a similar service or form of ceremonies to that first established by Henry VII., a slight variation occurring in the prayer used during the Elizabethan reign from that in the days of Henry VII. I have in my note-book a copy of the prayer used by Elizabeth, but where it was taken from I forget. It is as follows:—"Omnipotens Deus, æterna salus omnium in te sperantium, exaudi nos te precamur nomine famulorum tuorum hic presentium, pro quibus misericors auxilium tuum imploramus, ut salute accepta tibi gratias agant in sancta Ecclesia tua, per Jesum Christum Dominum nostrum. Amen." James I. discontinued using the sign of the cross in giving the coin or medal; but during the reigns of Edward VI. and Queen Elizabeth, we are told, when the "strumosi" came to be touched, the manner was "to apply the sign of the cross to the tumour, which raising of jealousies, as if some mysterious operation were imputed to it, that wise and learned king (James I.) not only practically discontinued it, but ordered it to be expunged out of the service." The use of this sign was, however, reverted to by James II. The coin given, the angel noble, by Queens Mary and Elizabeth bore the following inscription:—"A Domino factum est istud, et est mirabile"; that of King James I. had "A Domino factum est istud" only.

William Beckett, in his *Free and Impartial Enquiry into the Antiquity and Efficacy of Touching for the Cure of the King's Evil* (London, 1722), implies that Queen Elizabeth at one period of her reign did for some little time discontinue the touching; yet Tasker tells us that during her reign "many thousands were healed," the healings being held monthly, and even daily.

J. A. SPARVEL-BAYLY, F.S.A.

Your correspondent will find some interesting

information in Mr. Stephens's *Editions of the Common Prayer Book*, vol. ii. pp. 990-1005, note, from which I extract the following:—

"From the reign of Edward the Confessor until the reign of George I. a power of healing diseases by 'touch' was claimed by the sovereigns of England.....That the kings of England for several centuries exercised their touch for the cure of scrofulous complaints is proved by abundant historical authority, and scarcely any of our old historians who wrote during a period of at least 500 years have omitted taking notice of this strange and unaccountable fact. [Then follows a series of authorities.] The Form of Healing occurs often in the Common Prayer Books of the reigns of Charles I., Charles II., James II., and Queen Anne. The Latin form was used in the time of Henry VII., and was reprinted in 1686 by the king's printer. From registers duly kept it is ascertained that from 1660 to 1682 the number of persons touched for the king's evil amounted to 92,107. But in 1683 a proclamation was ordered to be published in every parish in the kingdom, enjoining that the time for presenting persons for the 'public healings' should be from the Feast of All Saints till a week before Christmas, and after Christmas until the first day of March, and then to cease till Passion Week. George I. made no pretensions to this miraculous gift, and it has never been claimed by his successors."

The religious ceremony used "at the healing," as given by Bishop Sparrow, may be seen in his *Collection of Articles, Canons, &c.*, p. 165, edit. 1671. The form, however, varied slightly in the different reigns. E. C. Harington.

The Close, Exeter.

James I. was not supposed to possess this royal virtue when king of Scotland, but the power is said to have come to him immediately after his accession to the English throne. A proclamation of March 25, 1616, forbade patients to approach the king during the summer. Dr. Nicholson is mistaken in thinking that the exercise of this superstition was in abeyance for any time prior to James I., as Elizabeth repeatedly went through the ceremony. In common no doubt with other searchers in old parish registers, I have frequently come across instances of certificates granted by their parish priest to those seeking to be royally healed. The latest instance that I have noted in this county is in the Measham registers, under March, 1687. A folio Prayer Book of 1706, now before me, has the office "At the Healing" on a leaf between the Form of Prayer for the Accession and the Articles. With respect to this may I ask another question? What is the earliest and latest edition of the Prayer Book containing this office, and is the form used by Queen Anne the same as that of other post-reformation monarchs?

J. Charles Cox.

Belper.

The Marquis Esternulie (5th S. ix. 147.)—Thomas Stukeley was a native of Devonshire, but, on the side of his mother, he claimed descent from the family of Macmurrough-Kavanagh, of Ireland. According to another account he was a natural son of Henry VIII. All versions agree in describing him as a man noted for his daring and almost reckless character. He first appeared in public life about the time that Elizabeth became queen, and in 1563 was one of a band of adventurers who projected the exploration and occupation of Florida. This enterprise, despite the support accorded to it by the queen, fell through, and Stukeley had to look to other scenes than the New World for the advancement of his worldly affairs. He appears, even in this early stage of his career, to have been considered by his associates as one of a fickle if not treacherous disposition, and his reputation for probity never seems to have been very great. His plausibility was undoubted, and we find him, shortly after the Florida scheme failure, in the train of Sir Henry Sidney, the Lord Deputy of Ireland. So useful did he make himself in this new capacity, that Sidney entrusted him with the charge of the negotiations that were being carried on with Shane O'Neill in 1567. This confidence in Stukeley was not approved of by the queen, who expressed her dissatisfaction to Sidney upon the subject. The natural consequence of that hint of royal displeasure was that Stukeley passed under a cloud; and, when he petitioned the Lord Deputy for various appointments as the reward for his services, he was met with a refusal. In a fit of spleen he thereupon entered into relations with the Irish party, and notably with Sir James Fitzmaurice, the great "patriot" or "arch-plotter," whichever view we may feel inclined to take of Irish politics of that age. By the instructions of Fitzmaurice, Stukeley went on a mission to the Pope, Gregory XIII., who granted the Irish a Bull authorizing them to fight for the recovery of their independence. The Pope also fitted up a small expedition at his own expense, which was afterwards to be maintained by Philip of Spain, and over which Hercules Pisano was made general, and Stukeley admiral. In numbers this force "for the conquest of Ireland" did not exceed eight hundred men, of whom a large number were highwaymen pardoned for their past offences by participation in this expedition against the heretic. Before the departure of the small flotilla Stukeley was created Lord of Idrone, and, subsequently, some higher rank still. I am unable to find any verification of the statement of the various authorities quoted by Dr. Leared, that Stukeley was created Marquis of Leinster, and this is, perhaps, made still more doubtful by the assertion of O'Daly that the Pope was dubious of Stukeley's fidelity to the cause. These suspicions were to some extent verified, for on his journey to Ireland he put into the port of Lisbon, where the King of Portugal, Don Sebastian, was busily preparing for his expedition against Morocco, and Stukeley, indifferent to his promises to Fitzmaurice, who

had proceeded to Ireland with a small force raised in Spain, consented to accompany him against the Moors. It is true that the king promised to give him a larger supply of men and money when the Moorish war was concluded; but the fact remains that Stukeley's fidelity to the cause he had adopted was a secondary consideration with him to his own personal advantage. In the fatal battle of Alcaçar he and most of his followers perished by the side of the unfortunate Sebastian; and thus terminated a career which, even in the troubled age which witnessed it, was far from being monotonous or uneventful. D. C. BOULGER.

This is evidently Sir Thomas Stucley, that bold and adventurous traitor to Elizabeth, concerning whom I quote as follows from the *Saturday Review* of Jan. 26, 1878:—

"Stucley had actually set out from Rome [for Ireland, in 1578, just three hundred years ago] with a body of Italian volunteers—banditti amnestied on this condition—but at Lisbon he was persuaded by the crusading King Sebastian to take part with him in the invasion of Africa which was to unseat Muley Moluck from the throne of Morocco. In this unfortunate expedition Stucley embarked, and its result, as is well known, was the disaster of Alcazar, where, 'on the fourth of August, three kings *in re* and one *in spe* were slain.'"

A. J. M.

The name Estucli, applied *alias* to the Marquis Esternulie, betrays our old friend Stukeley, of whom Froude gives a good account, and of whom mention is made in Kingsley's *Westward Ho!* The old *Life of Stukeley* rarely appears in catalogues. I have never seen it, and should be glad to know what titles he received from the Pope. I have a copy of a papal passport granted by him to Gregory Sylvester and others, in which he is described as "Thomas Stewkley, Knt., Baron of Rosse and Idrone, Viscount of Murrewes, &c., &c., General of our most Holy Father Gregory the XIII. P.M." H. J. H.

Penzance.

ARMS ON AN ANCIENT TOMB (5th S. ix. 189.)—In Papworth and Morant's *Ordinary of British Armorials* the arms inquired for by MR. FERNIE (Sable, three bars argent) are said to be borne by several families: Eaton of Worcester; Haughton and Houghton of Lancester, Chester, Hants, Sussex, and London; Lea of Lancaster; Porter of Warwick; Sir William Scharlow. MR. FERNIE may possibly be able to identify the coat of arms at Wellingore by consulting pedigrees of the Dymokes and Disneys.

W. SPARROW SIMPSON.

The arms about which MR. FERNIE inquires, viz. Sa., three bars arg., are those borne by the old Lancashire family of Houghton or Hoghton. Sir H. Hoghton, of Hoghton Tower, adds a canton or, charged with a rose and a thistle. In the ancient coat of Houghton, as given by Gregson (*Portfolio of Fragments*), the tinctures are reversed, viz. Arg., three bars sa. CROWDOWN.

ARMS OF SIR JOHN EDWARDS (5th S. ix. 188.)—Sir John Edwards, of Garth, co. Montgomery, Bart. (so created July 23, 1838), M.P. for Montgomery, bore the following arms:—Quarterly, 1 and 4, quarterly gu. and or, a fess between four lions passant gardant all counterchanged, for Edwards; 2 and 3, Sa., on a fess arg. between in chief a lion ramp. of the last, and in base a fleur-de-lys or, three snakes interlaced ppr., for Owen of Garth. Greenfields in Machynlleth, co. Montgomery, was the baronet's paternal estate, while he derived Garth from his mother, Cornelia, dau. and heiress of Richard Owen, of Garth, in Llandidloes, co. Montgomery. Sir John Edwards's only child and heiress, Cornelia Mary, is wife of the fifth and present Marquess of Londonderry. Lady Edwards, the baronet's widow and second wife, and mother of Lady Londonderry, is living.

ARGENT.

PORTRAIT OF DR. CHILLINGWORTH (5th S. ix. 169.)—Bromley, *Catalogue of Engraved British Portraits*, mentions one of him, "with Shaftesbury, Locke, and Woolaston," "mezzotint," but gives neither painter nor engraver. L. H. H.

There are these entries in Evans's *Catalogue of Engraved British Portraits*:—Vol. ii. No. 14211, "Chillingworth, Wm., 8vo., 1*s*. Barret"; vol. i. No. 10447, "Tompion, Thomas, celebrated watchmaker, *ob*. 1713, fol. *Scarce*, 5*s*. Kneller—Smith." ED. MARSHALL.

SEPULCHRAL MOUND, TOWYN-Y-CAPEL (5th S. ix. 149.)—There is a description of this mound by the Hon. William Owen Stanley in the *Journal of the Royal Archæological Institute*, vol. iii. p. 223. From his description, and my own observation, there may there be seen the remains of human bodies in three or four tiers. The encroachment of the sea has laid bare one portion of the mound, exposing the bones. The bodies were laid with the feet inwards, converging to the centre. The foundations of the chapel still remain on the summit of the mound. DEO DUCE.

The tradition of the neighbourhood affirms that the battle took place during the Roman invasion of Britain, and as we know that the Romans landed in Anglesey, the story does not seem an improbable one. I have, however, never been able to collect authentic particulars of the event, though I know Towyn Bay well.

R. P. HAMPTON ROBERTS.

"DON'T SIKE" (5th S. ix. 154.)—In asking for the origin of this expression I ought to have remembered that the word *sike* in Chaucer means

to sigh. Hence when the Staffordshire folk say "Don't *sike*" to a person catching his breath in bathing, they evidently mean, "Don't gasp or sigh." JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

"THE LASS OF RICHMOND HILL" (5th S. ix. 169.)—

"Mr. Upton, who wrote the above song, wrote many others for the convivial entertainments at Vauxhall Gardens towards the close of the last century. The music of this song, composed by Mr. Hook, father of the late Theodore Hook, was long popularly ascribed to the Prince of Wales. It was a great favourite with George III."—*The Illustrated Book of English Songs*, Ingram & Co., Strand (n.d.), 8vo.

ZERO.

"*The Lass of Richmond Hill* was written by Leonard MacNally, Esq., barrister, and the Richmond is in Surrey. This information is given by his granddaughter."

Thus to me his granddaughter, who is my aunt. Mr. MacNally died in 1820. He had a good deal of connexion with the "United Irishmen," for which see Mr. Frost's *Secret Societies*.

C. F. S. WARREN, M.A.

Bexhill.

A LADY CONTEMPORARY OF QUEEN KATHARINE DE VALOIS (5th S. ix. 161.)—May I be permitted to ask the REV. J. H. BLUNT if he has not made a mistake in saying that Queen Katharine and Isabel, Countess of Warwick, were "both born in the same year and died in the same year"? Was not the queen born Oct. 27, 1401, fifteen months after the countess, and did she not die Jan. 3, 1437, about three years before her? Would he also oblige me by giving any particulars of the remains of the countess's father, Thomas, Lord Le Despenser, who, as I was told recently at Tewkesbury, was found close beside his daughter?

HERMENTRUDE.

USTONSON OF TEMPLE BAR (5th S. ii. 288; ix. 191.)—Is MR. BATES aware that there is still a firm in existence bearing the name of "Kirby, Beard & Co."? J. BORRAJO.

"MUCKED TO DEATH" (5th S. ix. 6, 73.)—By the Sussex peasantry this elegant expression is in common use, and, as in the examples given by MR. KERR, the word is employed as a verb, and mostly in the sense of forcible or summary expulsion. Thus you will frequently hear one person saying to another, "I'll muck you out," or "If you don't mind what you're at, and mend your ways, the master will pretty quick muck you out." It is rarely, as in other counties, used in the sense of manure, for which these people have *mending* or *dressing*. EDMUND TEW, M.A.

Muck is used with various meanings in many parts of Scotland. It is generally used as synonymous with manure, but it is also applied to anything that is mean or vile. I have heard it used in particular of the dirt of pig-sties, and the island of Muck (which is notorious both for its pigs and its dirt) and the mountain Ben Mac Dhui seem to point to the same meaning.

FRANCIS ANDERSON.

INVITATION CARDS OF THE EIGHTEENTH CENTURY (5th S. ix. 168, 214.)—The following well-known epigram shows that invitations written on playing cards were not unusual; it is by the Rev. Mr. Lewis, minister of Margate from 1705 to 1746, in reply to an invitation to dinner by the Duchess of Dorset written on a ten of hearts:—

"Your compliments, lady, I pray you forbear,
Our old English service is much more sincere:
You sent me ten hearts—the tithe 's only mine;
So give me one heart, and burn t' other nine."

H. P. D.

I possess a playing card (the ten of clubs) split, so that the interior affords space for writing, with the address written on the back, being a note from Sir John Danvers, dated Swithland, Jan. 29, 1757, to my great-grandfather, "the Rev. Mr. Statham, at Mountsorrell." H. W. S.

HARDWICKE HALL (5th S. ix. 187.)—The lines referred to by A. W. W. as being engraved on one of the pillars of the porch of Hardwicke Hall may be found in Ovid's *Metamorphoses*, lib. i. ll. 175–6.

J. HENRY.

AUTHORS OF BOOKS WANTED (5th S. ix. 189.)—

The Post-Captain is, I believe, by Dr. Moore, the author of *Zeluco*. P. J. F. GANTILLON.

Miscellaneous.

NOTES ON BOOKS, &c.

The Relations between Ancient Russia and Scandinavia, and the Origin of the Russian State. By Dr. Vilhelm Thomsen. (Oxford and London, Parker & Co.)

THIS interesting little volume is one of the good fruits borne in a short space of time by the bequest of the Earl of Ilchester for the encouragement of Slavonic studies in the University of Oxford. The trustees of this fund having, in 1876, invited a Scandinavian *savant* to lecture on a Slavonic subject, that gentleman naturally gave his course a Scandinavian turn, as he straightforwardly confesses in his preface. Dr. Thomsen's English is, on the whole, remarkably good, but there are occasional quaint or obscure passages, which it seems to us his English friends might have made more conformable to our usage in revising his sheets. With regard to the main thesis of Dr. Thomsen's lectures, the Scandinavian origin of the founders of the Russian State, we must say that his book somewhat reminds us of the tilt which the worthy knight of La Mancha ran against the windmills. We were quite conscious of what Gibbon and his annotators had said on this subject, and what in more recent times had been said to the same effect by Lappenberg and other leading historians; and as those authorities all concurred in laying down the Scandinavian origin of Rurik and his companions, we did not feel

that there was any great necessity for reiterating the assertion in yet another of those many books of whose writing there is no end. Dr. Thomsen, so far as we can see, only once quotes Gibbon, and then to support the somewhat remarkable statement that the early Russians "carried on a lively intercourse with Greece," which appears to be Dr. Thomsen's own rendering of Gibbon's "Constantinople." After this, we find no more reference to Gibbon, though our author carries us over the same ground in his discussion of the philological evidence adducible from the names of the Dnieper rapids. We do not observe that he quotes Lappenberg at all, though in his work on *England under the Anglo-Norman Kings* there might have been found interesting proofs of the existence of the name Varangian in Neustria as well as in Norway. Lappenberg cites Varengeville and the Varangerfjord as examples, in widely different localities, of the recurrence of "an appellation that may be understood to signify all Northern Vikings in general," and of which he further says, "it is well known that the Northern people that visited Russia were so called." Gibbon gives "corsair" as the meaning of Varangian, and it is perhaps quite as likely to signify "wanderer" as "denizen" or "metoecus," though we may remember that after all a "metic" was a foreigner. The list of Scandinavian proper names and other words given in the last lecture and appendix are of considerable philological and historical interest.

The Agamemnon of Æschylus. Transcribed by Robert Browning. (Smith, Elder & Co.)

Mr. Browning has for once expounded his motives. Since the issue of the fine but ill-starred essay on Shelley, recalled because the letters it preceded turned out to be forgeries, we have had from the poet no prose exceeding a few lines in length; but here, in front of the *Agamemnon*, we have seven pages of preface. From this we learn that he who is admittedly the profoundest thinker among living English poets, and has the credit of being the hardest to read, considers the *Agamemnon* "very hard reading indeed," and holds that a faithful translation of it should also be hard reading, and that the "magniloquence and sonority of the Greek" are not to be coveted in comparison with the virtue of being "literal at every cost save that of absolute violence to our language." Hence it is not strange that we get a highly valuable book, but one which must be read over and over again to yield the full measure of beauty and instruction it contains. To be conducted through a tragedy of Æschylus by so vigorous and subtle an intellect as Mr. Browning's is no small benefit for any one who cares for more than the "bells and jingle" of poetry: *Balaustion's Adventure* and *Aristophanes' Apology* had taught us to expect that much, from his mode of taking us through two tragedies of Euripides. But we hold one of the foremost aims of translation should be to make a beautiful work as beautiful as possible in its new guise; and we doubt whether Mr. Browning has made the *Agamemnon* as beautiful as he could. Indeed, in some parts of his version vigour and subtlety are so exquisitely blended with perfect turn of phrase that we are led to regret the frequent absence of beauty elsewhere. The iambic line with dissyllabic ending, selected for the bulk of the work, we cannot, after several readings, find to be well adapted to the requirements of the poem and our language—not so well adapted as the ordinary blank verse used by Mr. Fitzgerald, and, before him, by Thomas Medwin. Mr. Fitzgerald's *Agamemnon* is a superbly beautiful poem, nowise hard to read, and hence not fully faithful, according to Mr. Browning's criterion. Medwin's version is elegant and easy, with certain echoes of Shelley in it. Mr. Browning's is infinitely more literal than either, but certainly not so well adapted to the needs of any but resolute students. We have noted one misprint, whereby, on p. 123, a speech of the Chorus is given to Clytemnestra.

English Plant-Names.—Will you allow me to say that part i. of our long-delayed *Dictionary of English Plant-Names* is in the press, and will be issued by the English Dialect Society this year? Mr. Holland and myself will be glad of any further names which may be sent us for incorporation, while we should be especially indebted to the authors of unpublished glossaries if they would forward us in advance any plant-names in the letters A—F, this being the probable extent of our first part. James Britten.

British Museum.

"Idel": "What's in a Name?"—Idel writes:—"It is proposed to adopt the above (which is the ancient, sensible spelling) for Idle, near Leeds, and correspondents are requested to address their letters in the improved, restored style. Do not suppose that the inhabitants are more indolent than other folks, for they are not, as may be premised from the fact that *rest* is locally pronounced *rust*. We hope the improved orthography will be universally and promptly adopted."

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

B. F.—A notice of Peter the Great's will is to be found in "N. & Q.," 1st S. viii. 539; also in the *Athenæum* for Feb. 24, 1877. The latter is a summary of an article in the *Russische Revue*, by Dr. G. Berkholz, Keeper of the Municipal Library in Riga. Dr. Berkholz narrates the literary history of the will, and adduces various arguments to prove that the real author of the supposed will was no other than Napoleon I. Since the above was written we have received the note from Mr. Thoms, *ante*, p. 226.

G. W. Tomlinson.—Messrs. Trübner have issued a report of the proceedings at the late Conference of Librarians, but we believe that the official Report has not yet been published.

W. B. Hodgson.—The pamphlet has been forwarded to us by the author.

H. A. W.—We shall be glad to receive the note referred to in your letter.

M. B. S.—Thanks for your communication; we can only pity the unhappy father.

Johnson Baily.—Please send the list of titles.

Fred. W. Foster.—It is not our custom.

Justin Browne.—Letter forwarded.

G. A. Schrumpf.—It will appear.

C. W. Tuttle.—See *ante*, p. 169.

G. M. (Birmingham.)—Thanks.

Col. Chester.—Next week.

Errata.—P. 173, col. 2, l. 18, for ξία read ζοί. P. 215, col. 1, l. 18 from bottom, for "prominent" read *provincial*.

Notice.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MARCH 30, 1878.

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Notes.

THE PURY FAMILY, &c.

(*Continued from p. 45.*)

Alderman Pury was descended from a family which appears to have been already settled in Gloucester in the reign of Henry VII. In 1506 one Walter Pury gave 20*l.* a year to the poor of the parish of St. Mary de Crypt, in which parish the family lived, and where most of them are buried. Thomas Pury, mercer, was sheriff of the city in 1541 and mayor in 1550, and again in 1560. He died April, 1580, and is buried in the chancel of the church of St. Mary de Crypt, where there is a monument to his memory, with arms and a long Latin inscription signifying that he was son and heir to William Pury, younger brother to John Pury, of Cokeham, in the county of Berks, Esq., by his wife, the sister and co-heiress of John Cooke, Esq., four times mayor of the city. It also states that he was connected by marriage with Sir William Danvers, Kt., one of the Justices of the Common Pleas under Henry VII., and with Richard Pates, who was Recorder of Gloucester and member for the city *tempore* Mary and Elizabeth. Another monument in the same church to the memory of Alderman Pury describes him as "nuper Major hujus civitatis Glocestriæ, filius Gualteri, filii Thomæ Pury Armigeri, juxta inhumati," so that the alderman was grandson of Thomas Pury above mentioned. It is probable that in early life he was engaged in trade or manufacture, as was by no means uncommon in those days with members of good families, but he was afterwards "of the profession of the law." The old Royalist pamphlet, entitled *The Mystery of the Good Old Cause*, says that he was "first a weaver in Gloucester, then an ignorant country solicitor"; but no more credence is to be given to the scandal of the Royalists under Charles II. than to that of the Puritans under Oliver Cromwell. Whatever he was, he had become a man of mark in his native city, for he was sheriff in 1626 and a successful candidate at the election March 24, 1639-40, when he was elected (to the Long Parliament) in preference to William Singleton, who had been a popular mayor and also a former member, and William Lenthall, the Recorder, afterwards better known as "Speaker Lenthall," who appears to have resented his defeat, since in an undated and unpublished letter, written many years after, and when he was again a candidate, he says:—"I have noe assurance of Electiõ there, it being wth mighty hand and much power labored against me. Only this I can say, if they chewse me not I shall disdayne to beare the name of Recorder amongst them."

There is a long and interesting letter calendared in the last publication of State Papers, 1639-40 (Domestic), written from the bishop's palace at Gloucester on March 24, 1639-40, the day of the election, by John Allibonel to Peter Heylin, from which it would seem as if Pury had some Quaker tendencies, for, describing the candidates, he mentions Pury, and says, "Whom nothing has so much endeared as his irreverence in God's house, sitting covered when all the rest sit bare, whose cause is earnestly presented by the aforesaid Nelmes and Edwards," previously described by him as "strong and rank Puritans." Mr. Webb, in his admirable introduction to the *Bibliotheca Gloucestrensis*, says: "He had raised himself into notice by his talents and industry, and was possessed of considerable influence amongst the citizens. In the House he zealously pressed every innovation of Church and State, and, being a speaker of some ability and a man of business, was frequently engaged in their numerous committees." When the Act for publishing scandalous clergymen and others passed, March 10, 1641, he was appointed one of the commissioners for carrying it into execution in the city and county of Gloucester (Husband's *Ordinances*). Like Sir Simonds D'Ewes, May, and Burton, he took notes of the proceedings in the Long Parliament, and these existed until a recent period, but cannot now be found, and are believed to have been destroyed. On Nov. 30, 1641, he moved that the famous Dr. Chillingworth should be brought to the bar of the House for having said that some members of the House were guilty of treason, and that they should be

accused within a day or two; whereupon it was ordered that the serjeant's deputy should bring him forthwith to the House, and if he should refuse to come, that he should apprehend him as a delinquent and bring him (D'Ewes's *Journals*, Nov. 30, 1641). Mr. Webb says:—"He was in determined hostility to the king, and on the approach of danger hastened down to Gloucester, where himself and his son held military commands, and proved themselves amongst the most resolute defenders of the city." He was a deputy lieutenant for the city, and in 1642 was appointed to communicate with the Earl of Essex, who was then engaged at Worcester in settling the militia. He was also in communication with Waller during the latter's visit to Gloucester in June, 1643 (see a very gentlemanly letter from Waller to Lady Scudamore, *Hist. Intro. Bib. Glo.*).

Certainly some stout hearts were needed at that time, for the condition of the city and the garrison was very low, and neither the citizens nor the soldiers appear to have much relished the prospect of a siege. Amongst the Tanner MSS. in the Bodleian are some unpublished letters written before and after the siege, some of which have been copied for me by my good friend Kyffin Lenthall, the Recorder of Woodstock, and which give a very graphic picture of the state of things under which, nevertheless, in defence of their liberties, Pury and his compatriots determined to resist their sovereign. In a letter to Mr. Speaker Lenthall, dated from Gloucester, July 29, 1643, Col. Massie (so he spells his name) complains bitterly of the privations of the garrison, and says:—

"Alderman Pury and some few of y^e^ citizens I dare say are still cordiall to us, but I fear 10 for one to enclyne the other way of the rest, w'ch I see by the fayling of the citizens help to amend and better our decaying works, yet neither they nor y^e^ country since Bristoll's losse yeald any obedience unto my warrants, and for lack of force of our owne well paid and cared for, I am enforced to doe as I can, not as I would."

On the same day the officers of the garrison addressed a most urgent letter to the same effect to the Speaker, "for the most noble houses of Parliament these—Haste, Haste: post Haste." This is signed by Massie and thirteen officers, including Alderman Pury and his son; and in the margin, by way of postscript, Massie writes:—

"The Treasure of this Citty is so exhausted that no more money can be raysed either to pay my Lo. Stamford's Regim^t^ or Collon^l^ Stephen's, but we both ioyntly are in great necessity, & both looke for Reliefe w^ch^out wch neither can possibly subsist. Edw. Massie."

Nevertheless Pury and his party held out, and resisted alike privations, threats, and promises. Dorney, the Town Clerk of Gloucester, in his *Exact Relation*, says:—

"After the unexpected surrender of Bristol, the City of Gloucester was assaulted with severall letters, messages, & such verball solicitations by divers of the king's army of no meane quality, thereby pretending our good, and expressing of their love & care of us, but really intending their own sinister ends and our destruction. Among the rest there came a letter on Friday, August 4, dated August 3, from a Captain of a troope of horse in the king's army to Mr. Alderman Pury, one of the burgesses of the Parliament for this city, full of persuasive oratory for the yeelding up of this city, with great promises as heretofore of preferment, and braggs of the greatness of the army that was then on their march coming against us...but Mr. Alderman Pury (whose fidelity is sufficiently known to be so firm to the Parliament that it is not to be shaken by promises or threats) thinking it not worthy of, so accordingly sent no answer."—See this letter in full, Fosbrooke, pp. 81-82.

When the king was advancing some were wavering, and Mr. Webb says:—

"There is good ground for believing that Pury and his party counteracted anything like a return towards loyalty in the other authorities; for both the mayor and governor seem to have hesitated, the former upon his oath, and the latter upon his ancient service and allegiance."

Alderman Pury and his son signed the reply to the king, refusing to surrender the city except "as his Majesty's command should be signified by both houses of Parliament"; and Mr. Webb thinks that "many historical conjectures have been more groundless than that Pury was greatly instrumental to all the consequences that awaited Charles and the kingdom." J. J. P.

[For particulars of Thomas Pury, Rector of Beverston, 1563-1617, see pp. 149-159 of *Dursley and its Neighbourhood*, by Rev. J. H. Blunt.—Ed.]

(*To be continued.*)

MAGDALEN COLLEGE, OXFORD, AND GIBBON THE HISTORIAN.

I came lately across an interesting specimen of private printing in Magdalen College library, and a note of it may be acceptable to some of your readers. A small quarto tract of forty-four pages was printed by the Rev. James Hurdis, D.D., at a small press of his own at Cowley, near Oxford. The title of it is:—

"A | Word or Two | in Vindication | of | the University of Oxford, | and of | Magdalen College | in Particular, | from the | Posthumous Aspersions | of | Mr. Gibbon.

'Nulla mihi, inquam,
Religio est.
At mî; sum paulo infirmior; unus
Multorum; ignosces.' *Hor.*"

The name of Hurdis is now unknown to the general reader, but he was known as the Sussex poet in his day. He was a friend and correspondent of the poet Cowper. The author of *The Task* looked over some of his writings and gave his *imprimatur*. The first edition of Hurdis's poetry was printed at his private press at Cowley by himself and his sisters, but after his death all his poetry was published (1808) in three volumes, with a large subscription, for the benefit of his two sisters, who were in reduced circumstances.

James Hurdis was the son of James Hurdis, of Bishopstone, in Sussex. He was born in 1763,

entered at St. Mary Hall, Oxford, Feb. 28, 1780, was elected Demy of Magdalen, 1782, probationer fellow, 1786, proceeded M.A., 1787, and published his first poem, the *Village Curate*, in 1788. In 1785 he went to the curacy of Burwash, in Sussex (his rector being the Rev. John Courtail, Archdeacon of Lewes), and here he remained for six years. In 1791 Hurdis was appointed to the living of Bishopstone; but the loss of a favourite sister in the following year caused him a deep sorrow, and he moved in April, 1793, with two sisters, to a small house at Temple Cowley, near Oxford, and in the same year was elected Professor of Poetry in that university. In 1797 he took the degree of D.D.; in 1799 he married Harriet, daughter of Hughes Minet, Esq., of Fulham; and on December 23, 1801, he died, after three days' illness, in his thirty-eighth year.

It must have been during the last five years of Ben Jonson and Dryden. Let me once more take another eight: Marvell, Cowley, Thomson, Collins, Goldsmith, Crabbe, Campbell, Mrs. Hemans. Only two of these again are in the Abbey—Cowley and Campbell. Neither do Marlowe, Beaumont, Herbert, William Browne, Vaughan, Waller, Herrick, Shenstone, Chatterton, Hood, Moore, Southey, Leigh Hunt, or Keble repose in the Abbey. Perhaps I ought not to go to Scotland; and yet I hardly know why, as the writings of Burns and Scott, especially of the latter, are surely as much a part of English literature as those of Spenser or Wordsworth. If, then, we wish to visit the last resting-places of Scotland's two greatest poets, we must seek them not in Westminster, but the one in Dumfries, the other in Dryburgh Abbey.

I have now gone through the greater part of our poets of eminence, and I think that any one who has been kind enough to follow me up to this point must agree with me that, when we think of the multitude of England's singing birds, it is rather the exception than otherwise to find a poet buried in the Abbey. It is true that in Poets' Corner are buried Addison, Johnson, Macaulay, and, in another part of the Abbey, Lord Lytton, and that all these more or less wrote poetry. But they were not, strictly speaking, poets. It is their prose writings that have gained them their great and lasting reputation with mankind.*

I trust that no one will suppose for a moment that I wish to speak depreciatingly or disrespectfully of Poets' Corner, a spot which must ever be dear to all true lovers of poetry were it for the sake of Edmund Spenser alone. All I wish to point out is that it is curious, when we come to closely

* In his *first* year he must make himself a proficient,

"In the first term, in Sallust and the *Characters* of Theophrastus.

"In the second term, in the first six books of Virgil's *Æneis* and the first three books of Xenophon's *Anabasis*.

"In the third term, in the last six books of the *Æneis* and the last four books of the *Anabasis*.

"In the fourth term, in the Gospels of St. Matthew and St. Mark, on which sacred books the persons examined are always called upon to produce a collection of observations from the best commentators.

"During his *second* year the undergraduate must make himself a proficient,

"In the first term, in Cæsar's *Commentaries* and the first six books of Homer's *Iliad*.

"In the second term, in Cicero *de Oratore* and the second six books of the *Iliad*.

"In the third term, in Cicero *de Officiis* and Dion. Hal. *de Structurâ Orationis*.

"In the fourth term, in the Gospels of St. Luke and St. John, producing a collection of observations from commentators, as at the end of the first year.

"During his *third* year he must make himself a proficient,

"In the first term, in the first six books of Livy and Xenophon's *Cyropædia*.

"In the second term, in Xenophon's *Memorabilia* and in Horace's *Epistles* and *Art of Poetry*.

"In the third term, in Cicero *de Naturâ Deorum*, and in the first, third, eighth, tenth, thirteenth, and fourteenth of Juvenal's *Satires*.

"In the fourth term, in the first four Epistles of St. Paul, producing collections as before.

"During his *fourth* and last year he must make himself a proficient,

"In the first term, in the first six books of the *Annals* of Tacitus and in the *Electra* of Sophocles.

"In the second term, in Cicero's *Orations* against Catiline and in those for Ligarius and Archias, and also in those orations of Demosthenes which are contained in Mounteney's edition.

"In the third term, in the *Dialogues* of Plato, published by Dr. Forster, and in the *Georgics* of Virgil.

"In the fourth term, in the remaining ten Epistles of St. Paul, and the Epistles General, producing collections as before."

He adds:—

"The above exercises are imposed upon every student, of whatever denomination. He has to attend, besides, his tutor's lecture once a day, and must produce a theme or declamation once a week to the dean.

"The undergraduates were also required to attend three distinct lectures in every term, that is, twelve in a year, from three regular lecturers appointed by the college from the body of the fellows."

The whole of this *Vindication* is interesting, and the printing from the private press at Temple Cowley most respectable.

GIBBES RIGAUD.

18, Long Wall, Oxford.

MR. ARBER'S REPRINTS.—The contents of Mr. Arber's *English Garner: Ingatherings from our History and Literature*, are of the most varied character; and, although I would not say with the alderman in the *Spectator*, "too many plumbs, and too much suet," it is not easy to appreciate the conflicting flavours of this very miscellaneous dish. An enemy might point out that the book has no arrangement, and does not pretend to have any, even in its table of contents; that it has no index; and that its first twenty-four pages, for instance, contain no less than eight incongruous pieces. But I am no enemy to Mr. Edward Arber. On the contrary, I feel, and proclaim emphatically,

the great and, as yet, imperfectly recognized services he has done for all English-speaking folk, by providing them with a marvellously cheap and most carefully edited series of reprints of many of our best English writers of the sixteenth and seventeenth centuries. And therefore I am provoked, as by the shortcomings of an old friend, when I find him dealing with those very centuries and those very writers in a way so different. For here, in *An English Garner*, we have *Astrophel and Stella* side by side with a list of carriers' carts, and a bridal ballad next door to a wine merchant's bill. We have explanations not only given, but actually bracketed in the text, of the commonest old words, which any one who reads his Bible must know; as *targets* (p. 16) and *to let* (p. 107). We have the spelling modernized throughout, even in the lovely poems of Sidney and Spenser which give its chief value to the *Garner*. This last proceeding may be a boon to those young persons who need to be taught that to *wit* means to *know*, and to *let* means to *hinder*; but even to them it is a fatal boon, for it will prevent them from ever enjoying the archaic charm, the *genius loci*, of an old edition. It injures the rhyme (or rather *rime*) too, as Mr. Arber himself confesses; and, what is worse, it may spoil the rhythm, as it does on p. 253, where, by leaving out the first *e* in the word "chapelets," Mr. Arber has debited Spenser with a halting line. There is another fault which is graver still. All the verse in this volume is accentuated. I must not now occupy your space by protesting against the monstrous and criminal innovation of *accents* in English; but, if any one should observe that it has crept securely into the later editions even of Tennyson, I would reply that a man like Mr. Arber, a skilled archæologist editing Elizabethan poets, is doubly bound to set his face against that vain and fondly invented thing.

I have spoken out as to these blemishes, because some of them are the result of tendencies that have increased, are increasing, and ought to be diminished, and because all of them are important in a work which is meant, one may presume, for intelligent and educated students. But let no one undervalue the merits of this *English Garner*. They are real, great, and novel. It is not only that the book exhibits industry and wide research, nor that it gives us, for a few shillings, reprints of rare or unique tracts of value and interest; nor even (though this is much) that it has brought *Astrophel and Stella* within the reach of every one. Had these poems, with Mr. Arber's able and lucid introduction to them, and with Spenser's *Elegies* to boot, been issued separately as an "English reprint," they would have been a joy even to those who possess the original folios, just as the travels and adventures of the *Garner* would have delighted us the more if they too had been published as a separate collection. But in spite of all its incongruities the book has one special and exceeding merit. The best of its verse and the best of its prose, taken together, exhibit, as no other recent collection exhibits, a conspectus of the literary England of Elizabeth—a near and intimate view of that devout and ardent spirit, that new-found delight in the name and glories of their country, which the Englishmen of those great days felt, and had a right to feel.

Mr. Arber promises three or four volumes of his *Garner* annually. For the sake, then, of these and of their readers, I trust that he will sift and winnow his harvest, will restore, at least to the poets, their spelling, and will forbear to insult them and us by the use of accents. Let him but do this, and to his future *Ingatherings* a hearty and unfaltering welcome is assured.

A. J. M.

Temple.

the King, refusing to surrender the city except "as his Majesty's command should be signified by both houses of Parliament"; and Mr. Webb thinks that "many historical conjectures have been more groundless than that Pury was greatly instrumental to all the consequences that awaited Charles and the kingdom." J. J. P.

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An Analysis of Poets' Corner.—The recent "poetic wedding," as one of the morning papers termed it, of the son of Mr. Tennyson and the daughter of Mr. Frederick Locker, in Westminster Abbey, has set me thinking of that most celebrated

south transept of the great minster known to all men as Poets' Corner, and I have come to the conclusion that this renowned corner, although undoubtedly one of the most interesting spots in the world on account of the great writers whose ashes lie there, is not quite so much of a *Poets'* Corner as it is popularly supposed to be. Let me explain myself more clearly. The seven greatest poets of our country are, I presume (I name them in chronological order), Chaucer, Spenser, Shakspeare, Milton, Shelley, Byron, Wordsworth. To these I ought, perhaps, to add an eighth, Elizabeth Barrett Browning. Of these eight how many lie in the Abbey?—only two, Chaucer and Spenser. Let us now come down a few steps in the poetic ladder, and mention some who, though great, are not quite so great as the above-mentioned monarchs of Parnassus—for instance, Ben Jonson, Fletcher, Dryden, Pope, Gray, Cowper, Keats, Coleridge. Of these eight again only two are in the Abbey—Ben Jonson and Dryden. Let me once more take another eight: Marvell, Cowley, Thomson, Collins, Goldsmith, Crabbe, Campbell, Mrs. Hemans. Only two of these again are in the Abbey—Cowley and Campbell. Neither do Marlowe, Beaumont, Herbert, William Browne, Vaughan, Waller, Herrick, Shenstone, Chatterton, Hood, Moore, Southey, Leigh Hunt, or Keble repose in the Abbey. Perhaps I ought not to go to Scotland; and yet I hardly know why, as the writings of Burns and Scott, especially of the latter, are surely as much a part of English literature as those of Spenser or Wordsworth. If, then, we wish to visit the last resting-places of Scotland's two greatest poets, we must seek them not in Westminster, but the one in Dumfries, the other in Dryburgh Abbey.

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I trust that no one will suppose for a moment that I wish to speak depreciatingly or disrespectfully of Poets' Corner, a spot which must ever be dear to all true lovers of poetry were it for the sake of Edmund Spenser alone. All I wish to point out is that it is curious, when we come to closely examine into the matter, to find that out of the great number of England's poets only a small proportion lie in the Abbey. To sum it up, four very eminent poets are there—Spenser, Chaucer, Ben Jonson, Dryden; half-a-dozen of secondary merit—Cowley, Campbell, Congreve, Prior, Gay, Drayton; and, finally, a few others who were perhaps not so much children as step-children of the Muse, and who lived, to use a phrase of Charles Lamb's, in the suburbs of her graces. "Non ragioniam di lor, ma guarda e passa." JONATHAN BOUCHIER.

Bexley Heath, Kent.

* I am not acquainted with the Rev. H. F. Cary's own poetry, but I presume that Cary, however accomplished as a translator, is hardly entitled to be ranked amongst our really original poets.

BARONIES OF MOWBRAY AND SEGRAVE.—Anent the revival of these two old English peerages it may be interesting to note the numerous baronies in fee to which Lord Segrave, Mowbray, and Stourton is co-heir:—

With Lord Petre.

1295.	Furnival	Abeyance	1777.
1308.	Strange	„	„
1320.	Lucy	„	1368.
1331.	Talbot...	„	1777.
„	Talbot of Goderich ...	„	„
1349.	Dagworth	„	1359.
1470.	Howard	„	1777.
1509.	Darcy	Forfeited	1538.

With Lord Petre and the Earl of Carlisle.

1295.	Greystock	Abeyance	1569.
1459.	Dacre of Gillesland ...	„	„

With Lords Arundell of Wardour and Clifford of Chudleigh.

1299.	Fitz Payne	Abeyance	1354.

Also to moieties of the following:—

With Lord Petre.

1295.	Giffard	Abeyance	1322.*
„	Verdon	„	1316.†

With Lord Petre and the Earl of Berkeley.

1294.	Braose of Gower ...	Abeyance	1326.‡

With Lord Petre and the Earl of Carlisle.

1308.	Boteler of Wemme ...	Abeyance	1369.§
1375.	Ferrers of Wemme ...	„	1410.§

With Lords Petre, Arundell, and Clifford.

1264.	Gant	Abeyance	1297.‖
1322.	Kerdeston	„	1361.¶

To represent, even in part, such an array of distinguished baronial houses is in itself a noble heritage. W. D. PINK.

Leigh, Lancashire.

* The other moiety in abeyance between the daughters of the late Lord Audley, Sir R. Knightley, Bart., and Sir B. Wrey, Bart.

† Co-heirs to other moiety:—Baroness Le Despencer, Earl of Loudoun, Lady Bertha Clifton, Lady Vict. Kirwan, Countess of Romney, W. Lowndes, Esq., W. S. Lowndes, Esq., Duke of Buckingham, M. E. Ferrers, Esq., and H. T. Boultbee, Esq.

‡ Representatives of other moiety unknown, but vested in the heirs of Bohun of Midhurst.

§ Co-heirs to other moieties:—Lord de Clifford, Hon. R. Marsham, and the Earl of Albemarle.

‖ Other moiety between Lord de Mauley and the heirs of Radcliffe of Mulgrave.

¶ Other moiety between Lords Arundell and Clifford and the heirs (if any) of Alice Chaucer, Duchess of Suffolk, the presumed grand-daughter of the poet.

COLLECT FOR ASH WEDNESDAY.—This collect has in its apostrophe the words, "Who hatest nothing that Thou hast made." In the Roman Breviary, the great storehouse from which four-fifths of our service book were taken, nothing similar occurs, and indeed Wheatley (Common Prayer, ch. v. sec. xi.) distinctly says that this collect was "made new at the compiling of the Liturgy." The expression has always struck me as an odd one, and to tell the very truth, I fancied that it was a kind of side hit at Calvinism. But in reading the *Soliloquies of St. Augustine*—I think a little read book—I have just lighted on the following passage :—

"Cum enim cunctis præsideas, singula implens, totus semper ubique præsens, cunctorumque curam agens quæ creasti, *quia nihil odisti eorum quæ fecisti.*"—*S. Augustini Soliloquia*, c. xiv. § 2.

This seems clearly to show the origin of our prayer for the first day of Lent. I do not know that it has been pointed out before. H. CROMIE.

WEEPING CROSS.—There is a tradition at Caen that in one of the many troubles of her married life Queen Matilda went outside the gates on a pitiful errand to a weeping cross. In a visitation by the bishop early in the fifteenth century at Chichester there is a record of another weeping cross. I use the quaint rendering made by a capitular antiquary about a hundred years ago :—

"That besides the paupers of the foundation [of St. Mary's Hospital] was used for 13 other paupers to have a mess of broth when the Custos was there; and if not, then a mess of seeded water at the North Gate, called Weeping Crosse."

MACKENZIE E. C. WALCOTT.

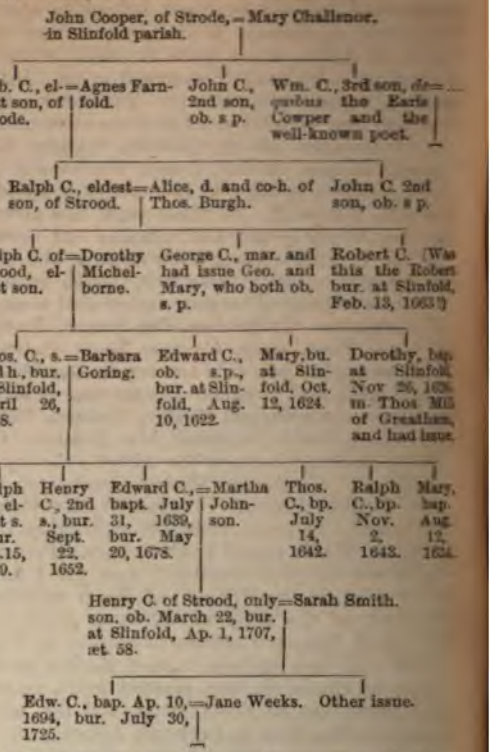
Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

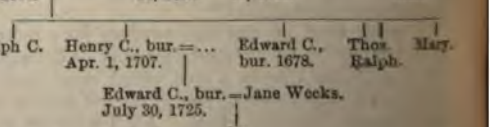
THE OXFORD AND CAMBRIDGE BOAT-RACE, 1829.—Who was the builder of the boat used by Oxford in the first Oxford and Cambridge race, which took place June 10, 1829? Is there any drawing of the boat extant? SCULLER.

HAMMOND AND CICERO.—Hammond, on Heb. ii. 16, quotes the following explanation of the word ἐπιλαμβάνεσθαι as from Cicero *In Pisonem* :—"Retinere ad salutem, id est, manu aut lacinia prehendere, ac retinere eum qui se it perditum." I cannot find this passage in the Oratio *In Pisonem*, nor in any work of Cicero. Could any of your readers inform me where it occurs? T. F.
Oxford.

COOPER OR COWPER FAMILY.—In working out the senior branch of this family I am much troubled with Berry's *Sussex Genealogies*, and should be glad of help to make a correct pedigree of it. Berry's account is as follows :—


John Cooper, of Strode, in Slinfold parish. = Mary Challenor.
Rob. C., eldest son, of Strode. = Agnes Farndest fold.
John C., 2nd son, ob. s p.
Wm. C., 3rd son, de= ... quibus the Earls Cowper and the well-known poet.
Ralph C., eldest son, of Strood. = Alice, d. and co-h. of Thos. Burgh.
John C. 2nd son, ob. s p.
Ralph C. of Strood, eldest son. = Dorothy Michelborne.
George C., mar. and had issue Geo. and Mary, who both ob. s. p.
Robert C. [Was bur. at Slinfold, Feb. 13, 1663?]
Thos. C., s. and h., bur. at Slinfold, April 26, 1648. = Barbara Goring.
Edward C., ob. s.p., bur. at Slinfold, Aug. 10, 1622.
Mary, bu. at Slinfold, Oct. 12, 1624.
Dorothy, bp. at Slinfold, Nov 26, 1626. m. Thos Mill of Greatham, and had issue.
Ralph C., eldest s. bur. Au. 15, 1639.
Henry C., 2nd s., bur. Sept. 22, 1652.
Edward C., bapt. July 31, 1639, bur. May 20, 1678. = Martha Johnson.
Thos. C., bp. July 14, 1642.
Ralph C., bp. Nov. 2, 1643.
Mary, bap. Aug. 12, 1634.
Henry C. of Strood, only son. ob. March 22, bur. at Slinfold, Ap. 1, 1707, æt. 58. = Sarah Smith.
Edw. C., bap. Ap. 10, 1694, bur. July 30, 1725. = Jane Weeks.
Other issue.

Now, this latter part must be wrong; for how could a man only ten years of age have a son, which Edward Cooper, who was buried in 1678, must have done if the above dates are correct? My belief is that Berry concocted this latter Henry, and that the pedigree here should be as follows :—


Ralph C. = Dorothy Michelborne.
Thos. C., bur. Apr. 26, 1648. = Barbara Goring.
Henry C., bur. Sept. 22, 1652.
Edwd. C., bur Aug. 10, 1622.
Mary.
Dorothy, m. Thos. Mill.
Ralph C.
Henry C., bur. Apr. 1, 1707. = ...
Edward C., bur. 1678.
Thos.
Ralph.
Mary.
Edward C., bur. July 30, 1725. = Jane Weeks.

I shall be glad of any help towards a correct solution of this point. D. C. ELWES.
5, The Crescent, Bedford.

"SORRY" STATESMEN.—In Peter Heylyn's *Cosmography*, 1703, p. 944, after mentioning the re-

port that Prince Madoc of North Wales had discovered a western continent, on which he settled, and the rumour that some smattering of Welsh had since been found there, it is added, "in which regard some sorry statesmen went about to entitle Queen *Elizabeth* unto the sovereignty of these countries." On this statement a reply to the following queries is solicited:—

1. Who were the persons here described as "sorry statesmen"?

2. In what way did they "go about" or attempt to entitle Queen Elizabeth to the sovereignty of the western continent?

3. By what contemporary writers is the fact recorded? LLALLAWG.

"FORTAKE."—I was asking my way of a little girl in Dorsetshire the other day, and she said, "If you keep straight on, you can't *fortake* your way." Is this a known word? It seems formed strictly after the analogy of *forbear*, *forget*, *forego*, &c. R. E. B.

Bournemouth.

THE CASTLE OF BISHOP'S STORTFORD.—I believe that in 1850 the top of the mound on which the castle of Stortford formerly stood was uncovered, the foundations of the castle chambers disclosed, and a plan of them taken. By whom was this done? Has any account of the transaction ever been published? J. L. G.

Bishop's Stortford.

DEMOGRAPHY.—It is said that it is proposed to found a chair of Demography at Moscow. What is the professor to teach? A. L. MAYHEW.

Oxford.

ROBINS OF LANGFORD-BUDVILLE, SOMERSETSHIRE.—In the churchyard of this parish, on the west side of the south porch of the church, is a stone altar-tomb, the inscription on which is all but illegible, and as it records the deaths of two persons whose burials do not appear in the Langford-Budville parish registers, it seems but fitting to lay it up in your storehouse of the past.

The inscription is on the south side of the tomb, and is as follows:—

"Corpora bina facit thalamus genialis in unum
Sic duo nunc uno marmore tecta jacent.+
Roger Robins, who died y^e^ xiii. of Feb., 1667,
and Wilmot his wife, y^e^ xxiii. of May, 1668."

The parentage and arms of Roger Robins I should be glad to ascertain. His wife Wilmot was a daughter of William and Mary Blewet, of Thorn St. Margaret, a parish adjoining that of Langford-Budville. EVERARD GREEN, F.S.A.

Reform Club.

DELAFIELD OR DE LA FELD FAMILY.—I should feel obliged to any of your correspondents who would supply some of the missing dates, localities, and authorities in the earlier part of the pedigree of "Delafield of Fieldston" in Burke's *Commoners*, which is referred to by MR. GREENFIELD in "N. & Q.," *ante*, p. 194. I am especially desirous of learning in what part of Lancashire Hubertus de la Feld held lands 3 William I., and John de la Feld 12 Hen. I. A family of De la Felds was seated at Sowerby, near Halifax, *temp.* Ed. I., and as this place then formed part of the possessions of the Duchy of Lancaster, I infer that they were descended from the Hubertus referred to, who is said to have been one of the companions of the Conqueror.

The De la Felds of the West Riding of Yorkshire bore the same arms as those of Madley, co. Hereford, Sable, three garbs arg.

In Symonds's *Diary*, published by the Camden Society, is a description of the monument of Walter and John Felde in Madley Church, on which was the kneeling figure of a knight in armour of the thirteenth century, his surtout embroidered with this coat.

I shall be pleased to receive any information relating to the Delafields or De la Felds of an earlier date than the fourteenth century.

OSGOOD FIELD.

4, Grosvenor Mansions, S.W.

"THE POYSONING" OF SIR EUSEBY ANDREW.—In *Reliquiæ Hearnianæ*, vol. ii. p. 787, Oxford, 1857, is recorded, 1733:—

"Nov. 10. Sir Justinian Isham hath a little 4to. MS. on paper, which I read over yesterday, being delivered to me by his brother. Dr. Euseby Isham, Rector of Lincoln College, being Dr. John Cotta's opinion about the death of Sir Euseby Andrew. The doctor [Cotta] thus entitles it—My opinion at the Assizes in Northampton demanded in Court, touching the poysoning of Sir Euseby Andrew, more fully satisfied.—Signed, John Cotta; and then he adds—My evidence in open court delivered at the Assizes at Northampton, three several times upon commande."

Can any of your readers inform me in whose possession this interesting MS. now is?

JOHN TAYLOR.

Northampton.

CHARLES SLOPER, D.D., Chancellor of the diocese of Bristol, by will dated Aug. 3, 1827, left certain moneys for distribution of Bibles amongst the poor of the "ancient city of Bristol." Wanted his coat of arms.

J. F. NICHOLLS, F.S.A.

Bristol.

EQUAL USE IN WINE AND FIRE.—Sir W. Gull stated, in his examination before the Select Committee of the House of Lords on Intemperance, that "One of the minor Greek poets writes thus: 'There is an equal use in wine and fire to the dwellers upon earth'" (Lords' Reports, Aug. 14, 1877). Which of the minor poets says this?

ED. MARSHALL.

"Manorbeer."—Can you furnish me with the probable derivation of Manorbeer, the reputed birthplace of Giraldus Cambrensis?

Inquirer.

The Whitehead Family of Saddleworth.—Will some antiquary, well up in the history of families in the West Riding of Yorkshire, give what information he can respecting this family in that county? Ad Finem Fidelis.

St. John's College, Cambridge.

Manor of Mere, Staffordshire.—The indexes to the Inquisitiones post mortem and other public records occasionally mention the above, coupling it with Clent and Handsworth, in the extreme south of the county, and others elsewhere held by the same owner. In one instance it occurs with Clent and Old Swinford, another Staffordshire lordship, and Hagley, in the shire of Worcester, the latter lying in a direct line between those two and abutting on each. An extent in 8 Hen. IV. mentions the advowson as well as the seigniory of Mere, still joined with the above and other manors in the shires of Worcester and Stafford close upon them, and two in Warwickshire, near Birmingham. Can any of your topographical correspondents point out its situation and the parish in which it lay, possibly under some different name? for Stourbridge, in Old Swinford, was then called Bedcot. There is a parish called Maer near Whitmore, quite in the north of Staffordshire. J. S. E. H.

Lincolnshire Topography.—In Nichols's edition of Fuller's *Worthies*, vol. ii. p. 33, a collection of the monumental inscriptions in this county, by the Rev. Robert Smyth, is mentioned, and also collections in the library of the Rt. Hon. Sir Joseph Banks, K.B. I wish to know where these two collections may be found at the present time. G. M. W.

Tokens of the Sacrament.—Can any of your correspondents give me any information as to the use of tokens of the Sacrament in the English Church? Some old token books of St. Saviour's, Southwark, still exist. What were the tokens? Were they metallic? Are any preserved?

R. W. C. P.

Beith, N.B.

Angus Parlance.—In Forfarshire the fatted ox killed for the Yule festivities is called a *märt*. Whence is the derivation of the word?

John Carrie.

Bolton.

Petrus de Nobilibus Formis.—I have an early engraving inscribed, in the place where one would expect the name or mark of the engraver, "Petri de Nobilibus Formis." What engraver's name has been thus Latinized, or can any other explanation be given of the inscription? I have searched in vain in Bryan and Brulliot for any name beginning with Adel, Edel, Ethel, &c. The subject is six nude figures of boys, of somewhat too large a growth to be called amoretti. One carries a small flag, another has his finger on his lip, and the remaining four have both hands raised, as if playing at some game. J. F. M.

An Ancient Cast Leaden Coffin has been found under the road at Crayford, Kent, near to Hall Place, the reputed residence of the Black Prince. I send the following notice, which appears in a local paper, and inquire whether from such data the period when the person lived may be gathered, and whether the inference from the scallop shells is a fair one:—

"On Tuesday morning last, as the excavators for the West Kent main drainage were continuing the work, about thirty yards east of the gate of the Iron Church, and on the north side of the road, they came upon a cast leaden coffin containing the remains of a female probably about twenty years of age, as the 'wisdom teeth' were not yet grown. The coffin was of cast lead, wider at the head than the feet, but not shaped at the shoulder as in modern ones. On the lid was a crossed line, a St. Andrew's Cross, from the centre of which proceeded a straight line to about two-thirds of the coffin's length; then a short line at right angles to this, forming a foot, and two slanting lines from the extremities of this line to the lower corners of the lid. On the coffin in various positions were seven scallop shells. The scallop shell was, it is said, the badge of a pilgrim to the Holy Land. Hence the suggestion that this young female had made such a journey."

Geo. Savage.

King Alaric.—Can any one inform me in what poem, naming the author, the burial of King Alaric in the river's bed is related?

Where can I find the anecdotes of the chain of Canynge? W. H.

Cheadle, Staffordshire.—A manuscript, without date, but written during the latter part of the eighteenth century, in the William Salt Library at Stafford, says with reference to Cheadle:

"This ancient town seems to have been of much higher degree of consideration in days of yore than it is at present, since within memory some of the heads of the first families in the county have not only graced the election of mayor of Cheadle with their presence, but have actually been elected mayor in regular annual succession."

Was Cheadle ever a corporate town? What is the origin of the name of Cheadle, which is given to four places in Cheshire and two in Staffordshire?

J. Ingamells.

Newcastle-under-Lyme.

Population of Rome and the Roman Empire under Augustus.—According to Döllinger's statement (*Heidenthum und Judenthum*, pp. 1, 3) the inhabitants of "Rome under Augustus" may have

amounted to about two millions of people, and those of the Roman empire perhaps to one hundred millions. How can this statement be verified?

H. Krebs.

Taylorian Library, Oxford.

West Indies: Barbadoes.—From which ports in England did vessels sail for the West Indies (Barbadoes especially) between 1590 and 1650? Are there any lists of the ships and names of their passengers at either Barbadoes or at the English ports? and, if so, where are they to be seen now? I am aware of Hotten's book.

C. Mason.

3, Gloucester Crescent, Hyde Park, W.

Authors of Books Wanted.—

Real | Life in Ireland; | or, the | Day and Night Scenes, | Rovings, Rambles, and Sprees, | Bulls, Blunders, Bodderation, and Blarney, | of | Brian Boru, Esq., | and his elegant friend | Sir Shawn O'Dogherty, &c. | Printed by B. Bensley, | Bolt Court, Fleet Street. | Published by Jones & Co., 3, Warwick Square; and | J. L. Marks, Piccadilly; and sold by all Booksellers | and Newsmen in Town and Country. | 1821. Hirondelle.

There is a very amusing novel which gives an account of the invasion of Ireland by the French under Hoche in 1795 or 1796. What is the name of it, also that of the author and publisher? R. W.

A Sentimental Journey, intended as a Sequel to Mr. Sterne's, through Italy, Switzerland, and France. In 2 vols. fcap. 8vo. By Mr. Shandy. Printed for T. Baker, Southampton; and S. Crowder, Paternoster Row, London. mdccxciii. Fredk. Rule.

The Tripe Supper.—About thirty or forty years ago there appeared in some serial a piece of poetry thus entitled. Wanted the name of the serial. A. W.

Authors of Quotations Wanted.—

"Crying we come, and groaning we must die;
Let us do something 'twixt the groan and cry."

Query correctly quoted. S. H. Atkins.

Replies.

HERALDIC: HUTCHINSON FAMILY.

(5th S. viii. 268, 379; ix. 79, 209.)

I did not feel called upon to make any response to the remarks of Mr. Sargent (*ante*, p. 79), because it was evident that one who was not convinced by the *facts* stated by me in a respectable and well-known journal, mysteriously designated by him as "somewhere," would not be open to conviction, let any additional evidence be what it might. If any one is curious on the subject, he will find my paper in the *New England Historical and Genealogical Register*, vol. xx. (1866), pp. 355–367, copies of which will be found at the British Museum, and elsewhere in London. By every statement in that paper I still stand.

Now that a veritable descendant of Governor Hutchinson, and "the eldest representative in England of Edward Hutchinson of Alford," has entered the lists, I feel bound to defend my own position, and at the same time expose the utter baselessness of his. I shall not require very much space, because my arguments will take the shape of incontestable facts, and facts may well be allowed to speak for themselves.

Mr. P. O. Hutchinson very wisely admits that he has not proved Edward Hutchinson of Alford, who was buried there Feb. 14, 1631–2, to have been the next heir of Edward Hutchinson of Wykeham Abbey, in Yorkshire, who had the grant of arms in 1581, but it is evident that he thinks he was. He does not contend that "the two Edwards are one and the same person," but declares that "it is hard to escape the inference that the one at Alford was the son or grandson of the one at Wickham." He may escape that inference very easily. He could have escaped it if he had ever taken the pains to consult authorities so well known as the Heraldic Visitations of Yorkshire, when he would have discovered that the eldest son of Edward Hutchinson of Wykeham Abbey was only eleven years old in 1584, just two years before the baptism of the first child of Edward Hutchinson of Alford. This of course disposes at once of the theory that the latter was either son or grandson of the former. When Edward Hutchinson of Wykeham made his will on Feb. 20, 1590–1, a fact of which Mr. Hutchinson appears wholly unconscious, all his children, by his own declaration, were still minors; and yet by that time Edward Hutchinson of Alford was the father of at least three children.

It will be seen therefore that, instead of one of these Edwards being the descendant of the other, they were contemporaries in early life, although one outlived the other more than forty years. Hence, as the arms granted to Edward Hutchinson of Wykeham, in 1581, were confirmed to him and his *descendants*, any claim to them by the descendants of Edward Hutchinson of Alford is simply absurd and not worth considering.

The immediate ancestors of Edward Hutchinson of Alford are perfectly well known, not a link in the chain of evidence being wanting, as will be seen by referring to my paper already quoted, in which all the details are set forth. The Christian name of his grandfather has not been ascertained, but it is certain, from the wills of the family, that he left four sons and one daughter. One of the sons, Christopher, was a clergyman, becoming the incumbent of South Leasingham, in Lincolnshire, in 1522, and of Scremby in the same county in 1526, and dying in 1556. Another son, William, was a respectable tanner in the city of Lincoln, and rose to be sheriff of that city in 1541, alderman in 1545, and finally mayor in 1552. He died in 1556–7. The daughter, Alice, married James Remington, who described himself in his will as a "husbandman."

The youngest son, John Hutchinson, was apprenticed in Lincoln, Sept. 23, 1529, to Edward Atkinson, a glover of that city. He was also one of the "good apprentices," for, like his elder brother, he subsequently occupied the minor civic posts, and was eventually twice mayor of Lincoln—in 1556 and 1564. He died during his second mayoralty, on May 24, 1565, and was buried in the church of St. Mary-le-Wigford. He had eight children, none of whom need concern us except his fifth and youngest son, Edward, who was apprenticed, May 27, 1577, to Edmund Knight, alderman and mercer of Lincoln. He was constantly named in the wills of the family, and was executor of that of his cousin Christopher (son of his uncle William) in 1592, when he was described as of Alford, and a mercer. He is thus perfectly identified as the Edward Hutchinson of Alford who was father of William Hutchinson, the early emigrant to New England, and ancestor of Governor Hutchinson.

Taking the antecedents of his family into consideration, what are the probabilities of their descent from any heraldic family of the name? I leave this question to be answered by any one who chooses to take the trouble.

Mr. Hutchinson admits that his ancestor Governor Hutchinson and his descendants, himself included, used and still use the precise arms which were granted to Edward Hutchinson of Wykeham and his descendants in 1581. But, as it has been shown that they were not, and could by no possibility have been, his descendants, what becomes of their right so to use them? To avoid this difficulty he appears to intimate that the governor's right to arms is unimpeachable, and that probably the Wykeham branch derived their right through some connexion with his line! That suggestion may go for what it is worth. But, as it may be deemed extremely valuable by some persons, I will now present them with another fact, of which they also seem unconscious, viz. that, when the heralds were making their visitation of Lincolnshire, in 1634, Thomas Hutchinson of Thedlethorpe in that county, who was a grandson of William Hutchinson, mayor of Lincoln, already named, and therefore second cousin of Edward Hutchinson of Alford, presented his pedigree and claimed the right to the well-known arms of Hutchinson. On this original pedigree the heralds wrote the ominous words "Respited for Proof."

It is proper that I should say just here that the grant of arms to Edward Hutchinson of Wykeham in 1581 was not an original grant, but a confirmation. In other words, he had established his descent from the family bearing those arms, and they were confirmed to him as of right; but the heralds assigned him an entirely new crest, and that crest belonged only to him and his descendants. Now if, according to the new theory, Governor Hutchinson and his descendants may possibly have had a right to the Hutchinson arms, they certainly had no right to the Wykeham crest, not descending from the man to whom that crest was granted. And yet it is precisely the crest which they did and do use, and which was painted on the old vellum by which its present possessor sets such store. It was doubtless this coat and crest which the Thomas Hutchinson just mentioned, who had made a good match with a Fairfax, claimed, and whose right to which the heralds refused to recognize. His claim was "respited for proof," and that proof was never forthcoming. It was important to him, from his new connexion, to bear arms, and yet, although the Wykeham family was still in existence, at no great distance, he failed to establish his claim, in 1634, to any connexion with them or their ancestors.

It appears to be a most difficult lesson to learn that there were Hutchinsons and Hutchinsons, *i.e.* those who belonged to the heraldic families and those who did not. But, until this lesson is learned, we shall no doubt find every one of the name claiming the arms, not because he has a right to them, but solely because his name is Hutchinson.

One word as to the vellum painting which has been referred to. Mr. Hutchinson is very confident that it is at least as old as the emigration of his first American ancestor, though he admits that the heralds to whom he showed it "were not certain." Any one who knows our dear old friend Mr. Planché will quite understand his indisposition to throw cold water on the enthusiasm of his client, and how he looked and acted when he said, "It *may* be so old, but I am not certain," being actuated by his anxiety not to hurt his questioner's feelings and his determination not to compromise his official honesty. I venture to think that the date of this painting, and of the arms on the drinking cup of the governor's father, may be safely fixed at quite a century later.

I think I can readily recognize, from the florid description of the picture, the handiwork of one of several old acquaintances of mine who have given me no end of trouble during the twenty years in which I have been investigating the English history of the New England settlers. Early in the eighteenth century there sprang up in Boston a number of professional herald-painters and engravers, whose occupation appears to have been to furnish elaborate coats of arms to anybody and everybody who wanted them. They do not appear to have required from their clients both "name and county," being content with the name alone. If a man's name was Smith, and any family of that name ever bore arms, they had no hesitation in assigning those arms to that particular Smith, and his descendants have borne them and are proud of them to this day. I have little doubt that the precious Hutchinson vellum painting was the work

of one of these unscrupulous gentry. The description of it quite accords with their well-known style, and Mr. Planché was fully justified in the doubt he evidently entertained of its antiquity. I think it highly probable that Thomas Hutchinson, the governor's father, who was a contemporary with the earliest of them, employed them to paint the picture and engrave his drinking cup, and that such is their only authority.

The point to be remembered is this, that on the authority of this painting and its cognates, by whomsoever and whensoever executed, the descendants of Edward Hutchinson of Alford, from the time of Governor Hutchinson's father down to the present day, have claimed and used, not only the arms confirmed to Edward Hutchinson of Wykeham in 1581, but the particular *crest* then specifically granted to him and his *descendants*. As I have clearly shown that they did not descend from Edward Hutchinson of Wykeham, I may safely leave the question of their right to those arms and that specific crest, I will not say to the decision of scientific genealogists, but to the common sense of any of my readers.

Joseph Lemuel Chester.

Touching for the King's Evil: Forms of Prayer (5th S. ix. 49, 236.)—Your correspondent Mr. J. Charles Cox asks for information about the forms of prayer used at the ceremony of touching for the king's evil. In 1871 I printed in the *Journal* of the British Archæological Association (vol. xxvii. pp. 282–307) a collection of "Forms of Prayer recited at the Healing." The series of forms there published comprises the ritual of Queen Mary, transcribed from the original MS. used by herself, now in the possession of Cardinal Manning, by whose great courtesy I was allowed to copy and to print it; the Office used by Queen Elizabeth, from Dean Tooker's *Charisma sive Donum Sanationis;* the Office used in the reigns of Charles I. and II., from Beckett's *Free and Impartial Enquiry;* that used by Charles II., from L'Estrange's *Alliance of Divine Offices;* that used by James II., from a copy printed by Henry Hills in 1686; two Latin versions, 1713 and 1727, from Latin Prayer Books of those respective dates; and the English form used by Queen Anne, which I have printed from a Prayer Book dated 1715. I hope at some future time to print, perhaps with a few additional observations, another form, *temp.* James II., differing from that above mentioned in that in the above named ritual the Office is entirely in English, whilst in this (which I have not yet printed), although the rubrics are in English, the prayers and Gospels are in Latin. Mr. Maskell has, however, already edited this Office in his *Monumenta Ritualia*, iii. 330–334.

You could not possibly spare the space which would be needed to give a very brief account of each of these Offices, or even to indicate the variations between them.

I should be glad to be informed how long the "Forma Strumosos Attrectandi" continued to be printed in the Latin translations of the Book of Common Prayer. I have it in Parsel's Latin Prayer Book, sixth edition, 1744, and seventh edition, 1759. Both these editions contain also the forms for the Fire of London and for the Opening of Convocation. I have not seen any later editions in which the Office at the Touching is found.

And when did the English prayers "At the Healing" cease to be annexed to the Book of Common Prayer? I find the Office in the folio Prayer Book "printed by John Baskett, printer to the University" of Oxford, in 1721. An edition published in 1724 is mentioned in the *Archæological Journal* for 1853, p. 194, but this I have not seen.

A correspondent, writing to me in 1876, informs me that the Office is to be found in a duodecimo edition of the Prayer Book printed in 1749 by "Thomas Baskett, Printer to the Kings most Excellent Majesty: and by the assigns of Robert Baskett." He says that the copy concerning which he writes "has prefixed a portrait of the king, said to be 'sold by R^d^ Ware at y^e^ bible & Sun, Warwick Lane, at Amen Corner.'" But he adds, "I suspect, however, that the title does not indicate the *true* date, and that the volume is really the edition of 1724, the metrical Psalms at the end bearing that date following the Oxford imprint." An inspection of the volume would probably clear up the point. In 1724 Geo. I. was king, and the edition of that date would pray for him and, possibly, for his queen, Sophia Dorothea, who did not die till Nov. 2, 1726; whereas in 1749 Geo. II. was on the throne, and his queen, Wilhelmina Caroline Dorothea, died Nov. 20, 1737, so that no queen's name would be found in a Prayer Book of this date. Of course I am aware that this test is not complete—the leaves or sheets containing the name of the regnant king or queen may have been inserted in an earlier edition; but probably the book would bear traces of such alteration in the quality or bookmarks of the paper. I shall be indebted to any correspondent who has a copy of this volume if he will allow me to see it, or will communicate to me the results of his own observations upon it. W. Sparrow Simpson.

The Tomb of Edmund of Langley, Duke of York (5th S. viii. 443.)—I have seen four accounts of the finding of the remains in this tomb, excluding such as were manifestly copied from each other. The first, which alone had the appearance of coming from an eye-witness, stated that the bones found were those of one male and

two females. The second affirmed them to be those of Edmund of Langley, his wife Isabel (though I think it called her Blanche), and their daughter Constance. This tallied with the first, as the ages of these three persons at death were 61, 38, and 42; they had, therefore, all arrived at maturity. At the same time, as matter of fact, Constance was not one of the three, for she was buried at Reading—unless evidence can be offered, entirely unknown to me, showing that her corpse was removed from Reading to Langley. The third account, however, said that the bones were those of Edmund, "Blanche" his wife, and their twin daughters—that is, of one male and *three* females—whether all mature, or one woman and two infants, was not stated. Unless, again, some undiscovered evidence can be shown to the contrary, these twin daughters, whether babies or women, are wholly mythical, for the only known daughter of Edmund was Constance Le Despenser. But the fourth account dropped one infant, and presented us with "Edmund, his wife Blanche, and their infant daughter Constance," which Constance, when she died, was forty-two years of age or thereabouts.

Now, can and will no person come forward who was present at the opening of the tomb, and tell us once for all what bones were really found? Was it a man and one woman, or two, or three women? Were they women or infants? If they were children or a child, was it, or were they, certainly female?

This last question is more significant than appears on the surface. The eldest son of the Black Prince was buried at Chilterne Langley, or, more correctly, Children's Langley, since it takes its name from the nursery palace which stood there. I do not know whether the church of Chilterne Langley is now in existence, but I do know that on consulting two excellent county maps and a good topographical dictionary I fail to find a trace of the spot. As Chilterne Langley was in the immediate vicinity of King's Langley, it strikes me as possible—but I beg that I may be understood as offering the conjecture as a conjecture only—that if the church of Chilterne Langley were destroyed, the coffin of Edward of Angoulême *might* have been removed to the nearest royal sepulchre—that of his uncle at King's Langley. I would therefore ask, Was there any indication of the remains of a male child of seven years old?

Surely some person was present competent to give these particulars. I trust that he may have been a reader of "N. & Q." HERMENTRUDE.

THE ORDER OF THE GARTER AN EPICENE ORDER (5th S. ix. 166.)—Was the Garter ever worn on the leg by a lady member of the order so that it might be visible? The hoops of the last century were larger and shorter than the later fashion of crinolines; the petticoats also were shorter, so that the sight of the fair wearer's garters was a circumstance that was duly expected and provided for. The writings of the essayists of the time make us aware of this. The poetry of the age is also concurrent in its testimony. Here is a recipe for a dress of that period:—

> "Let her hoop extending wide
> Show what beauty ne'er should hide,
> Garters of the softest silk,
> Stockings whiter far than milk."

There is the Scotch song of the same period, "There 's gold in your garters, Marion" (see Mr. Robert Chambers's learned note thereon), from which it would seem that, in dancing, the young lady's garters were plainly visible, from the swaying motion of the wide hoop. Lady Mary Wortley Montagu, in describing a young lady lounging back in her chair, says:—

> "While the stiff whalebone with the motion rose,
> And thousand beauties to the sight disclose."

In the exhibition of the museum of the Archæological Institute, held at Peterborough, July, 1861, Mrs. Gordon Canning, of Hartpury Court, Gloucestershire, exhibited the garters of Henrietta Maria, Queen of England. They were of fine gold wire, embroidered with silk, and were given by her servant, Sir Thomas Bond, to his daughter, who was maid of honour to Mary d'Este. At the recent double wedding, at Berlin, of the Princess Charlotte, eldest daughter of the Crown Prince of Germany, and granddaughter of Queen Victoria, and the Princess Elizabeth of Prussia, second daughter of Prince Frederick Charles, the usual quaint ceremonies peculiar to the German Court were observed. After the performance of the *Fackeltanz*, or torchlight procession, with the accompanying polonaise, the newly-married couples were conducted to their apartments; upon which "the lady-stewardess of the brides gave to each of the guests a small velvet or silk ribbon, in the Prussian colours, with the portraits of the princesses, each ribbon representing a piece of the bride's garter." CUTHBERT BEDE.

FRIESIC SONGS AND LEGENDS (5th S. ix. 168.)—The Friesic literature is not rich in poetry of any kind. Bendsen mentions in his work, *Die Nordfriesische Sprache*, that popular songs are used on various occasions by the country people, but it does not appear that many of them have been printed. The following list is not very extensive, but it includes all the songs or minor poems that I have been able to find in the course of a careful research. I have never met with a collection of Friesic legends, but the old chronicles will probably meet the requirements of F. L. as nearly as anything that the language contains. The titles of some of them are given below:—

Friesche Rymelarye, in trye deelen forschaet. By Gysbert Japicks. Ed. E. Epkema, Lieauwert, 1821.—To this edition are prefixed three poems in the Friesic language by the editor, Isaac de Schepper, and A. Tymens.

Friesche Rymlary. By Althuysen. 1755.—This work I only know from an advertisement by a bookseller at Leeuwarden.

Eenige Friesche Gedichten. By Wassenbergh. At the end of his *Taalkundige Bydragen tot den Frieschen Tongval*, 1802.

Metrische Sprachproben.—Five poems as an appendix to Bendsen's work, *Die Nordfriesische Sprache*. The last is a part of an old country song, but the first is only a translation of Mrs. Hemans's poem *The Better Land*.

To these may be added a Friesic song on St. Stephen by Hamckema, referred to in Hoeufft's *Oud-Friesche Spreekwoorden* (p. 219); a poem by J. Hilarides, mentioned by Adelung (*Muth.*, ii. 235) as contained in Gabbema's *Verhael van Leuwarden*, 1701; and a Morning Song in Heimrich's *North Friesic Chronicle*, s. a., 1616, of which a part is given in Wiarda's *Alt-Fries. Wört.* (p. 32, Appendix).

Chronicles:—

Croniike ende warachtige beschryvinghe van Friesland. By Ocke Scharl. Leeuw., 1597.

Chronique ofte historische Geschiedenisse van Vrieslant. By Winsemius. 1622.

De Geschiedenissen kerckelyck ende wereldtlyck van Frieslant tot 1583. By Schotanus. 1658.

Gesta Fresonum, uit de Apographa Juniana. Ed. De Crane, 1837.

Die olde Friesche Cronike, met aantt. van E. Epkema. 1853.

Some assistance may also probably be gained from *De Vrije Fries*, a collection of papers issued by the Friesic Historical and Antiquarian Society, Leeuwarden, 1839–1873. J. D.

Belsize Square.

The best modern collection of Friesic tales, &c., is *Rimen en teltsjes fen the broarren Halbertsma*. In *Iduna* F. L. will find specimens of various authors. It is a periodical published by the "Selskip for Fryske tael en skriftekennisse."

Amongst more ancient authors Gysbert Japix takes the first place.

In the *Catalogue* of the Frisian Society's Library (Br. Mus. Ac. 965-2) many more titles can be found. D. G. Brandsma.

Curiosities of Cricket (5th S. ix. 165.)—I should be obliged to Kingston for a reference to the precise number, or to the date, of the newspaper from which he quotes an account of a match in 1877 between eleven women of Elstead, in Surrey, and eleven women of Thursley. These two are not the only villages which have produced a female eleven. The women of Angmering, in Sussex, for instance, had, and perhaps have still, a good reputation as cricketers. A. J. M.

I find in my note-book a newspaper account of a match played in 1855 (where I know not) between Earl Winterton's club and the 2nd Royal Surrey Militia, in which the military eleven were all removed in their first innings without scoring even one run. The match was the more extraordinary because one of the noble earl's bowlers was a fast bowler, while there were several good bats opposed to him. John Churchill Sikes.

Godolphin Road, Shepherd's Bush, W.

The Lyttelton cricket match was "Lytteltons *v.* Hagley"—the late Lord Lyttelton, his two brothers, and his eight sons against an eleven of Hagley. I rather think, but am not sure, that the match was won by the Hagley men.

C. F. S. Warren, M.A.

Bexhill.

Tom Tompier, or Tompion (5th S. ix. 169.)—Tompion, who was originally a blacksmith, died in 1713, aged seventy-five, confessedly the best watchmaker in Europe, and was buried in Westminster Abbey (see Col. Chester's *Westminster Abbey Registers*, p. 278, and Noble's *Continuation of Granger*, vol. i. p. 315). His portrait was painted by Kneller, and finely engraved in mezzotint by Smith. In the time of Queen Anne a "Tompion" was as well understood to mean a watch as a "Manton" in the time of George IV. to signify a gun. I should be glad to know where the portrait of worthy old Thomas Tompion, mentioned by W. P., is preserved.

Edward Solly.

[See *ante* (Chillingworth), p. 238.]

At p. 111 of Mr. Wood's *Curiosities of Clocks* one Tompion is reported to have died of the plague which was in 1665. At p. 293 it is said that Tompion died in 1713.

"His portrait, engraved in mezzotinto by Smith after a painting by Kneller, which represents him in a plain coat, showing the inside of a watch, was published in 1697."

At p. 297 Tompion is said to have followed the funeral of Quare, who died in 1724. The portrait in question may probably represent the younger Tompion. The terminal E of the inscription may mean no more than "effigies," but if one may guess it to be an F, representing "filius," much interest attaches to it. Gwavas.

Parsons who were also Publicans (5th S. ix. 164.)—There is a note on "A Welsh Parson of the Seventeenth Century," whose wife kept the village ale-house. In *Good Words* for March is an article by Henry Nairn, "A Clergyman of the last Century," giving an account of "wonderful" Robert Walker. In the preliminary remarks the writer says:—

"In addition to the above-named methods of making money, the curate was usually the village publican, and it was not an uncommon sight to see the reverend host playing cards and drinking beer on a Sunday morning with his customers, until the church bell summoned them to perform the different characters of minister and

congregation. Such was the state of the clergy in the Lake district a century ago."

I quote this as a parallel passage to the example from Wales brought forward by your correspondent.

CUTHBERT BEDE.

The parsons of the seventeenth century will contrast favourably, notwithstanding their wives and bears and ale, with their predecessors of the two preceding centuries; for the late Dr. Doran, in one of his most interesting volumes, tells us that, "in the reign of Henry VII., the Carnarvonshire gentlemen and farmers urgently prayed the government for protection against their own clergy. A papal decree authorized the prelates to deal with their clergy for crimes unutterable." "The prelates," adds Dr. Doran, "might keep a layman for ever in prison on a charge of heresy, but for the grossest outrage against God and nature they could not touch a hair on the head of a priest." He then draws a delightful picture of Bernard Gilpin, the Westmoreland rector of the sixteenth century, whom the death of Mary Tudor "alone saved from the martyrdom for which he was daily dressed and prepared." Perhaps Gilpin has gone out of fashion in these enlightened days when learned divines of their Church find fault with Ridley and Latimer :—

"The moles and bats in full assembly find
On special search the keen-eyed eagle blind!"

M. A. H.

DANTE'S "PURGATORIO" (5th S. ix. 165.)—

"Io mi rendei
Piangendo a quei che volentier perdona."

MR. BOUCHIER has undoubtedly detected an error in Mrs. Oliphant's translation of this passage. The pronoun here must be singular, for Dante could not have been guilty of making a plural pronoun agree with a singular verb. I am, however, unable to agree with your respected correspondent that the "Quei" is derived from the pronoun *Quel* or *Quello*, either in the dative or otherwise. If the dative had been intended there would have been no occasion for the preposition *a* before it. I cannot but think that the "Quei" here is merely a Dantesque abbreviation of the peculiar pronoun *quegli*, which is undeclinable. The Italians have three expressive demonstrative pronouns, all unchangeable, the meaning of which may be explained thus :—

"Questi," *this* (being or object near to me, the speaker).

"Cotesti," *that* (being or object near to you, the person spoken to).

"Quegli," *that* (being or object at a distance from both of us).

I have a strong opinion that Dante intended to use the last of the three in a shortened form. *V.* Biagioli's *Italian Grammar*, 3rd edit., p. 103.

M. H. R.

MILTON'S "ANIMADVERSIONS" (5th S. ix. 208.)—Milton referred, in No. 2, to a popular ballad which confused the two queens of Henry III. and Edward I., both named Alianora, of whom the one was very unpopular for the exaction of her dues payable at Queenhithe, and the other was known to the masses by her memorial at Charing Cross. If MR. BLACK will refer to Miss Strickland's *Lives of the Queens*, vol. i. p. 448, he will find a note on the subject.

HERMENTRUDE.

THE LINCOLN MISSAL (5th S. ix. 168.)—There is a fragment of one in the Bodleian Library (Tanner MS. iv. 133, sæc. xv.). It is printed in the appendix to the York Missal (Surtees Soc., vol. lx. p. 341), and commented on in the preface to the same volume. J. T. F.

Bp. Hatfield's Hall, Durham.

ST. SUNDAY (5th S. ix. 169.)—I am inclined to think that there is some confusion about this name, and that it arose from mistaking "S. Dominicus" for "dies dominica." I am led to this conjecture from the fact that I found St. Dominick's Abbey, Cork, called St. Sunday's Abbey in an inquisition taken about the end of the reign of Queen Elizabeth. There is a celebrated well in the north suburb of Cork called Sunday's Well, from which a large district takes its name. There is no mention of St. Sunday in the *Martyrology of Donegal*, nor does the name occur in that most valuable work of Dr. Aug. Potthast, *Wegweiser durch die Geschichtswerke des Europäischen Mittelalters von* 375-1500, supplement, Berlin, 1868. This is a perfect Clavis AA.SS. In this work we have nine mentions of Dominicus and two of Dominica, one of the latter a saint and martyr. D'Alton, in his *History of Drogheda*, vol. i. p. 120, says :—

"The Dominican Friary, or Abbey of Preachers Friars, under the invocation of St. Mary Magdalene, was situated in the north part of the town, near Sunday's Gate, and immediately adjoining the town wall."

Here again we have some connexion between St. Sunday and the Dominican abbey. I shall feel much obliged to be set right in this matter.

R. C.

Cork.

With the beatification of Sunday we may compare the Russian deification of Friday, a day worshipped by the superstitious peasants as late as the eighteenth century under the name of *Pyátnitza*, *i.e.* Fifth (day). See *Regulations of the Russian Church*, Consett, 1727.

A. L. MAYHEW.

Oxford.

Perhaps St. Dominic, from Dies Dominicus. Gobat, however, in his *Travels in Abyssinia*, records the sage remark of a native :—"What a very holy man Sunday must have been, for the

other saints' days come but once a year, but St. Sunday has a day once a week!" P. P.

Mr. Hare's "Walks in London" (5th S. ix. 179.)—May I, as a member of the Inner Temple, put on record my protest against Mr. Hare's description of the hall of this honourable society? a description which applies to our former hall, but not to the new one, opened on May 14, 1870.

Edward H. Marshall.

Temple.

The Great Bell at Brailes, co. Warwick (5th S. ix. 166.)—F. S. calls attention to the great bell at Brailes, which having been cracked years ago has been reproduced by Messrs. Blews, of Birmingham. This bell has been particularly noticed before in the fifth vol., fourth series, of "N. & Q.," at pp. 315, 352, 407, 436, 499, 568, 609. The cross and stamps were noticed with engravings in Willis's *Current Notes*, vol. v. p. 29, 1854. After consulting living authorities on ancient hymns I have failed to discover whence this inscription is taken. It is considered to be the latter stanza of an Ascension Day hymn, the word "ipsum" referring to "Christum" in the former stanza. The peculiar initial cross with the two shields are figured in Mr. Tyssen's *Church Bells of Sussex* and in my *Bells of Devon*. By the kindness of the Vicar of Brailes, a ring with the inscription entire has been cut out, and kindly presented to me. The metal is of unusual thickness for that part of a bell, being 1½ in. The diameter of the ring is 31 in. For further particulars I would refer the reader to my former communications in this periodical. H. T. Ellacombe.

Clyst St. George, Devon.

Mr. Thorold Rogers's "Historical Gleanings" (5th S. ix. 186.)—C. T. B. has missed at least two public notices of Mr. Rogers's curious mistake. In a letter signed with my name addressed to the *Standard* and *Morning Herald*, under date July 7, 1869, and published in the course of the following week, this, with many other of Mr. Rogers's errors, was exposed. Attention was also drawn to them in a very pungent letter to the *Manchester Courier*, signed "Diogenes," dated April 20, 1870, and written by an Arnold prizeman of Oxford. A second letter from me appeared in the *Standard* of April 16, 1870, in which Mr. Rogers's inaccuracies in his second series (the error pointed out by C. T. B. is in the first) are set forth. Some of these curious errors seem worth commemorating in "N. & Q." Thus at p. 177, first series, Lord Lytton is confounded with his brother, the author of *Historical Characters*. The *London Gazette* of *February*, 1688, is said at p. 13 to be "full of congratulatory addresses on the birth of the Prince of Wales," who was not born until June 10, 1688. At p. 8 Morley and Sheldon are spoken of as the "managers of the *Hampton Court* Conference" instead of the Savoy Conference. At p. 105 the great *Edinburgh* reviewer is called "Jeffreys." At p. 175 Cobbett is said to have been returned for Oldham in 1830, that borough not having been enfranchised until 1832. At p. 19 (second series) the date of the Plague is given as 1662. At p. 164 Potter, the well-known companion of Wilkes, is said to have died Irish Secretary, an office which he never held. At p. 190 Compton, Bishop of London, is described as "one of the seven who stood their trial in the last year of James II." At p. 239 Mr. Bamber Gascoyne, a not altogether unknown member of Parliament, is resolved into two persons, "Gascoigne and Bramber." Alfred B. Beaven, M.A.

Preston.

The Surname "Wooly H." (5th S. ix. 188.)—"H." may stand for the surname "Head," or it may represent "Aitch," whence the patronymic "Aitchison." R. S. Charnock.

Junior Garrick.

The Order of the Lion and Sun of Persia (5th S. ix. 188.)—The Order of the Lion and Sun is divided into three classes, each similar in design, differing only in size. Vide *Chronique de tous les Ordres de Chevalerie, puisée dans des Sources authentiques*, par H. Schulze, Berlin, 1855. The Persian inscription on the medals states the service for which they were given. J. Hamilton.

Maffled: Mabled: Mobled (Fr. Mouffles): Moffled: Muffled: Muff (5th S. viii. 446.)—Your correspondent K. P. D. E. has, by your kind permission, "registered" in your pages the word *maffled*. Will you allow, with the same kindness, the cognate words written above by its side to claim kindred there and have their claims allowed? *Maffled* is no doubt rightly interpreted from that great master of honest English, R. Southey. Still there is reason to believe the word of foreign origin, Dutch, German, or French, for each nation has here a word, *idem sonans*, to express the same idea. But what I wish to call attention to is the twofold signification of these words. The muffling of the face or hands or body has by a very usual figure of speech suggested a muffling of the intellect. The French word *muffles* denotes that which does certainly embarrass the play of the hands, for the word means gloves without fingers, and applied intellectually the corresponding English term alluded to by Southey signifies beyond a doubt "confused in intellect," or according to the not unfamiliar vulgarism of late years, instead of saying she was *maffled*, one might say she was a *muff*. I think that your correspondent's and Southey's word may be really the word employed by the player in Shakspere, doubted by

Hamlet, but authoritatively accredited by that experienced critic Polonius:—

"That 's good: *mobled* queen is good,"

where of course not the mind but the person was *mobled*, wrapt up; or was it the mind? You see the son seemed to hesitate, having his mother in his mind's eye. Whichever Shakspere meant, here is an authority for the sage Polonius:—

"The pale-fac'd Night beheld thy heavy chear,
And would not let one little star appear,
But over all her smokey mantle hurl'd,
And in thick vapour *muffled* up the world."
Drayton, *Hist. Epistles.*

T. J. M.

Stafford.

I remember hearing an old lady, born and residing in South Yorkshire, speak of a person as "moffling" whose mind and thoughts had become impaired by reason of old age. J. S.

"As" (5th S. ix. 188) in the expression given by Mr. Sweeting is no doubt intended by those who use it to imply "as might be," but it is no more to be tolerated than "the" headache, or "which his" for *whose*, or such like vulgarisms of middle-class English. A friend of mine (well bred and born it is true) said to me a few days ago, "We expected him *as* yesterday"; but then all her life has been spent in the retirement of a Gloucestershire parsonage. G. L. G.

Titsey Place.

This term, thus used, may be now a provincialism, but it is of venerable age in the English language. "*As* yesterday there came to this town an Englishman," writes Lord Lisle to Secretary Cromwell (Lisle Papers, i., art. 30) about 1536; and "This is to advertise you that *as* yesterday open war was proclaimed at Bullen betwixt the French King and themperor" (*ib.*, ix. 1), June 17, 1536. I take it to mean "on that day which is now yesterday." Hermentrude.

An Oil Painting (5th S. ix. 189.)—If T. McM. can give no more exact description I would recommend him to inquire whether his picture is not by Gerard Edema. This painter's works are usually tall, and of reddish colour. His signature resembles the letters given, "Œram."

Gwavas.

Sir John Woodville (5th S. ix. 169.)—Unless it can be proved that Sir John was married twice—of which I know no evidence—I should think his daughter a very problematical person, since his bride, at the time of their marriage, was certainly aged fifty-six, probably sixty-seven, and, according to tradition (though the fact is not so), eighty. Hermentrude.

"Bibliotheca Parvulorum" (5th S. ix. 228.)—This commencement of a series which promised to be of much merit and interest was issued by Rev. John William Hewett, M.A., under whose name it will be found mentioned in Crockford's *Clerical Directory*. The *Sacra Academica* is a particularly interesting little volume.

W. D. Macray.

Milton Queries (5th S. ix. 107, 176.)—

"And the mute Silence," &c.

None of the replies which have been kindly offered to my query make this line intelligible. If *hist* be "an exclamation enjoining silence," who uses it here? What we want is a verb, without which, either expressed or understood, no sentence can be complete. The suggestion in Chambers's *Glossary*, that *hist* means "to come stealing along crying hist," is quite amusing. A whole sentence implied in an interjection! Mr. Masson's "paraphrase" suggests words which Milton might have written, but did not write. What Mr. Keeb calls Richardson's full explanation explains nothing.

"And the mute Silence," &c., as it stands is nonsense. Now we know that Milton could not write nonsense. How then are we to account for a line which is a blot on one of the most beautiful poems in our language? Perhaps a slip of the pen or a printer's error may explain the case. *L'Allegro* and *Il Penseroso* were composed while Milton was in full enjoyment of sight, and no doubt were carefully copied out by him for the press. They were first printed in 1645, but were not reissued till 1673, when Milton was already blind. I have not access to the edition of 1645. Will any of your readers who have the opportunity of examining it kindly tell me how Milton there spells the word "haste," in "Haste thee, Nymph," in *L'Allegro*? The first editions of *Paradise Regained* and *Samson Agonistes* are now before me, and in both poems *haste* is always printed "hast." In the passage just quoted from *L'Allegro* "haste" is used as a verb active; Shakspeare also so uses it in "let it be so hasted."

Will not the substitution of *haste* for "hist" make sense of the line we are considering? The poet says to Melancholy, "First bring with thee Contemplation"; if he added, "And haste along (*quasi* hasten on) Silence," that would be plain English. J. Dixon.

P.S.—I have just found out that the line was long since mentioned in "N. & Q." as requiring explanation (see 4th S. i. 179).

I notice the following coincidence in another branch of languages. Num. xiii. 30:—"And Caleb stilled (הס) the people." Here the radical is הס, and the imperative is *has* (in English letters), meaning hist, hush, be silent.

H. F. Woolrych.

Henry Ingles (5th S. vi. 490; vii. 14, 96.)—As an old Rugbeian, and one of your readers who

would welcome an answer to this query, may I draw the attention of J. P. E. to the recent recurrence of the name in the Rugby School register? The entries, which may serve to direct him to a quarter whence the desired information might be obtainable, are those of (1) William, son of Henry Ingles, Esq., 29, St. Andrew's Square, Edinburgh, entered Feb., 1859, and (2) Walter Chamberlayne, son of Henry Ingles, Esq., Chapel House, Guildford, entered Sept., 1866. H. W.

New Univ. Club.

The True Origin of the Word "Pumpernickel" (4th S. xi. 136, 226.)—Accompanying an illustration of the old "Pernickelthurm" at Osnabrück, in Westphalia, a short history of the name of the black bread for which this province is famed is given in a recent number (Nov. 24, 1877) of the *Illustrirte Zeitung* of Leipzig.

According to the story generally current in Germany, a French cavalry soldier, at the period of the Napoleonic invasion, early in this century, being unable, in the course of his foraging, to procure any other than the heavy black bread peculiar to Westphalia, exclaimed in disgust that it was only good for his charger Nickel—"bon pour Nickel"; which expression became eventually gradually corrupted into "Pumpernickel."

This legend is, however, according to the writer of the note in the *Illustrirte Zeitung*, quite devoid of any foundation, the true version being as follows. In the year 1450, there being a great dearth and want in the neighbourhood of Osnabrück, a worthy magistrate of the town undertook to bake bread on his own account, and to distribute it among the starving poor. This bread he called "bonum paniculum"; and it was indeed of so good a quality that even after the famine was past the inhabitants continued to bake bread after the same fashion, calling it, moreover, by the same name, which got to be modified into "Bunpanickel," from which the transition is easy to "Pumpernickel." The site of the oven where this bread was baked is now marked by a round tower, with a conical roof and a chimney. This stands in the eastern part of the town of Osnabrück, and is known as the "Pernickelthurm."

J. C. Galton.

New University Club.

Rowe Family (5th S. vi. 289, 375, 494; vii. 74, 372.)—A family of this name was resident and possessed property at Plawsworth, in the palatinate of Durham, from the middle of the seventeenth century to about the middle of the present one.

A small heraldic painting of the holy lambs of these folk recently came into my possession. It is scarcely worth Arrow's acceptance, but nevertheless, if he will let me know his address, he is most welcome to it. E. A. White, F.S.A.

Old Elvet, Durham.

Sir Drue Drury (5th S. viii. 349, 393.)—Mr. Pink will find complete pedigrees of the three branches of the Drury family in the *History and Antiquities of Hawsted and Hardwick*, by the Rev. Sir John Cullum, Knt., London, 1813.

Frederick E. Sawyer.

Brighton.

Robin Hood Society (5th S. viii. 351, 378.)—For some notices of this society see the *Connoisseur*, Nos. i., ix., xxxv., xxxvii. O.

Richard Brinsley Sheridan (5th S. viii. 149, 236, 395.)—Has Mr. J. Brander Mathews seen *Sheridiana; or, Anecdotes of the Life of R. B. S.: his Table-Talk and Bonmots*, London, Henry Colburn, New Burlington Street, 1826? It is an interesting work of 334 pages, and is embellished with an engraved portrait of the wit and orator.

T. B. Groves.

Weymouth.

Arms of Moore or More (5th S. ix. 187, 196.)—In the parish church of Cranborne, county Dorset, on a monument of the Hoopers is the following coat of arms,—Hooper impaling Moore, viz. Erm., on a chev. betw. three Moors' heads couped ppr., two swords conjoined in point ar., hilts or, for Ann, ob. 1637, "one of the daughters and coheiresses of John Moore, of Hantshire, serjeant-at-law, wife to Edward Hooper, of Boveridge, Esq.," ob. 1664. Symonds, in his *Diary* (Camden S., 1859), notices this coat, and adds this derogatory remark as regards Hooper:—"He was the serjeant's clerke; no gentleman; now living (1644); a rebel; no command, 7,000*l.* p. annum." Hutchins, in *History of Dorset*, first edit., vol. ii., Index to Arms, gives the following:—

"1. More of. Manston, A., a fess G. betw. 3 Eaglets S., guttee A.

2. More of Hawkchurch, A., 2 Bars engrailed Az., betw. 9 martlets G.

3. More of Melplash, A., on a fess betw. 3 morecocks Sa., 3 Mullets O." T. W. W. S.

Public-house Signs (5th S. ix. 127, 174.)—Is it proved historically—for conjecture is often misleading—that the tavern sign, "Goat and Compasses," is a corruption of the words, "God encompasses us," and that this latter sentence was ever used as the sign of an inn? It seems to me unlikely, and I doubt the derivation. But, if proved, will it help to the origin of the "Salmon and Compasses," the sign of an inn near the Agricultural Hall, Islington? There used to be a curious sign on the Quay at Exeter, viz. the "Anchor and Bodices," the connexion between the two not being obvious, unless, indeed, they are both regarded as stays. Crowdown.

Dr. Mackay explains the "Pig and Whistle" as standing for "*Piga* and *Wassail*," which he

says are the Saxon equivalents of "a lass and a glass." May I point out that this explanation is unsupported by one atom of evidence, and is absolutely untenable? A.-S. *pigu* = "a lass" is of doubtful authority. Bosworth queries the word; there is no instance of it in this sense in old English writers. It is common enough in the Scandinavian languages, but according to Mr. Vigfusson it is a late word, occurring for the first time in Norway about 1400 A.D. A. L. MATHEW.

Oxford.

The sign, "Who'd a thought it?" appears over the door of a public-house in Radnor Street in this city. Is it a corruption, or merely a modern invention? W. SLATER.

Manchester.

JOHN PHILLIPS: "THE SPLENDID SHILLING" (5th S. ix. 148, 216.)—Thomas Park, the bibliographer, on receiving a copy of Phillips's *Cider*, wrote on the flyleaf:—

"A Present from the Rev. Mr. Dunster, Feb., 1803.
Impromptu on receiving it.
Some People give Perry and call it Champagne,
Not so gives of Petworth the Rector!
'Tis CIDER he tells us his vessels contain,
But in tasting it proves to be NECTAR.*
"T. P."

CH. ELKIN MATHEWS.

QUAKERS AND TITLES (5th S. ix. 68, 175.)—The Friends have certainly Scriptural authority for calling no man "Master," or, in other words, for not addressing any man by the title of "Mr.," if they adhere to the strict letter of the passage in Matt. xxiii. 8. But I would ask, in all sincerity and respect, by what title do they address their male parent, as in the following verse to the one I have alluded to it is said: "Call no man your father upon the earth, for one is your Father, which is in heaven"? H. E. WILKINSON.

Anerley, S.E.

I do not think the Friends were so thin-skinned a hundred and fifty years since. I have two of their marriage certificates. In that of 1710 they call themselves "the people of God called Quakers," and "the people called Quakers" in 1737. As I descend from one of these marriages, I have of course no wish to be disrespectful, but a few days since we were discussing the date and origin of the song whose chorus is

"Merrily danced the Quaker's wife," &c.

and as we none of us knew perhaps some correspondent of "N. & Q." can help us. P. P.

"HOPING AGAINST HOPE" (5th S. ix. 68, 94.)—The Vulgate renders παρ' ἐλπίδα (Rom. iv. 18) by *contra spem*, from which the English "against" comes. It was translated in Wiclif's version "agens hope," but Tyndall, in 1526, introduced "contrary to hope," which remained in most of the versions until "against" was resumed in the A.V. 1611. Coverdale in the meanwhile has "where nothing was to hope"; and a version—I think one of the Geneva translations—published by Barker in 1583 has, "which Abraham above hope, believed under hope." The idea contained in παρ' ἐλπίδα is well represented in these lines of the *Antigone*:—

ἀλλ', ἢ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
ἔοικεν ἄλλῃ μῆκος ἰσόδειν ἡδονῇ,
ἥκω.— Vv. 392–4, ed. Gaisf.

The exact idea is of something beside and beyond hope, and Dr. Vaughan, in his edition of the *Epistle to the Romans*, translated the two words, ch. i. 25 and iv. 18, "beyond hope."

There is a note by Canon Lightfoot on παρ' ἣν εὐηγγελισάμεθα ὑμῖν which illustrates this use of παρά. He remarks:—

"On the interpretation of these words a controversy on 'tradition' has been made to hinge. Protestant writers advocating the sense of 'besides' for παρά, Roman Catholics that of 'contrary to.' The context is the best guide to the meaning of the preposition.....The idea of 'contrariety' therefore is alien to the general bearing of the passage, though independently of the context the preposition might well have this meaning."—*Ep. to the Galatians*, i. 8.

This explanation seems a better one than that which supposes that "hope" means one thing in the former part of the sentence, and another, viz. "expectation," in the latter part.

ED. MARSHALL.

This expression can indeed plead "a pretty long prescription to justify its continued use." It is only St. Paul's saying in Rom. iv. 18, παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσε, translated in the Genevan version, "above hope believed under hope"; in the Bishops' version, "contrary to hope believed in hope"; and in the authorized and Rheims versions alike, "against hope believed in hope." I fail to see why the expression should in any way be regarded as "nonsensical." That St. Paul's words should have become proverbial shows how their epigrammatic and vivid force has been universally approved. And as to the apostle's use of them, there is a good note in the margin of the Bishops' version:—"That is, which believed and hoped for those things which God did promise, when as to men's reason they were without hope."

W. D. MACRAY.

ST. JOSEPH (5th S. iv. 450; v. 74; viii. 472.)—It so happens that I have lately referred to *The Whole Works* of the Rev. John Lightfoot, D.D., Master of Catharine Hall, Cambridge, edited by the Rev. John Rogers Pitman, A.M., London, 1823, 13 vols., which contain *inter alia* Hel and Talmudical exercitations upon parts of

* "Ut Nectar ingenium."

New Testament. Those on St. Matthew's Gospel are contained in vol. xi., at p. 355 of which I find the following, in which for the Hebrew words I have substituted dots :—

"'They stoned the son of Satda in Lydda, and they hanged him up on the evening of the Passover. Now this son of Satda was son of Pandira. Indeed Rabh Chasda said, The husband [*of his mother*] was Satda; her husband was Pandira; her husband was Papus, the son of Juda: but yet I say his mother was Satda,..... namely, Mary, the plaiter of women's hair; as they say in Pombeditha,.....she departed from her husband.' These words are also repeated in Schabbath: 'Rabh Bibai, at a time when the angel of death was with him, said to his officer, Go,.....bring me Mary, the plaiter of women's [*hairs*]. He went and brought to him .....Mary, the plaiter of young men's [*hair*], &c. The Gloss: The angel of death reckoned up to him what he had done before; for this story of Mary, the plaiter of women's hair, was under the second Temple, for she was the mother of N., as it is said in Schabbath.'

"'There are some who find a fly in their cup, and take it out, and will not drink; such was Papus Ben Judas, who locked the door upon his wife, and went out. Where the Glossers say thus: 'Papus Ben Juda was the husband.....of Mary, the plaiter of women's hair; and when he went out of his house into the street, he locked his door upon his wife, that she might not speak with any body; which indeed she ought not to have done; and hence sprang a difference between them, and she broke out into adulteries.'"

The names above represent the following persons: Ben Satda, or the son of Satda, Jesus; Satda, Mary Magdalene, who is called his mother; Papus Ben Judas, her husband; Pandira, the reputed father of her son. There would appear to be some confusion between Pandira and *pandar*, as well as between Pandira and *panther*. The name Magdalene is supposed to mean plaiter of women's hair.

Those of your readers who would like to learn something of the state of society in Jerusalem about the Christian era will derive much assistance from Lightfoot's exercitations. Though very orthodox in his opinions, and very bitter against the Jews, and especially against the Pharisees, he appears to be very candid. PARKFIELD.

According to ancient Jewish tradition, the family name of Joseph, the father of Jesus of Nazareth, was Pandira; see Babylonian Talmud, Tract. Sabbath, fol. 104^b, and Tract. Sanhedrin, fol. 67^a. These references are not to be found in any modern copy of the Talmud, having been deleted by the censor, but may be seen in any old edition, such as that published in Venice in the year 1520. M. D.

ARCHBISHOP SHARP (5th S. viii. 149, 187, 295; ix. 91.)—I must take exception to an expression in the communication of A. S. A. (ix. 91), in which he speaks of Archbishop Sharp as "martyred by the Covenanters." Assassinated the archbishop was, "martyred" he was not. A martyr is one who, having presented to him the alternative of apostasy or death, deliberately prefers the latter. James Sharp would fain have purchased his life at any price; but he found the stern fanatics into whose hands he had fallen as scornfully distrustful of his promises as they were deaf to his piteous appeals for mercy. The man who had never shown mercy met with none. He who had never hesitated to deceive was not believed when terror had made him for the time probably sincere.

As to the character of this "martyr," I refer your readers to Bishop Burnet's *History of His Own Times*, under date 1665. The bishop says:

"There were no more Scottish councils called at Whitehall after Lord Middleton's fall. But, upon particular occasions, the King [Charles II.] ordered the privy councillors of that kingdom, that were about the town, to be brought to him, before whom he now laid out the necessity of raising some more force for securing the quiet of Scotland: he only asked their advice how they should be paid. Sharp very readily said the money raised by the fining was not yet disposed of; so he proposed the applying it to that use. None opposed this, so it was resolved on. And by that means the Cavaliers, who were come up with their pretensions, were disappointed of their last hopes of being recompensed for their sufferings. The blame of all this was cast upon Sharp, at which they were out of measure enraged, and charged him with it. He denied it boldly, but the king published it so openly that he durst not contradict him. Many to whom he had denied that he knew anything of the matter, and called that advice diabolical invention, affirmed it to the king. And the Lord Lauderdale, to complete his disgrace with the king, got many of his letters which he had writ to the Presbyterians after the time in which the king knew that he was negotiating for Episcopacy, in which he had continued to protest with what zeal he was soliciting their concerns, not without dreadful imprecations on himself if he was prevaricating with them, and laid these before the king, *so that the king looked upon him as one of the worst of men.*"

R. M. SPENCE, F.R.H.S.
Manse of Arbuthnott, N.B.

AUTHORS OF BOOKS WANTED (5th S. ix. 229.)—

Brill, near Dorton Spa: a Poetical Sketch, was written by Rev. Rich. Walker, B.D., formerly Fellow and schoolmaster of Magdalen College, Oxford. He died about ten years ago. W. D. MACRAY.

(5th S. ix. 189, 239.)

The Post-Captain.—I find at the latter reference that this work is thought to have been written by Dr. Moore, author of *Zeluco*. As a grandson of Dr. Moore I can speak confidently that that is incorrect. I am aware that it has been attributed to him, but I have been assured by my father that there was not the least truth in the assertion. J. C. MOORE.

AUTHORS OF QUOTATIONS WANTED (5th S. ix. 189.)—

"O world, as God has made it, all is beauty," &c.

These lines are from Robert Browning's poem, *The Guardian Angel: a Picture at Fano*. FREDK. RULE.

Miscellaneous.

NOTES ON BOOKS, &c.

English Grammar, Historical and Analytical. By Joseph Gostwick. (Longmans & Co.)

Mr. Gostwick brings a wide induction of examples from the most varied forms and periods of English literature to bear upon the illustration of his text, which in itself forms a considerable body of rules, exceptions, and examples likely to be of great value to the teacher and the advanced student. For elementary purposes we should think it too elaborate, unless in the hands of a well-trained teacher, able to boil down his materials in the course of instruction. And we should hope that such a teacher would be able to correct the somewhat hazy views of early British history which Mr. Gostwick suggests in his introduction, where he appears to think that the Roman province of Britain was "governed by a Roman army." That Roman law penetrated into Britain, that Roman municipia and colonies were established there, that Roman arts and science flourished there—in a word, that Roman civilization was introduced wherever the Roman eagles advanced, Mr. Gostwick appears quietly but firmly to ignore. On the other hand, he is very strenuous in his assertion that "from the time of Alfred" (or, as it is put in another place, "from the time of Ælfric") "to the present one language has been always spoken by the people." If Mr. Gostwick were to test this statement by giving out a passage from Alfred's *Orosius* or Ælfric's *Homilies*, to be done without reference to books, we think he might see cause to estimate the extent of the changes produced by Romance infusions more highly than he does at present. We cannot say that we like "E. I." and "E. II." to represent what used to be called Old English, or Anglo-Saxon, and Middle English, nor yet such *formulæ* as "Present and Past Progressive"; but we appreciate the value to students of Mr. Gostwick's careful analysis of the varying influence of the Northern, Midland, and Southern dialects over the idioms of the existing English language, and we are sure that his book will amply repay the study required to master it.

Lessing's Fables. Edited, with Notes, by F. Storr, B.A. (Rivingtons.)

Restlessly moving from place to place, from Berlin to Breslau, from Hamburg to Wolfenbüttel, sharply criticizing his neighbours wherever he went, Gotthold Ephraim Lessing made his mark upon the literature of his native land alike by the keenness of his satire and the weight of his polemical mallet, which he brought heavily to bear upon conventionality and imitation. Mr. Storr has found Lessing's fables very useful as a German primer, and he now introduces them, in a convenient form, arranged with a view to the graduation of difficulties, and accompanied by short notes and a glossary, as well as an introduction embodying the pith of Lessing's teaching on the subject of fables. In his glossary Mr. Storr adds the useful feature of cognate English words, prefaced by the abbreviation "et.," to signify etymological connexion. We should, however, have thought it preferable to have used "cf.," as they are often subjects for comparison rather than assignment of direct etymological kinship. And we question whether a boy is not likely to be puzzled rather than helped by such a combination as "*et.* lay, laity, lewd," to illustrate *Leute*, and "*et.* to loaf," as illustrating "*laufen*, to run," if he is not in the hands of a very careful master.

Sir George Gilbert Scott.—It is with deep regret that we record the great loss which Art in this country has sustained by the death of Sir George Gilbert Scott. He died suddenly on Wednesday morning at his residence in South Kensington, at the age of sixty-five, having received every distinction which could reward a successful professional career. Notwithstanding his numerous and absorbing engagements, Sir Gilbert found time to send us occasional communications, which were always welcome to the readers of "N. & Q."

We understand that immediately after Easter a choice private collection, rich in caricatures, etchings, and illustrated books by the late George Cruikshank, will be offered for sale at Sotheby's. The collection contains many etchings and woodcuts signed by George Cruikshank, but not hitherto known to be his, also several pieces of vocal music, the title-pages of which were designed and engraved by him; among these will be found the *Great Gobble Gobble*, believed to be unique.

Messrs. Reeves & Turner are about to publish *The Life and Times of James Catnach (late of the Seven Dials), Ballad-Monger*, edited by Charles Hindley. The number of copies issued will be limited.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Abeba.—St. Aidan, who is commemorated on Aug. 31, was a native of Ireland, and a monk of Hij, the great monastery which his countryman, St. Columba, had founded. He became a bishop, and fixed his see in the isle of Lindisfarne. His death took place on Aug. 31, 651. Butler also mentions another St. Aidan, Bishop of Mayo, commemorated in the Irish Calendary on Oct. 20, who died in 768.

L. H.—John Gother, the son of Presbyterian parents, was a convert to the Church of Rome when quite a youth, and became a priest. He was born at Southampton, and died at sea on his way to Lisbon on Oct. 2, 1704. *A Papist Misrepresented and Represented* is his chief work.

T. C. Rowlatt asks for the name of a good set of notes or comments upon the *Idylls of the King* or upon Tennyson's poems generally. [You should supply yourself with the indexes to the respective volumes of "N. & Q."; by their means you could solve many of your difficulties.]

A Correspondent asks what is the earliest period at which one can find the name of Grant mentioned in England and Scotland.

F. F. G.—A note on the "Prose Chronicles of England called the Brute," by Sir Frederick Madden, will be found in "N. & Q.," 2nd S. i. 1.

Fred. W. Foster.—We shall be glad to have your lists. Your former query was answered *ante*, p. 240.

A Young Naturalist should address his query to *Science Gossip* (Hardwicke, Piccadilly).

Truth.—No charge; but your reply has been anticipated. See *ante*, p. 234.

R. M. Spence.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 6, 1878.

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Notes.

EMBLEMS OF THE PASSION.

Among the many valuable pictures at Grimsthorpe Castle, Lincolnshire (the Baroness Willoughby de Eresby), is an oil painting on panel, hung in one of the bedrooms, and representing the emblems of the Passion in a highly ingenious way. The picture is on a thick panel, about 24 by 16 inches in size, and of the Dutch school. I was unable, on a close inspection, to discover any signature or monogram of the artist. Affixed to the frame is a recent manuscript, which I take the liberty to copy, as it gives such an excellent description of this curious painting:—

"Description by one who is not an art critic.
"26/4/76.

"A panel picture of unusual subject and unusual merit. The dark object on the dexter side does not explain itself, but the inscription in Greek and Latin hanging from the crown of thorns reveals the design of the artist, which is to gather into one group all the objects of the Crucifixion, leaving it to the imagination to suggest that they have been thrown together after the body of the Lord had been removed. There hangs loosely the rough scarlet mantle that had been thrown over the Lord; there is the lanthorn, and there are the weapons that had been carried by the band who went to take Jesus. There is—in the best style of Gerard Douw—the brazier which contained the fire by which Peter warmed himself; there are the mallet, the hammer, the strong nails, used in the act of the crucifixion; there are the rods for the scourging, the cords for the binding, the lance for the piercing of the Lord; there is the reed with the sponge, the heavy pincers for withdrawing the nails from the wood, the keg for the supply of the vinegar, the pieces of silver for the traitor, the dice with which the soldiers cast lots for the seamless garment. There is great harmony in the sombre hues of the picture, the only light being the slight glare from the written inscription, and a sober glitter from the brazen pan for the coals. Who was the painter? H. M."

To me the picture seems roughly executed, but I agree with the (ex)bishop suffragan of Nottingham in his general description, and in the forcible representation of the brazen pan, which is very finely represented. Was it, however, "the brazen pan for coals"? I am of course aware, both from classical and Biblical literature (cf. Jer. xxxvi. 22), that such pans of metal were used for fire, though I think that such pans would be furnished with handles, and probably also with legs. The brass pan in this picture is destitute of either, and I would suggest that the Dutch artist intended it to represent the basin in which Pilate washed his hands. I would also suggest that "the dark object on the dexter side" was intended to represent, from the Dutch artist's ideas, the side of the fireplace at which Peter and the rest warmed themselves. It is carried up square and dark to about two-thirds of the picture, ending at the top in a right angle. At a short distance from it, and of less than half its height, is a slender upright, shaped at the top like a crutch. I imagine that this is intended for one of the two "dogs" that would be on either side the fireplace, according to the painter's notions. He has also treated the weapons in the picture according to his own ideas. The scarlet robe hangs over, and down the side of, what looks like a roll of matting or wicker-work, the white scroll bearing the inscription also hanging from it, and helping the colouring as well as the composition. But probably this matting or wicker-work is designed to convey a definite idea of something connected with the Crucifixion. If so, what could it be?

I have before me a drawing that I carefully made, in the year 1854, from a flat tombstone in the churchyard of Leigh, between Worcester and Malvern. A cross is sculptured on the centre of the stone, with an ornamental wreath of vine and corn hanging over the arms of the cross and down the two outer sides of the stone. Twined in the upper portion of the wreath is a label with the text, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." On the top of the cross is the pelican in her piety; underneath is the scroll for the inscription, beneath which, at the arms of the cross, hangs the crown of thorns. On the left arm of the cross stands the cock; behind the arm are a ladder and a spear. On the right arm of the cross stands a chalice, something like a modern coffee-pot (for the vinegar?); behind the arm are a second ladder and the reed with the sponge. Down the front

of the cross is a cord, twisted in succession round a volume (?), a hammer, a pair of pincers, two twisted nails, two more twisted nails, a short sword bound together with an ear, and beneath this there may have been another emblem, but the stone is here defaced. The earliest inscription on the two slabs on this stone is 1797.

In Bishop Stanbury's Chapel in Hereford Cathedral (*circa* 1470) there are eighteen shields, on which are sculptured various emblems of the apostles, arms of the see and deanery, &c. The third shield is described in the Rev. F. T. Havergal's *Visitors' Hand-Guide to Hereford Cathedral* as being carved with "instruments of the Saviour's Passion." I have now before me a photograph of this exquisite chapel, but the shields are on a small scale, and I cannot make out with certainty the various "instruments." What are they? They are not mentioned in Jones's *Guide to Hereford Cathedral and City*.

Four miles south-west of Oundle, Northamptonshire, is the very remarkable unfinished building, Liveden, a cross-shaped stone structure, built in the reign of Queen Elizabeth by Sir Thomas Tresham, of Rushton, the father of Francis Tresham, who was one of the conspirators in the Gunpowder Plot. The building was probably designed for monastic purposes, and is well described and illustrated in *The Ruins of Liveden, &c.*, by T. Bell (of Barnwell, 1847). One of the illustrations represents seven "Emblems on Liveden Ruin." I copy the letter-press description given of them by Mr. Bell:—

"Upon the second story, in stone compartments, also running throughout the building, are singular sculptures, executed with much care, emblematical of the sufferings and crucifixion of our Saviour. These are in circles of about eighteen inches in diameter, and are supposed to represent:—

"1. The purse containing the money for which Judas betrayed Christ, and round the border the thirty pieces of silver.

"2. The lanthorn, torches, a spear, and a sword.

"3. The cross, ladder, hammer, and nails.

"4. The seamless garment and dice, to represent the casting lots for it.

"5. The crowing cock to awaken Peter, and the scourges with which Pilate scourged Jesus.

"6. The X within the circle is 'Christus,' the P in the middle of the cross 'Pontifex'; the wreath round the circle, in which there is neither beginning nor end, is emblematical of eternity, or 'in Æternum'—'Christ a priest for ever.' The circle is sometimes formed of a serpent with the tail in the mouth.

"7. The I.H.S. and Cross, 'Jesus Hominum Salvator,' and round the border 'Esto Mihi' and I.H.S.

"These sculptures are repeated throughout the whole of the building, with the abbreviations I.H.S. and X.P.S."—Pp. 33, 34.

By the awakening of Peter, Mr. Bell probably meant the awakening of his conscience. He omits [illegible]tioning the pincers, crown of thorns, two and two swords, and there are one or two [illegible] *which* I think that he is wrong. But his description is worth quoting, from his deliciously original interpretation of emblem 6, and what he supposes to be the letter P as the initial of "Pontifex." This is certainly a novel explanation of the cross of Constantine! Cuthbert Bede.

LONDON BELL-FOUNDERS IN THE LAST CENTURY.

The following letter, written on a double sheet of folio paper, and addressed to "Suckling Spenlove, Esq., at Beverley, Yorkshire," is copied from the original in my possession. On the two inside pages is *printed* the long "List of the Peals of Bells hung by Samuel & Robert Turner, Bell-Hangers to Messrs. Lester & Pack, Bell-Founders in White-Chapel, London," which is copied below. At the side of this list is a most curious representation of "St. Nicholas's Steeple, Newcastle," showing the ringers ringing the bells, &c. As it is not likely that many copies of this list can have been preserved, it will probably be of service to those of your readers who take an interest in campanology. The spelling, &c., is followed *literatim et verbatim*.

"London, July 31st, 1770.

"Sir,—I trouble you with these lines concerning your Bells in the Minster, I have been informed that you ordered the Carpenter to Rite to me but I never received any from him, if I had I should have return'd an answer again, I should be Glad to wait on you, and you may depend on it's being done in the bist manner, there's nobody in your part of the Country that knows anything about such work, your Carpenter might Build the frame, and I would give him Directions and a Plan, if you think Proper I would come down and sett the Carpenter to work on the frame and I could give you an Estimate of the Expence of the rest of the work, but I should be glad of an answer by the return of the Post, for it would suit me to come down next week, for the Week after I am going to Put up a new Peal of Eight Bells at Carisbrook in the Isle of white.

"I am, Sir, your Obt Hble Sert,

"Saml. Turner."

A List
of the Peals of Bells hung by Samuel & Robert Turner, Bell-Hangers to Messrs. Lester & Pack, Bell-Founders in White-Chapel, London.

The Number of Bells in each Peal and Weight of the Tenor.		
St Peter's in the City of Exeter	10	57
St Peter's, Colchester, Essex ..	8	21
Coper Seale, Essex	5	14
Ridge in Herts	3	12
Harrow on the Hill, Middx ...	6	24
Middleton in Yorkshire... ...	4	9
Chiswick, Middx	6	14
Little Bentley, Essex	5	15
Rickmansworth, Herts... ...	8	23
St Peters, York Minster... ...	10	53
Steple Bumstead, Essex... ...	5	14
St Leonard, Colchester, Essex ...	6	18
Gainsbrough in Lincolnshire ...	8	29
St Margarets, Lynn, Norfolk ...	8	30
Terrington St Clemt, Norfolk ...	6	16
Twyford in Hampshire	6	12
Arith in Kent	6	17
Hertford in Hertfordshire ...	8	21

Wiggenhall, St Mary Magdalen, Norfolk	... ...	6	12
St Dunstans, Stepney	... ...	8	47
Hotton in Essex	... ...	5	10
Camborn in Cornwall	... ...	6	10
Long Crendon, Bucks	... ...	8	20
Great Maisington, Bucks	...	6	28
Kirbymalzard, Yorkshire	...	4	15
Tetsworth, Oxfordshire...	...	6	5
Appleby, Leceistershire...	...	5	15
Royal Exchange, London	...	8	20
Lewsham in Kent	... ...	8	16
Stocley in Yorkshire	... ...	3	8
Sunning in Berkshire	... ...	6	25
Checkington, Oxfordshire	...	6	12
Portsea in Hants	... ...	6	12
Midhurst, Susex	... ...	6	12
Grorton in Suffolk	... ...	5	13
All Saints, Colchester, Essex	...	5	9
Rickell in Yorkshire	... ...	3	10
Abingdon in Berkshire ...	...	8	19
Acton, Middx ...	... ...	6	14
St Nicholas Chaple, Lynn	...	8	16
Shoreditch, London	... ...	10	29
Leverington in Cambridgshire	...	6	17
Ewell in Surry...	... ...	6	14
Oakingham in Barks	... ...	6	21
Halston in Cornwell	... ...	6	17
Isleworth, Middx	... ...	8	19
New Shoreham, Sussex...	...	6	15
St Sidwells, Exeter	... ...	8	18
Richmond, Surry	... ...	8	19
Malton, Yorkshire	... ...	8	15
Great Heasley, Oxfordshire	...	6	15
Guilford in Surry	... ...	8	25
St Johns, Norwich	... ...	6	12
Barnesley, Yorkshire	... ...	6	14

J. P. Earwaker, F.S.A.

Withington, Manchester.

SLANG PHRASES.

The *Reader* (an extinct literary periodical) published in 1864 some notes on slang words, forwarded by various contributors. Dictionary makers will probably not think of looking there for them. If, however, you reprint them in "N. & Q.," they cannot fail to be at hand when wanted. I therefore send you my cuttings reduced to alphabetical order.

Blacksmith's Daughter.—A key. I have never met with this word in print, but have heard it frequently in conversation.

Blolk.—"Of thys cometh golde in their brydles, in their saddles, and in theyr spurres, so that theyr spurres bee bryghter then theyr aulters. Of this cometh theyr plentuous wyne presses and their full sellers, *blolking* from thys vnto that. Of this cometh their tunes of swete wines."—1532, Sir T. More, *Confutacion of Dr. Barnes*, book viii., Works, 1557, fol. 808, col. 1.

Broadbrim.—A Quaker. This word clearly owes its origin to the peculiar hat worn by the Society of Friends.

By the living Jingo!—Southey is said by a recent writer to have used this expression in his works. Where?

A Caffre's "Tightner."—"I asked him [a young black shepherd at the Cape] to sing; and he flung himself at my feet, in an attitude that would make Watts crazy with delight, and crooned queer little mournful ditties. I gave him sixpence, and told him not to get drunk. He said, 'Oh, no! I will buy *bread enough to make my belly stiff*; I almost never had *my belly stiff*.' He likewise informed me that he had just been in the *troak* (prison), and, on my asking why, replied, 'Oh, for fighting and telling lies.' Die liebe Unschuld!"—1864, Lady Duff Gordon's *Letters from the Cape.*

Clay.—A pig's *clays* are the horny coverings of its toes (Northamptonshire).

Culsh.—Useless, valueless lumber.

Dolly.—Silly, foolish (?). "You are a chit and a little idiot," returned Bella, "or you wouldn't make such a *dolly* speech."—Charles Dickens, *Our Mutual Friend*, book i. chap. iv.

Dymminges Dale.—"But.....there is no remedy with vs, but that Tindal wil nedes dampne vs all into *Dymminges dale.*"—1532, Sir T. More, *Confutacion of Tyndale*, Works, 1557, fol. 719, col. 2.

Farmer, &c.—A hare (Kent).

Fizz.—To fly (?). "Speaking generally, old maids may be grouped into two great classes: those who take to poodles, and those who take to tracts—those whose yearning for something to love and pet has severed all hope of husband and children, and those who, from their forced celibacy, become a kind of Protestant nun, differing from the Roman Catholic species much as bluebottles differ from drones. Drones live an idle, gregarious, and monotonous life, in a comparatively speaking inoffensive way; but the bluebottle is always rushing about by itself, *fizzes* fussily into some poor man's cottage, buzzes incessantly and distractingly, knocks its blunt head two or three times against what it doesn't understand, and at last is off, to the unutterable relief of the nerves."—A *tête-à-tête* Social Science Discussion in the *Cornhill Magazine*, No. 59 (Nov., 1864), p. 575.

Gallows Grass, &c.: Hemp.—"Hempe is called in..... English, Neckeweede and *Gallowgrasse.*"—1578, Lyte's translation of Dodoen's *Historie of Plantes*, fol. 72.

Golken.—"But yet to make me sorye, that euer I was so far ouersene, as to take away hys gay *golken* worde of spirituall rulers from him, he beginneth as it were with a great thret and sayth."—Sir T. More, *Debellacion of Salem and Byzance*, Works, 1557, fol. 1020, col. 2.

Hand-em-down.—A second-hand garment (Northamptonshire).

Hemp: Stretch Hemp, sb.—A candidate for the gallows. "[He] feareth [not] to mocke the sacrament, the blessed body of God, and ful like a *stretch hempe*, call it but cake, bred, or starch."—1532, Sir T. More, *Confutacion of Tyndale*, Works, 1557, fol. 715, col. 1.

To Maund: Maunder: Pad.—

"And every man to keep
In his own path and circuit.

Hig. Do you hear?
You must hereafter *maund* on your own *pads*, he says.

. . . . . .
. . . Thou art our chosen,
Our king and sovereign, monarch of the *maunders.*"
1622, B. and F., *The Beggar's Bush*, ii. 1.

Mazarine.—"I had procured a ticket through the interest of Mr. ——, who was one of the committee for managing the entertainment and a mazarine" [a common councilman, from their wearing mazarine blue cloaks].—1761, *Annual Reg.*, p. 238.

Mourning Shirts.—"We say *mourning shirts*, it being customary for men in sadness *to spare the pains of their laundresses.*"—Thos. Fuller, *Pisgah Sight*, p. 98.

Muckforks.—The hands or fingers. "Keep your *muckforks* off me."—Low.

Mum-glass.—"A cant word for the Monument, erected in *Fish Street*, near *London Bridge*, in commemoration of the dreadful fire in 1666, which consumed the greatest

part of the city."—From Dyche and Pardon's *English Dictionary*, 11th edit., 1760.

Necklace, &c.—A snare.

Noddle.—The head. An amusing example occurs in Shakspeare:—

"*Kate.* I'faith, sir, you shall neuer neede to feare,
I-wis it is not halfe way to her heart;
But, if it were, doubt not, her care should be
To combe your *noddle* with a three-legg'd stoole,
And paint your face, and vse you like a foole."
The Taming of the Shrew, Act i. sc. 1.

Oxford Clink.—"A play upon words is called an *Oxford clink* by Leicester, in Strafford's *Let.* i. 224."—Southey, *Com. Book*, Coll. "Cromwell."

Paper.—This word is applied by commercial men to bills and promissory notes, which are briefly spoken of as "paper." In *theatrical slang* the word is applied to "orders," or free tickets of admission. Thus, in speaking to a friend respecting the crowding of a theatre, he replied to me by saying, "Yes; they have very full houses, I know; but three-fourths are *paper*,"—meaning thereby that three-fourths of the audience had been admitted without payment, but with a printed order.

Pinch.—To steal.

Resurrectionist: Resurrection-man.—Both these terms are applied to men who gain a livelihood by exhuming corpses from graveyards and selling them to doctors for dissection. Both words are inserted in Worcester's *Dictionary*. The *Quarterly Review* is there quoted as an authority for the first, and Campbell for the second.

Rody.—Streaked alternately with lean and fat. This very common word seems to be exclusively applied to bacon which presents this appearance. Halliwell gives the word *roded*, and explains it "lean mingled with fat." It is marked by him as being used in the Western counties; but I have heard it frequently used in the North, in the Midland counties, and in London too.

Sea: at Sea.—Unable to grasp at the meaning of another's speech. "'But, Byng, have you an idea what a medical student is?' 'What what is?' said I, thinking he was speaking of some little known disease. 'A medical student—a student of medicine!' 'What he is?' I asked, still more *at sea*."—From a *tête-à-tête* Social Science Discussion in the *Cornhill Magazine*, No. 59 (Nov., 1864), p. 577.

Sneak (verb and noun).—This school term I was surprised not to find inserted. One who carried information to the preceptor, or told tales generally, was always called a "sneak." And, again, when something was about to be done which the boys wished to keep from the master's ears, if a known tell-tale was near, one would say, "Don't do anything before ——; he'll *sneak*"—*i.e.*, give information to the schoolmaster.

Sottes hoffe: Goffe.—"These thinges being thus, when he liketh hymselfe well, and weneth he jesteth as properly as a camel daunseth, in calling it my faith, and the Popes faith, and the diuels faith, eueri man I wene that wel marketh the matter, wyll be likely to cal his proper scoffe but a very cold conceit of my *goffe*, that he found and tooke vp at *sottes hoffe*."—1532, Sir T. More, *Confutacion of Tyndale*, Works, 1557, fol. 711, col. 1.

Soup-shop.—The meaning of this term is fully explained in the passage quoted:—"'Enough!' repeated the guard, 'may be it's too much! I don't like to think bad of an old acquaintance, but there 's loads of plate at the Abbey, and I ain't such a greenhorn as not to know that there are plenty of *soup-shops* in London—tho' I never heard of one in Lombard Street afore!' To the uninitiated of our readers, it may be as well to explain that, by the term *soup-shops*, the speaker meant those convenient houses where burglars and thieves dispose of any silver or gold plate which may fall into their hands. In such establishments the melting-pots are always kept ready, the price not being paid till the recognition of the plunder is no longer possible."—From "Woman and her Master," by J. F. Smith, chap. cxxxv., in the *London Journal*, No. 491, vol. xix. p. 322.

Strap.—Credit. This is a vulgar term, synonymous with "tick," which is inserted in the *Slang Dictionary*.

Swig: Swinging (soft *g*).—"It is not like Lucina, who gets a hearty *swig* at the candlecup . . . a swinging bellyful of good cakes at the blithemeat."—1770, Phil. Skelton, *Works*, v. 216.

Tiddlywink.—A "leaving shop" where money is lent on goods without a pawnbroker's licence (Northamptonshire).

To tip the Wink.—
"If some alluring girl, in gliding by,
Shall *tip the wink*, with a lascivious eye,
And thou, with a consenting glance, reply."
Dryden's trans. of Persius, Sat. iv.

Two-eyed Steak.—A dried herring or bloater. This amusing term is, I believe, new. A few weeks ago said my groom to my housemaid: "Wouldn't you like what I am going to have for breakfast?" "What is it?" "*A two-eyed steak*," which turned out to be a Yarmouth bloater.

To wet.—"Must I stay till, by the strength of Tent claret, you have *wet* yourself into courage!"—Shadwell, *Humourists*.

ANON.

CURIOSITIES OF HISTORY.—On Feb. 4, at the Castle Assembly Rooms, Hastings, a lecture on the Lord Mayors of London was delivered to "a numerous and appreciative audience." The *Hastings Times* of Feb. 9 gives a full report, from which I cut a noticeable passage:—

"Henry VIII. was a strange fellow. He had a notion that one part of the royal privilege was to take any number of wives, whose heads he could chop off at a minute's notice. He came at last to rather a teaser—Queen Catherine of Aragon—and with her he had some difficulty. She came from Spain, then a powerful nation, and not to be played with. He had his eye on Anne Boleyn, but how should he get rid of Catherine? He had a friend—one of the most astute and sagacious priests England has ever produced—Cardinal Wolsey. Henry in a hurry sued for his divorce, and Pope Clement refused it, wanting still to exert the papal influence in the land. While the king was still puzzled by the Pope's refusal, Wolsey stepped in and said, 'We will take off Catherine's head, and establish your right to be your own pope and the head of the Church.' This was a bold stroke, and Henry was thus made head of the Church and Defender of the Faith. Anne Boleyn became his queen by an entire ecclesiastical revolution. Poor Anne Boleyn did not last long, but she had done her work! From that time the people of England have had religious liberty; but if Henry had been a good man the Reformation would not have come so soon. The time was ripening for it. The press was beginning to do its work, and people were becoming more alive to their true interests, but this hastened the matter."

The manner of the above is striking, and some of the matter will be new to the readers of "N. & Q."

FITZHOPKINS.

Garrick Club.

Barons of the Isle of Man: the Prior of St. Bees and Others.—The following extract from the St. Bees College *Calendar* for 1878 (St. Bees, J. Reay; London, Whittaker) may not be without interest, as having a direct bearing on the question of the powers and privileges of the mediæval kings and lords of Man. It is unfortunate that no dates should be given; but I think, from the mention of a Scottish and an Irish abbot as sharing the rank of the Prior of St. Bees, we may assume the period indicated to be between 1266, the date of the cession of Man to Scotland by Magnus IV. of Norway, and 1343, the date of its final acquisition by the English:—

"Whilst on the subject of the priors of St. Bees, their rank as barons of the Isle of Man cannot be justly overlooked. As the abbot of the superior house, St. Mary's at York, was entitled to a seat among the Parliamentary barons of England, so the Prior of St. Bees was Baron of the Isle of Man. As such he was obliged to give his attendance upon the kings and lords of Man whensoever they required it, or at least upon every new succession in the government. The neglect of this important privilege would probably involve the loss of the tithes and lands in that island, which the devotion of the kings had conferred on the priory of St. Bees. An abbot from Ireland, and another from Scotland, were also constrained by the same religious liberality to appear in Man as barons when called upon."

I shall be glad if any correspondent can furnish the names of the Scotch and Irish religious houses which gave barons to the Isle of Man. I incline to believe that the Scotch house may have been Saddell in Kintyre, an offshoot of the Cluniac foundation at Paisley, favoured by the Lords of the Isles of the race of Somerled, who had himself married a daughter of Olaus, King of Man.

C. H. E. Carmichael.

Tabling.—It was the custom in English cathedrals to have a punctator (a pricker in), who noted appearances and absences at divine service. An interesting relic of a tablet for entering and marking the names of officiants, celebrants, and hebdomadaries remains at Chichester, still in use. Thus in St. de Offensa is mentioned "intitulatus ad debitum officii cujuscunque secundum cotidianas tabulæ inscriptiones." It is a MS. Ordo Prædicandi, with the names of the preachers in their course written in double columns. Attached to each name is a round hole, and a pin suspended by an iron chain on the outer side is inserted into these holes successively to note the preacher for the following Sunday or holy day.

Mackenzie E. C. Walcott.

The Bishop of Durham in 1722.—Dr. Doran was mistaken (*London in the Jacobite Times*, vol. i. p. 364) in stating that the bishop who appeared at a review on horseback in the king's train dressed in a lay habit of purple, with jack-boots and his hat cocked, and a black wig tied behind him like a military officer, was Nathaniel, Lord Crewe. It was William Talbot, his successor, lately translated from Salisbury. The mistake is the more pardonable as Lord Crewe is often (though wrongly) said to have died Sept. 18, 1722, instead of Sept. 18, 1721, the latter date being the correct one.

E. H. A.

School Books.—In a minute book belonging to the town of Melton-Mowbray, Leicestershire, I find the following entry:—

"The names of the schoolebookes given by Mr. Chamb'lin and left in the schoole at M^r^ Stokes his death, Julye first, 1673:—Martineus; Lexicon Geographic; Erasmus Adiges; Calopin; A Greek Lexicon; Votius Etomologicon; Skynlau Pentaglot; Mintius; Budens Comitaries; Poetica's Dixnarie; A Quadrupal Dixnarie; Goldmans Dixnarie."

Notes on any of the above will be acceptable.

Thomas North.

A Frightful Story.—"We," that is to say, two young English ladies travelling with their father at Nice in 1865,

"noticed a lady with two attendants, and were exceedingly startled on hearing her speak, her voice having a curious spasmodic effect, *like the bark of a dog*. We have since been told that she is a Russian countess, whose story is very sad and strange. A serf on the estate of a great noble, she lost her voice in the terror of some sudden attack of her master's dogs. Her life was saved; but all *human* power of speech was gone. The count, in a sudden access of remorse or pity, married her, giving her the shelter of his name, and sending her here with a handsome provision for her life."

This extraordinary story may perhaps be garnered in "N. & Q.," though its interest is mainly physiological. I extract it from *Beaten Tracks; or, Pen and Pencil Sketches in Italy*, a pleasant and ingenuous book, whose two fair authors are known to at least one friend of mine. But though we may fully rely on what they say, it does not follow that what they heard from others is equally credible.

A. J. M.

Curious Names.—In the *Guardian* for Oct. 17 it is stated that "Mr. Zaphnath-Paaneah Isaiah Obed-Edom Nicodemus Francis Edward Clarke, a bloater merchant at Lowestoft, has been poisoned by taking a lotion in mistake for a draught." Among the marriage entries in my parish register for the last quarter occurs the name of "Alice Juddery, widow, daughter of William Peterkin."

The name of the Rev. Field Flowers Goe is to be seen in the list of speakers at the Croydon Congress.

T. F. R.

A Golden Key.—It may be interesting to some of your readers to know that an ornamental steel key fetched the enormous price of seventy guineas at a sale at Messrs. Foster's in Pall Mall, about three weeks ago. It certainly was a beautiful key, the handle and shaft being of bright steel, elaborately ornamented and pierced, and was supposed

to be of French manufacture of the fifteenth century.

I may add that some of the ornamental keys that my firm are sending to the forthcoming Paris Exhibition are, I think, equal in design and workmanship to this one referred to; and I hope, if they are ever sold for the benefit of my descendants, they will fetch the same price.

J. C. Chubb.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

St. Mark's Day, in the Sarum Breviary, a Fast.—Can Mr. Baily, or any other of your correspondents learned in matters liturgical, explain why St. Mark's Day is marked in the Sarum Breviary as a fast? It appears in the Calendar as follows (I quote from a Breviary printed at Paris in 1555, and I put italics for red letters):—"*xvii.* c. vii. cal. *Marci euange.* infe. du. iii. lec. *Jeiu. Letania maior. Ultimum pasc.* 25." And the rubric in the "proprium de sanctis" directs that if the festival falls in Easter week it is to be deferred "*de ieiunio vero tunc nec de proces. q. solet fieri eo die, nichil fiat nec post nec ante i. illo anno.*" If it fell on a Sunday after the octave of Easter, the whole service for St. Mark's Day was to be used with a "memory" of the Sunday, "*tamen de ieiu. nec de pces. q. solet fieri post mis. de sancto marco: nihil fiat eo anno.*" But if it fell on a week day after the octave of Easter, "*fiat ieiun' & proces. more solito.*" It is obvious to suggest that the fast was to be observed on the day preceding the festival. But if so, the word "Jeiu." in the Calendar should be placed on April 24: the vigil before a festival is always so marked in the Calendar. Moreover, St. Mark does not appear among the saints who bid us fast (*i.e.* who have vigils), according to the lines which appear in the Calendar under the month of June:

"Petrus cum paulo: iacobus cum bartholomeo:
Thomas, andreas, pariter cum simone iudas.
Ut ieiunemus nos admonet, atq. mattheus."

A. Compton.

Chadstone, Northampton.

Neville Queries.—Margaret Neville, of Hornby, wife of Thomas Beaufort, Duke of Exeter, speaks in her will of "my nephew the Earl of Warwick." How did this relationship come about?

In Rot. Pat., 4 Hen. VI. part 1, I find mention of "Willielmus Lucy, miles, et Margareta uxor ejus, . . . pro nomen Willielmi filii Walteri Lucy, et Margareta Nevill, consanguinea nuper Comitis Marchie (Mar. 5, 1426)." I find myself confirmed by Harl. MS. 807 in the conclusion that this was a daughter of John Neville, of Raby, and Elizabeth Holand, of Kent. Was her husband a Lucy of Charlcote?

Was Margaret Neville, wife of Sir William Gascoyne, the daughter of (1) Ralph Neville, second son of first earl, and Mary Ferrers, or (2) of John Neville of Wymersley, son of the said Ralph, or (3) of Ralph, second earl, and Margaret Cobham?

What is the true date of death of Ralph, third Earl of Westmoreland?

What was the Christian name of the second wife of Ralph his son, daughter of William Paston?

Was Anne, wife of Sir William Conyers, the daughter of Ralph, third earl, or of Ralph his son?

Hermentrude.

"A forlorn hope."—In the Dutch expression "de verloren hoop van een leger," the forlorn hope of an army, are we to understand *hoop* in the sense of "hope," or in the sense of "a band of men"? This expression is given in the Eng.-Dutch part of the Tauchnitz Dutch Dictionary; but under *hope* the phrase given is "de forlorene kinden," a translation of the F. phrase *enfans perdus*, which see in Cotgrave. The sense of "troop" or "band" seems the better; but how is it understood in Holland, and how was it formerly understood there?

Walter W. Skeat.

Johnny Gilpin.—An old newspaper of Nov., 1790, has the following notice:—

"The gentleman who was so severely ridiculed for his horsemanship, under the title of Johnny Gilpin, died a few days ago at Bath, and has left an unmarried daughter, with a fortune of 20,000*l.*—Nov. 1790."

Is this gentleman's name remembered?

J. E. J.

The "Steam Horse."—Where is a poem thus called, of which this, I believe, is the first verse?—

"But now unheard I saw afar
His cloud of windy mane,
Now level, like a blazing star,
He thunders through the plain."

Fleur-de-Lis.

Hon. Charles Howard's Wives.—He was fourth son, and sixth child, of Henry Bowes, fourth Earl of Berkshire and eleventh Earl of Suffolk; was born October 13, and baptized at Elford, co. Stafford, October 27, 1717, and died issueless October —, 1773, being buried at St. Edmund's, Salisbury; twice married, first to Susannah —— (?), who died August 1, 1764, aged 71 years. She is said to have been an heiress, and was previously married to Thomas Lane, Lieut. R.N., about 1711, by whom she had a son Thomas, who died 1796, and was buried in the same tomb as his mother at Abbots Langley, in Herts. They were both living together—mother and son—in 1753 at "Iskeal" Wood, a distant part of the parish of Ishcal (?),

close to Wolverhampton, in Staffordshire. Mr. Howard married secondly, 176— (?), Mary —— (?), widow of Henry Collings, or Collins, who survived her husband, giving up her claim when his will was proved by his creditors in 1773. The peerages give no assistance ; and any additional particulars as to parentage, &c., of these wives are requested, with dates. A. S. A.

Richmond.

The Provosts of the Collegiate Church of St. Edmund, in Salisbury.—In the list of the above I find that Hatcher's *History of Sarum*, p. 701, gives the name of Peter Courtney in 1464, and of Thomas Thurlby (*sic*) in 1534. Can any of your correspondents kindly throw any light on the question whether this Peter Courtney is identical with Peter Courtney who in the same year became Archdeacon of Wilts (being already Archdeacon of Exeter), and was afterwards successively Bishop of Exeter and of Winton, dying in the year 1492? And, further, is there anything to show that this Thomas Thurlby is identical with the bishop who was consecrated to Westminster in 1540, and died ex-Bishop of Ely in 1570? Hatcher, having to mention this bishop in another place, adopts the same unusual spelling of the name. From what source did Hatcher derive his list of the provosts of St. Edmund's? No reference is given. G. H. B.

Tennyson: "Arrive at last the blessed goal" (*In Memoriam*, Poem lxxxiii. stanza 11).—I am very loath to question Tennyson's use of the English language, but I would ask whether "arrive" is correct, in the sense of "attain," in the line—

"Arrive at last the blessed goal."

I should also be glad to learn the date of Dr. Tennyson's death, the Poet Laureate's father. Would it be in 1835? Hallam died in 1833. In Poems xxix. and lxxvii. two Christmas anniversaries are recorded; if there was no interval these would be in 1833 and 1834. In Poem ciii. another Christmas is mentioned, away from Somersby, and after Dr. Tennyson had died. I find that Somersby is mentioned in the *Clergy List*, and G. A. Robinson succeeded in 1831. A. G.

[The Rev. George Clayton Tennyson, D.D., died at Somersby, Lincoln, March 16, 1831, aged 53.]

"Wild Turkeys."—What birds were specified as "game" in several old Irish Acts of Parliament under the name of "wild turkeys"? Abhba.

Laud's Execution.—Is it known by whom Laud was executed? Was it by the headsman of the Tower? and was it by the "bright execution axe," which was used for his royal master four years afterwards, and which the High Court of Justice, by warrant to the officers of ordnance, ordered to be delivered up for that purpose? Is that warrant in existence? If so, where is it to be found? L. E. J.

Between Dover and Calais.—What were the usual means of transit from the one place to the other between 1700 and 1780? Was it by *regular* Government or private packet boats, *both* English and French, or by ordinary sailing boats, &c.? Are there any lists of the passengers conveyed across both ways? and, if so, where are they to be seen now? C. Mason.

3, Gloucester Crescent, Hyde Park, W.

A Turnpikes Act Marriage.—I extract the following from the *Times*:—

"It is said that when a certain head of a college in Oxford wanted to marry, the authority of Parliament was sought and obtained in a clause attached to an Act relating to turnpikes."

To what does the above refer?

Clericus Rusticus.

Lincoln's Inn.—Is there any published account, historical and architectural, of Lincoln's Inn up to the year 1856? If not, will any one tell me whether any courts have been pulled down in Lincoln's Inn since 1800? R. M.

[The late Mr. W. H. Spilsbury, Librarian of Lincoln's Inn Library, published in 1850 *Lincoln's Inn, its Ancient and Modern Buildings, with an Account of its Library.* A second edition appeared in 1873.]

Blomefield's "History of Norfolk."—Where is to be seen the late Mr. Dawson Turner's copy of Blomefield's *History of Norfolk*, a catalogue of the prints, drawings, &c., in which appears in Woodward's *Norfolk Topographer's Manual*? Add. MS. 23020 professes to be Mr. Turner's copy, but does not seem to be the one in question. C. H. A.

Saltimbanques, Acrobats, and Show People in General.—Where can I obtain some information as to the mode of life of saltimbanques, acrobats, and show people in general? I wish particularly to ascertain the manner in which children are trained and prepared for these performances. But generally I should be glad to be enlightened as to the available literature, either French or English, of the subject. C. R. F.

Naval Medical Officers.—Is there any book giving a biographical account of physicians and surgeons who have served in the royal navy, on the same principle as W. R. O'Byne's *Naval Dictionary* of officers ranking from admiral to third lieutenant? If so, where can one be obtained?

Dunelm.

God's Church and Devil's Chapel.—Alderman Robert Heyricke, in a letter giving an account of a dispute arising from the preaching of a sermon

in Leicester on May 20, 1616, remarks: "But the old saying is, 'Where God builds his church the devil will build his chapel.'" Who first used this still well known saying? THOMAS NORTH.

THE ANCIENT BARONY OF COURTENAY OF OAKHAMPTON.—Some eleven or twelve years since I asked your readers who were the heirs of the ancient barony of Courtenay of Oakhampton, created by writ of summons 1299, but no answer would appear to have been given. I am inclined to repeat the question, as I cannot suppose so important a fact to be unknown to, at all events, the more studious correspondents of "N. & Q."

J. W. STANDERWICK.

MR. MICHAEL BRUCE was sent to London, a prisoner, in the autumn of 1668 by order of the Scottish Privy Council at the desire of Charles II. On arrival he was confined at the Gate House, Westminster. He was sentenced while there to be transported to Tangier, but procured a connivance, and was allowed to choose his place of banishment, when he named the "wild woods of Killinchy," his former parish. Can any of your readers tell me in what public records I am likely to find an account of his trial in England, and other orders referring to his banishment to Ireland? I have got all the account of the proceedings against him in Scotland from the Privy Council records there. W. B. A.

FRANCIS FOSTER BARHAM, THE ALIST.—Can any reader supply a complete list of the writings of the "Alist" Francis Barham?

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell.

WILLIAM JACKSON, OF EXETER.—The late Sir John Herschel, in a letter to the writer of this query, says: "Jackson, I believe, wrote other literary works beside the *Four Ages* and his *Thirty Letters*, but I cannot recollect them." His musical compositions are well known; perhaps some of your readers may be able to give the information I seek. W. H. C.

JOHN EVELYN.—I have an old verse translation of Lucretius, in which are numerous verses addressed to the translator by John Evelyn, Nahum Tate, A. Behn, and others. Did Evelyn ever write any other verses? and, if so, where are they to be met with? LEONARD BOLINGBROKE.

"AQUIBAJULUS."—What is the meaning of this word? It occurs in the foundation charter of Cobham College, Kent, *temp.* Edw. III.

W. H. HART.

Gravesend.

UNENCLOSED COMMONS.—Does there exist any printed or other list of commons in England still remaining unenclosed, showing the quantities of each common? A. J. K.

Clifton.

BYRON'S "PRISONER OF CHILLON."—In his description of the dungeon at Chillon, Byron makes it to be

"*Below* the surface of the lake."

Is this correct? I remember Albert Smith saying that, when you were inside the prison, you could touch the bars of the window, but that you could not reach them when you were in a boat on the lake. CUTHBERT BEDE.

"LORD ELLIS."—Who was "Lord Ellis," Abbot of Monte Cassino and Bishop of Segni in 1708? See Hare's *Days near Rome*, vol. i. p. 246.

H. A. S.

AUTHORS OF BOOKS WANTED.—

Poems for Youth. By a Family Circle. London, 1820, pp. iv-106. T. W. C.

The World: a Poem. In six books. Lond., 1835.
The Art of Verse: a Poem, with Illustrative Notes. For Young Bards. By a Practitioner. Lond., 1850.

J. T. C.

AUTHORS OF QUOTATIONS WANTED.—

1. "Excessive Lucan."
2. "Ultima ratio regum."
3. Some beautiful lines, called *Drifting*, or the like, describing the musings of a voyager in some tranquil Italian water. After speaking of an outward-bound ship:

"Our happier one
Her course hath run
From lands of snow to lands of sun."

4. "Sic eat, o superi, quando fidesque pudorque
Deficiunt, moresque malos sperare relictum est."
5. "On one sole art bestow thine whole affection,
And with the craft of others seldom mell;
Be it thine aim but to attain perfection:
It is no little matter to excel."

(From memory, and possibly inaccurately given.)

DAVID FITZGERALD.

In what part of Sir Philip Sidney's works does the verse occur beginning,—

"My true love hath my heart."

I cannot find it in the edition, in three vols., of 1724. These words have been set to music both by Gounod and Blumenthal. A. S. BICKNELL.

Replies.

"IT IS EASIER FOR A CAMEL," &c.
(5th S. ix. 106.)

I am not unaware that this, among many other theories, has been advanced as an attempted elucidation of the much disputed passage brought before our notice by SIR CHARLES A. MURRAY, but it unfortunately, like all the rest, falls short in one most important *desideratum*, the support of authority which recommends itself to the a
ance of those most competent to form a t

impartial estimate of its worth. Pole, in his *Synopsis Criticorum*, seems to me to have gathered up, from all sources open to him, all that has been, and in my opinion can be, said upon it, or, at least, all that is worthy of consideration, and so, with the editor's permission, as the work is a bulky one, and, I presume, not within the reach of all to whom these presents may come, I will give, *in extenso*, the passage from the original (written in Latin, and, as such, of course for scholars), and for the general reader append a translation. He says :—

"Κάμηλος et *camelum* animal, et *funem nauticum*, sive *rudentem*, significat apud Judæos Ἑλληνίζοντας. Huc facit quòd et vox Arabica גמל, et Syrica ܓܡܝܠ, utrumque significant. [Hinc variant.] 1. De rudente loquitur: Id suadent, 1. Analogia major inter rudentem et filum quod solet per foramen acûs induci. 2. Quòd ita Syri et Arabes hîc intelligunt. 3. Quod vox κάμηλος ita sumitur in Suida, et in Scholiaste Aristophanis; (at hi scribunt κάμιλος) et in Phavorino; qui tamen hanc significationem hoc unico testimonio probat. Sed nec κάμιλον ita sumî ulli Scriptoris idonei auctoritate confirmatum reperio. Nec eum Julius Pollux inter instrumenta nautica memorat. Habent et Talmudici simile proverbium. De camelo animali loquitur. Proverbium est de re quæ aut nullo modo, aut difficulter admodum fieri potest; usitatum apud Talmudistas, de elephanto, &c. Sub initio Gemaræ, 'Dicunt homines, Non est elephas qui iret per foramen acûs.' Ibidem, cum aliquis incredibilia narrat, respondent, 'Forte ex Pombodita tu es, ubi traducunt elephantem per foramen acûs.' Christus autem *elephanti* loco substituit *camelum*, tanquam animantis genus in Syriâ vulgò notius; ut alibi oculum posuit pro *dentibus*, Matt. vii. 5, 'Ejice ex oculo tuo,' &c., pro quo in Ebræorum paræmia est, *ex dentibus tuis*. Absurdum videtur hoc de *camelo* sumptum proverbium. Sed quò absurdius hoc est et impossibilius eò verior est Christi sententia. In talibus adagiis nihil necesse est exactam inter partes collatas comparationem institui, cùm soleant ornari ὑπερβολαῖς. Tale est illud Jer. xiii. 23, simile et illud Latini veteris, 'Citiùs locusta pepererit Lucam bovem.' *Foramen acûs* intellige quod acus vel habet, vel facit. Quod hic est τρύπημα, a τρυπάω, *terebro*, id Marc. x. 25, et Luc. xviii. 25, est τρυμαλιά, a τρύω, *perforo*; unde ἡ τρύμη, *foramen*.* Non ineleganter autem dives turgens ac tumens opibus, quæ ipsi sæpe magis oneri sunt quàm usui, ut quas bajulat aliis potius quàm sibi, camelo comparatur, et angusta porta quâ intratur ad vitam, de quâ suprà vii. 14, foramini acûs."

* This idea is evidently borrowed from St. Jerome, who, in his curious comment on the passage, says: "Si legamus Esaiam (lx. 3) quomodo cameli Madian et Epha veniant Hierusalem cum donis atque maneribus: et qui prius curvi erant et vitiorum pravitate distorti, ingrediantur portas Hierusalem; videbimus quomodo et isti cameli quibus divites comparantur, cum deposuerant gravem sarcinam peccatorum, et totius corporis pravitatem, intrare possist per augustam portum et arctam viam quæ ducit ad vitam."

By κάμηλος the Hellenistic Jews understand both the *camel* and the rope called by mariners a *cable*; and the reason which makes for this is, that the Arabians and Syrians alike use the word with this twofold meaning. On this view, however, opinions vary. They who take it for a *cable* do so because, as they say, there is greater analogy between this and a thread which passes through a needle's eye; 2. Because it is used in this sense by the Arabians and Syrians; and 3. Because it is so taken by Suidas, the Scholiast upon Aristophanes (although these write it κάμιλος), and by Phavorinus, who bases his opinion upon this single authority only. For my own part, I find it supported by the authority of not one writer of any note, and Julius Pollux makes no mention of it in his treatise on nautical implements. The Talmudists have a proverb very similar. There can be no doubt that *camel* is the proper word, and the allusion is to something which cannot possibly be done, or, at least, without the greatest difficulty. The Talmudists give the *elephant*, &c.; and in the commencement of the Gemara we find the saying, "There is no elephant that can go through the eye of a needle"; and so when they hear people relating things very incredible, they remark, "Perhaps, my friend, you are a native of Pombodita, where they drive an *elephant* through the eye of a needle." Our Lord, however, substitutes *camel* for *elephant*, most likely because the animal was better known in Syria; just as in Matt. vii. 5, he puts *eye* for *teeth*, "ejice ex *oculo* tuo," *from your eye*, whereas in the Hebrew proverb it is "ex *dentibus* tuis," *from your teeth*. There is a seeming absurdity in the proverb, as taken from a camel; but in proportion to this, and the utter impossibility which it involves, so much greater is the truth of Christ's saying;† and in adages of this kind it is by no means necessary that between the several members of them the comparison should be strictly accurate, as they usually have in them much of hyperbolical embellishment. Of such are Jer. xiii. 23, and that old Latin saying, "Sooner shall a locust give birth to a Lucanian ox" (elephant).

Now bear in mind that the *eye* of a needle is either the *hole* in the needle itself or the hole which the needle makes. The word in Matthew is τρύπημα, from τρυπάω, *to bore, pierce through*; in Mark x. 25 and Luke xviii. 25 it is τρύμαλια, from τρύω, *to perforate*, whence ἡ τρύμη, *a hole, an eye*.

Now a man loaded and swollen out, as it were, with riches, often more of a burden than of use to

† Our Lord, of course, did not mean to say that *no* rich man should "enter into the kingdom of God," but such only should not, as he himself explains it in the Gospel of St. Mark, "that *trust* in riches." Zacchæus was "*very* rich," yet Christ said to him, "This day is salvation come to this house."

him, and which he carries for others rather than for himself, may not inaptly be compared to a (loaded) *camel*, and, in like manner, the narrow gate which leads to (eternal) life be likened to the eye of a needle, see Matt. vii. 3

Now this, to my mind, is exhaustive of the subject, and conclusive in showing that *camel* and nothing but *camel* is the proper rendering of the word. It is true that Origen and Theophylact lean to *cable*, and in this view are followed by some commentators of a later date. Whitby is very positive, and dismisses it as a question beyond dispute. Hammond, on the contrary—a much safer guide and far more learned—adheres to *camel*, and supports his opinion by arguments and authorities almost identical with those of Pole. By none, ancient or modern, as far as I can find, is there a word said about any "small door or wicket" appropriated to the use of foot passengers only. And I cannot help thinking that this, like *cable*, has only been resorted to as a convenient escape from an apparent difficulty. It is another instance of cutting the Gordian knot.

No doubt, as Pole suggests, the "phrase" is hyperbolical, but I think it is too much to say that it is "wanting in that propriety which usually characterizes the metaphors employed by Jesus Christ in his parables." Apart from this, we must bear in mind that our Lord in his discourses was scrupulously careful, not only to avoid saying anything that would offend the prejudices of the people, but took especial pains to adapt them, as far as he could, to their prevailing customs, modes of thought, and manner of speaking. Hence, when he found a proverb current among them which exactly expressed the important truth which he wished to inculcate, he adopted it at once, not troubling himself to consider whether in its character it was altogether congruous and consistent, but only whether it was calculated to convey the amount of conviction which he desired to produce. Had it been original, instead of being adopted, very likely it would have been different—less hyperbolical, and more in accordance with probability.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

Among the notes to Matt. xix. 24, in Kitto's *Pictorial Bible*, mention is made of the Indian proverb, "An elephant going through a little door," or "through the eye of a needle," where the little door is the equivalent of the needle's eye. I may mention another familiar work, D'Oyly and Mant's Bible, published in 1817, where one of the notes on the above passage is a quotation from Thomas Harmer's *Observations on Various Passages of Scripture* (he died in 1788):—

"In the East the doors are frequently made extremely low, sometimes not more than three or four feet high, to hinder the plundering Arabs from riding into the inner court: still, they train their camels to make their way, though with difficulty, through these doorways. It was, probably, in allusion to this practice that this proverbial expression was formed."

These references are sufficient to prove that "the metaphorical name for a wicket" had received the notice of Scripture commentators "more than thirty years ago." For a very modern example I would refer your correspondent to the *Sunday Magazine*, Dec., 1877 (in which is the continuation of Hesba Stretton's serial story, "Through a Needle's Eye"), where, in the article "Sunday Evenings with the Children," Mr. John Macgregor ("Rob Roy") gives a rude sketch of "The Town-gate of Siout," with the following explanation :—

"You see there is one wide opening, but this gate is closed at sunset, and, after that, you can get in only by the *small* gate, which is very narrow, and lower than the other. Many camels go into the town every day with their loads in large broad packages hanging wide on each side of the camel's hump. When the high, broad gate is closed, the camel cannot get in through the narrow gate unless he stoops down on his knees and has his load taken from his sides. You will see a curious verse about this in the 19th of Matthew. I think we may learn from this verse that if a boy or girl is to enter the kingdom of Heaven, that is, to become a disciple of Jesus on earth, and an heir of glory with him in Heaven, it is necessary to go in very humbly, and to leave our load of sin and cares, and worldly thoughts, and earthly things outside the 'needle gate,' because 'He hath borne our griefs and carried our sorrows.' Look for this in Isaiah liii."

Mr. Macgregor, apparently, leaves the children under the impression that the camel has not to resume his burden when he has got through the "needle gate." CUTHBERT BEDE.

The supposed fact that the foot passengers' gate into an Eastern city is known as the "needle's eye" has been very generally noticed by commentators, but modern investigation seems rather inclined to discredit it. Canon Farrar says that the explanation "seems to need confirmation" (*Life of Christ*, c. xlvi.), and refers his readers to an article of his own on the subject in the *Expositor*, vol. ii. The comparison of any difficulty with that of a camel or an elephant passing through the eye of a needle appears to have been a familiar simile to Oriental hearers. Burder (*Oriental Literature*, vol. ii. p. 392) quotes, from Lightfoot, the Jewish saying, "It may be that thou art of Pumbeditha, where they can bring an elephant through the eye of a needle"; and in *Oriental Customs* (vol. ii. p. 214) gives the proverbs, "A camel in Media dances in a rabe—a measure which held about three pints. No man sees a palm-tree of gold nor an elephant passing through the eye of a needle." In the Koran, also quoted by the same industrious gatherer, we read in chap. vii. (Sale's translation), "Verily they who shall charge our signs with falsehood, and shall proudly reject them, the gates of heaven shall not be open

unto them, neither shall they enter into paradise until a camel pass through the eye of a needle."

Even if we take the saying in its most literal sense, as a Western mind would naturally conceive of it, there is scarcely more hyperbole in it than in that other proverbial utterance of our Lord, recorded in St. Matt. xxiii. 24, "Ye blind guides, which strain at (or out) a gnat and swallow a camel."

In the Rev. J. G. Wood's *Bible Animals* (p. 243) there is a spirited little woodcut of a "Camel going through a 'needle's eye.'" The author says:

"We will now turn to the metaphor of the camel and the needle's eye. Of course it can be taken merely as a very bold metaphor, but it may also be understood in a simpler sense, the sense in which it was probably understood by those who heard it. In Oriental cities there are in the large gates small and very low apertures called metaphorically 'needles' eyes,' just as we talk of certain windows as 'bulls' eyes.' These entrances are too narrow for a camel to pass through them in the ordinary manner or even if loaded. When a laden camel has to pass through one of these entrances it kneels down, its load is removed, and then it shuffles through on its knees. 'Yesterday,' writes Lady Duff Gordon from Cairo, 'I saw a camel go through the eye of a needle, *i.e.* the low arched door of an enclosure. He must kneel and bow his head to creep through; and thus the rich man must humble himself.'"

St. Swithin.

There is this notice of a gate at Jerusalem which answers to the description:—

"It is explained otherwise: that at Jerusalem there was a certain gate, called the needle's eye, through which a camel could not pass but upon its bended knees, and after its burden had been taken off; and so the rich should not be able to pass along the narrow way that leads to life till he had put off the burden of sin and of riches, that is, by ceasing to love them."—*Glossa* ap. S. Anselm., in *Catena Aurea*, on St. Matt. xix. 24, vol. i. p. 670, Oxf. tr., 1841.

But Maldonatus observes as to this:—

"Alii pejus in urbe Jerosolymitana portam quandam fuisse fingunt, quæ foramen acus appellaretur, adeo humilem, ut cameli per eam, nisi exonerati, ingredi non possent."—*Comm. in* iv. *Evang.*, *ad loc.*

Lightfoot has shown, *ad loc.*, that such a proverb occurs in the Talmud, with the substitution of the elephant for the camel. But there is a remark of Rud. Stier upon this which should be kept in mind, that interpretation may not degenerate into literalism:—

"Proverbially figurative discourse has always this character, that the outward letter is not to be pressed in the particulars, as it is in a doctrinal proposition, but that a background of spiritual meaning all the more deep opens itself up for application."—*The Words of the Lord Jesus*, Edinb. tr., vol. iii. p. 34, 1851.

Maldonatus also, *u.s.*, has some remarks to the same effect, as to its being taken as a proverb.

Ed. Marshall.

I think, from the following extract from the *Letters and Memoir of Bishop Shirley*, p. 415, 8vo. London, 1849, that the passage referred to is from Lord Nugent's *Travels*:—

"By the way, I met the other day with an interesting illustration of what follows (Matt. xix. 24) about the camel and the needle's eye. Lord Nugent, when at Hebron, was directed 'to go out by the needle's eye,' that is, by the small side gate of the city. And, in many parts of England, the old game of 'thread the needle' is played to the following words:—

'How many miles to Hebron?
Threescore and ten.
Shall I be there by midnight?
Yes, and back again.
Then thread the needle,' &c.

Now this explains, and modifies, one of the strongest and most startling passages of Scripture on the subject of riches, for the camel can go through the needle's eye but with difficulty, and hardly with a full load, nor without stooping."

Ev. Ph. Shirley.

See Plumptre (Rev. E. H.), *Bible Educator*, i. 365.

K. P. D. E.

The Oxford and Cambridge Boat-race, 1829 (5th S. ix. 246.)—I am sorry not to be able to answer Sculler's query with anything like certainty. My impression is that the boat was built at Oxford, as in those days almost all our boats were; but if not, then I should have no doubt that Searle, of London, was the builder. Our stroke (Rev. T.) Staniforth, of Storrs Hall, Windermere, is (I believe) still alive and flourishing. I should think he could give Sculler a decisive answer.

C. Wordsworth, Bp. of St. Andrews.

Bishopshall, St. Andrews.

[See p. 280.]

The Birthplace of Sunday Schools (5th S. viii. 367; ix. 110, 156.)—Fourteen years ago, after considerable research and local inquiry, I was enabled to state definitively the date and locality of the first, or parent, Sunday School. In the *Gloucestershire Chronicle* of Dec. 17, 1864, I wrote:—

"The first Sunday School in this city [Gloucester] was opened in the year 1780 by Stock and Raikes jointly, at the house of a Mr. King in St. Catherine's parish. Mr. King was steward to Mr. Pitt, sometime M.P. for this city, and the house I allude to still stands, and is, I believe, next or near to the 'Queen's Head' public-house. The *second* school was established by Mr. Raikes (who had deserted the first) in the parish of St. Mary de Crypt, at the house now occupied by Mrs. Lappington [in the Southgate Street]; and the *third* was opened at the back premises of No. 103, Northgate Street by Mr. Stock singly."

In the same paper I advocated the erection of a memorial window to Stock and Raikes as "joint founders of Sunday Schools"; and I am glad to learn from the *Gloucester Mercury* that my suggestion has not been forgotten, and that funds are being raised for the insertion of a "Stock and Raikes Memorial Window" in the church of St.

John the Baptist—the Rev. Thomas Stock having been for many years rector of that parish. See *Churchman's Shilling Magazine*, August, 1868, art. "Who was the Founder of Sunday Schools?" *Robert Raikes, Philanthropist and Journalist: a History of the Origin of Sunday Schools*, by Alfred Gregory (Hodder & Stoughton, 1877); and an article on the "Origin and Growth of Sunday Schools in England," *London Quarterly Review*, No. xcix., April, 1878.

S. R. TOWNSHEND MAYER.

About thirty or forty years ago the following account of some Sunday schools established many years before Mr. Raikes, of Gloucester, established his, appeared in the papers. I shall be glad to know whether the facts there recorded have received due attention at the hands of the recent biographer of Mr. Raikes, whose work I have so far not had the pleasure of reading :—

"Whatever be the issue of the question, so far as Mr. Stock and Mr. Raikes are concerned, there is a town which can show that a Sunday school was established in it full fourteen years prior to the formation of the school or schools at Gloucester. In the year 1769 a Sunday school was commenced by Miss Ball, at High Wycombe. She was a lady of great piety, and of rather uncommon earnestness in doing good. Her custom was to assemble as many as thirty or forty children on Sunday morning, to hear them read the Scriptures and repeat the catechism and the collect, preparatory to going to church. A place is still pointed out in the remarkably fine church of High Wycombe as having been occupied by the Sunday scholars of Miss Ball. An old servant, who when young was my nurse, was one of those scholars, and still lives, in conjunction with sundry individuals, to bear testimony to the facts which I have stated. In a *Memoir of Miss Hannah Ball*, recently 'revised by John Parker, Gent., and published by Mason, 14, City Road,' it is further stated that 'Miss Ball continued this school for many years, and also met the children every Monday to instruct them in the principles of Christianity.'—Rev. W. H. Havergal, Rector of Astley, in *Midland Counties Herald*."

E.

CHIOGGIA (5th S. ix. 49, 138, 234.)—I am afraid that a single day's experience hardly entitles me to give that fuller description of Chioggia which MR. BOUCHIER is good enough to ask for. I went there chiefly to look on the scene of that great year of warfare, when "Doria's menace" was *not* fulfilled, and the horses of St. Mark remained unbridled. I found a quiet, old-world fishing town, built, like Venice, on islands—a half dozen of islands or peninsulas, that lie or seem to lie side by side, like the fingers of a hand, stretching outward from the Paduan shore, towards the southern end of the *murazzi*, between which and Chioggia flows the channel into the open sea. But Chioggia does not face the Adriatic: outside its group of islets lies a land-locked basin, and beyond that another *murazzo*,—or rather a great natural dune, that overlooks the main. On the top of this dune stands a row of houses; unromantic lodging-houses, I mournfully observe: for the place, remote as it seems, has visitors in summer; and it looks for all the world as Blankenberghe in Flanders used to look when first I knew it, more than twenty years ago. But Chioggia itself is altogether old fashioned and piscatory. Fishing boats lie along its little quays and in the channels of the basin; fishermen stand chatting at the corners; fishergirls (as I have already said) unfold their populous tresses at the doors. And there is plenty of room for every one. The High Street of the town runs from end to end of the chief island, and looks almost as wide as Regent Street. At its seaward end stands (of course) the Lion of St. Mark, on his pillar: the landward end is joined to the shore by an ancient bridge, beyond which rises the town gateway, spanning the level road to Padua. And from the pillar to the bridge this broad, quiet street winds to and fro, between houses never, so far as I remember, very old or very picturesque, but, on the other hand, never modern, and therefore never mean. Some of them are arcaded, like those of Bologna. And under one of these arcades I found—oh joy!—a *café* which actually owned a teapot, and could and did produce therefrom a decent cup of tea. The side streets, where the fisherfolk live, run down to the little quays—tall cool wynds, where the houses are adorned, sometimes with creeping vines, sometimes with out-of-window clothing. The two churches of the town stand in the High Street. They are (I speak as a man) not remarkable for antiquity or beauty; but they have the broad naves, the wide and lofty arches, to which one is accustomed at Venice; and they have mural monuments, with coats of arms and long Latin inscriptions, to worthies of the seventeenth and eighteenth centuries. The larger church is the cathedral: for Chioggia is a bishopric; the smaller, dedicated to S. Andrea, is older than the cathedral, but was restored, I see, in 1734. And thus we come to the christenings, and the babies in their glass cases. The case is simply a box of glass with a gabled roof, also of glass; the whole edged with metal at the angles, and looking like a transparent Noah's Ark. Inside lies the baby, on its back, on a pallet of white silk or satin; and Monna Catarina, who has brought the thing to church under her arm, sets it down somewhere near the font, lowers the glass front, which is hinged at bottom, and takes out the infant; who, fortunately, never screams, because he is tightly swaddled, head and all, and his hapless visage is powdered with that soft white dust which in England is not unknown to children. These awe-inspiring circumstances apparently compel him to silence; and, whatever may be thought of them, I can strongly recommend the glass-case method to any afflicted parent who suffers from the cries of a teething child.

It is not easy to reconcile the topography of Chioggia, as I saw it, with the accounts of the

war, nor with such maps as I have access to. The houses on the outer dune which I have spoken of are part of the rival village or town of Sotto Marina; and I believe, but am not sure, that the dune itself is a part of the Isle of Brondolo, which did such good service to Venice by hemming the Genoese in, while Contarini watched the channel at one end and Pisani at the other. As to the name of the town: in the *Carta Amministrativa del Regno d'Italia*, of 1813, it is given as Chioggia; in Col. Procter's *History of Italy* (a book not so well known, I think, as it deserves to be) and in the *Sketches from Venetian History*, which is based on Daru, it appears as Chiozza; in the eighth edition, 1854, of the *Encyc. Britannica* it is Chioggia only; in the ninth edition, 1876, it is Chioggia or Chiozza. I, however, was told to call it Chioza; I did so, and was understanded of the people, who themselves called it Chioza in my hearing—both the natives and the educated Italians on board our steamer. This is all I feel competent to say on the subject, except that, howsoever spelt, the word represents the Latin *Claudia*, Fossa Claudia being the ancient name of the town. But is Mr. Bouchier right in saying that all Italian names are pronounced as they are written? To go no further from Chioggia than Venice, you have, *e.g.*, the Giudecca, written so, but pronounced *Zuecca*.

One word more, I pray you, as to the voyage home. Heart of man could scarce conceive a more enchanting sight than that September sunset. It burnished the smooth lagoon, and filled the soft sea air with mellow golden light; it shone in lucid clouds of ruby and amber high above the purple mountains of Verona and the grey Euganean Hills, where the soul of Shelley seems to linger yet. And we on board, being all, except myself, Italians, enjoyed it tranquilly, in silence—spellbound, it seemed, even the humblest of us, by this ineffable beauty of the "spectacles gratis que Dieu donne." So we glided on to Venice in the moonlight. And a few nights afterwards, being out on the lagoon in a gondola, under all the glory of a cloudless full moon, my gondolier suddenly exclaimed, as if to himself, "O bellissima sera!" and broke into some snatch of song about the loveliness of the time. In such a night the British boatman would have been thinking surlily of his supper and his fare; in such a night the Yankee boatman would (being paid to do so) have called my attention to the advertisement of old Dr. Jacob Townsend's sarsaparilla, inscribed, in letters three feet long, upon the most beautiful rock or tree whereon the moon was shining. And thus, since empire means insolence and dulness, thus it is that

"Westward the course of empire takes its way."

A. J. M.

P.S.—I see that Mr. Bouchier asks about the *manners and customs* of Chioggia. Of these I am not competent to speak, further than I have spoken, except to say that the Sunday aspect of the place was eminently quiet and respectable, and slightly dull, in spite of sea and sunshine. In the forenoon people went to High Mass; in the afternoon the better dressed folk strolled calmly in the High Street, or sat in due decorum outside the few inns and *cafés*. Certain boys, daring swimmers, leaped from the mooring posts into the harbour, and swam about our ships in hopes of coin; and this was the only excitement I saw.

It will be remembered that the salt works between Chioggia and the Po were of great importance in the middle ages. I have said nothing of their present state, for Dr. Johnson's reason: "Ignorance, madam, pure ignorance."

Touching for the King's Evil: Forms of Prayer (5th S. ix. 49, 236, 251.)—I possess a copy of the Prayer Book printed, by permission of John Baskett, by Start in 1717. It is duodecimo and, I believe, very rare. Every leaf is printed from a copper-plate and illustrated in a most beautiful manner. It is a book I value greatly. I have examined it carefully. It does not contain the Office for touching for the king's evil, nor is there any mention of the queen in the prayers for the royal family. Can any one give me the reason for the omission of her name throughout the book? I shall have pleasure in showing this volume to Dr. Sparrow Simpson at any time.

Benj. Ferrey.

Therf Cake (5th S. viii. 508.)—(Cf. *derbes Pumpernickel* in Börne.) The origin of the word *therf* is Teutonic. In Old High German it is *dërb*, *dërp*, *dërap*, and in Middle High German *dërp*; Anglo-Saxon has *theorf*, *thärf*, *therf*, and Frisian *therve*, *derve*. Connecting these adjectives with the Gotic verb *ga-tharban*, Anglo-Saxon *thearfan*, "to be in want of," we may perhaps interpret *therf* to mean "(bread) which is in want of leaven." In Old Slavonic the word *trjeba* not only denoted unleavened bread or cake, but also the sacrificial offering of such cake, and even the temple itself where the offering was made.

The modern German adjective *derb* means "pressed firmly together," as opposed to "loose," hence thickset, strong, coarse, both in the proper and in the figurative sense. The Bavarian dialect has the verb *derben* (cf. German "verderben"), which is applied to plants, and means "to wither." It is therefore possible to interpret *therf* to mean originally "thick, massive, in consequence of being dried," so to speak "crystallized." This interpretation seems to be borne out by the Greek τράφειν, "to cause (milk) to coagulate, curdle"; τρόφις, τροφόεις, "massive"; τραφερή, "mainland"; ταρφέες, "thick"; τάρφος, "thicket." The modern German *bieder*, "rough and ready, straight-

forward, honest," used to be spelt *biderbe*, and is evidently to be traced to the same origin as *derb*.

G. A. SCHRUMPF.

Tettenhall College.

This word, which we find in *Piers Plowman*, A. vii. 269, is totally English or Anglo-Saxon, and not Danish. It is, however, strange that Langland has avoided it in his later versions, B. vi. 284 and C. ix. 306, nor have I found it in another work of that time in my possession. I should think that in some dialect or other it is still living, and it would be an interesting work for the Dialect Society to search for it. The A.-S. forms are *þeorf*, *þerf*, *þorof*, *þärf*, *þearf*. The translation given by A. D. is quite correct. In the Latin version it is given by "sine fermento, azymus." In the Old Testament we read:—"And healdaš *þeorfe* mellas" (Exod. xii. 17); "*þeorfne* hläf þu scealt ëtan seofan dagas" (Exod. xxxiv. 18). In the following places it is used substantively:—"And ëtaš *þeorf* seofon dagas" (Exod. xii. 15); "Ge sceolan ëtan on aefon *þeorf* oš þone däg" (Exod. xii. 18). O.H.G. forms are *dërap*, *dërb*, *dërp*; O. Fris. *therve*, *derve*. The Gothic form is lost, but it would not be difficult to construct it analogous to the cognate languages.

F. ROSENTHAL.

17, Burgstrasse, Hannover.

Halliwell gives it as Anglo-Saxon. The word is common enough in our early writers, occurring frequently in Wycliffe—*e.g.* St. Mark xiv. 12, where, however, neither the A.-S. version nor the Gothic assists one, the one reading "azimorum," the other "azwme." W. F. R.

Dr. Stratmann (*Dict. of Early Eng.*) gives as the derivation of *therf* A.-S. *þeorf*, O. Icel. *þiarf*, O. High Ger. *derber*. See Mr. Skeat's note to his edition of *Piers Plowman* (E. E. Text Soc.), Passus ix. 306. SIDNEY J. HERRTAGE.

Lavender Hill, S.W.

COLETI ÆDITIO (5th S. ix. 207.)—A good and perfect copy of this work remains in the Cathedral Library, Peterborough, of the date 1527. This is seven years earlier than the date given by J. H. L. The contents are in English, but the title is Latin:

"Joannis Coleti Theologi, Olim decani diui Pauli, æditio una cum quibusdam G. Lilij Grammaticæs Rudimentis."

W. D. SWEETING.

Peterborough.

LICENCE TO EAT FLESH IN LENT (5th S. ix. 226.)—I have just come upon the following extract from Grantham parish register in Street's *Notes on Grantham*:—

"Memorandum. That Ann, wife of Ralph Nidd, had a licence granted and given her the 9th day of March, 1618, to eat flesh according to the statute made in the [illegible] year of the reign of Elizabeth, late queen, of famous memory, by Thomas Wicliffe of Grantham, Gent. and Alderman of the said town, and Thomas Deane, Clerk; which Ann Nidd, continuing and abiding in the said sickness and weak estate, desireth her licence to be renewed and registered according to law, which is here done, this present Tuesday, March 16th, 1618. Ita Testor. Thomas Deane, Vic. Austr., Richard Coney, William Wright, Churchwardens."

It will be observed that Ann Nidd's former licence was valid for eight days, like that first granted to Mary Bishop, *alias* Martin, at Witney.

ST. SWITHIN.

WORDSWORTH'S LINES "TO LUCY" (5th S. ix. 229.)—It has been already noted in your columns that the author of the parody for whom MR. DRUMMOND inquires was Hartley Coleridge.

W. T. M.

THE WILL OF PETER THE GREAT (5th S. ix. 226.)—In answer to MR. THOMS, I have a strong idea that a copy of the will is given in Haller's *Mémoires Secrets de la Russie*, published in last century, from some supposed memoirs of Villebois.

K. H. B.

THE JEWS (5th S. ix. 209.)—Halévy was a Jew, and the names of Meyerbeer and Mendelssohn may be added—the former, I believe, of Jewish faith, the latter certainly of Jewish origin, if not born in the faith. Of present musicians, composers, and performers may be remembered Joachim and Rubinstein, the former born in the faith, the latter professing the Jewish faith now. Wagner, I have understood, is a Roman Catholic, and Patti likewise. Are Wieniawski and Jaell and Auer of Jewish birth or faith? H. A. W.

HAMMOND AND CICERO (5th S. ix. 246.)—It is most likely that Hammond quoted from memory, which in this instance failed him. The nearest passage to it which I can refer to in which the idea is contained is Suetonius, *Claud.*, xv.:—"Illud quoque a majoribus natu audiebam, adeo cunsidicos patientia ejus solitos abuti, ut descendentem e tribunali non solum voce revocarent, sed et lacinia togæ retenta, interdum pede apprehensa, detinerent." ED. MARSHALL.

THE JENNENS CASE (5th S. ix. 207.)—With reference to MR. ALFRED SCOTT GATTY'S query as to who are the heirs to the *real* and *personal* property of William Jennens, of Acton, who died in 1798, I was, had my case, reported in the papers of the 5th ultimo, been *argued*, in a position to prove my lineal descent from that gentleman.

In justice to both the past and present members of my family, it ought to be distinctly understood by the press and the public that the *real* property my counsel was instructed to claim had only been *sixteen* years in the possession of the defendants: wherefore it will be easily seen that, if Mr. [illegible] brick had mentioned this fact, instead of asse

to my Lord Coleridge's assertion that the defendants had a seventy-three years' title, the case would probably have been *argued* fully with a very different result.

THOMAS HOLBECK JENNENS.

"AN UNLAWFUL COTTAGE" (5th S. ix. 207.)—An Act of Elizabeth forbids the erection of cottages unless at least four acres of land are assigned to each. GWAVAS.

I take this to be that the said Richard Allibone had made his cottage unlawful by using it for unlawful purposes, not that the cottage was *in itself* unlawful; and I think the leasing of it by Dr. Clark to another person bears me out in my opinion. C. WELDON.

THE NARES FAMILY (5th S. viii. 469; ix. 53.)—The *Alumni Westmonasterienses* (edition of 1852) contains biographical notices of Archdeacon Robert Nares, and of his cousin Edward Nares, D.D., who was Regius Professor of Modern History at Oxford. There is also an interesting account of the former in *Men I have Known*, by William Jerdan. Captain William Henry Nares, R.N., a nephew of the latter, a grandson of Sir George Strange Nares—one of the judges of the Court of Common Pleas—and the father of the Arctic explorer, Sir G. S. Nares, was an old friend of mine. In his possession was a fine portrait by Sir Godfrey Kneller of Strong, master mason of St. Paul's Cathedral, holding in his hand a square, and who was an ancestor of his. It will be remembered that St. Paul's Cathedral was begun and finished by one architect, Wren, under one master mason, Strong, and during the episcopate of one Bishop of London, Compton. JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

"HOPING AGAINST HOPE" (5th S. ix. 68, 94, 258.)—As MR. MACRAY'S statement is not the same as mine as to the date of the resumption of "against hope" into the English versions, will he please to refer to the Rheims version which he cites? It is certainly the case that the modern copies for present use by Roman Catholics in England have "against hope." But in the reprint of the Rheims version of 1582, in Bagster's English *Hexapla*, it is "contrarie to hope."

ED. MARSHALL.

"TATTERING A KIP" (5th S. viii. 508; ix. 117.)—I am not quite satisfied as to the explanations given in "N. & Q." of this expression as it occurs in *The Vicar of Wakefield*. I think one correspondent suggested that it meant to make a fool of a young beast. The phrase and act are, in fact, peculiar to the land of Goldy's birth. I extract the following racy *morceau*, historically illustrative of an obsolete practice, from the *Public Register, or Freeman's Journal* of Feb. 23, 1779:—

"Monday night, about eleven o'clock, the windows of Mrs. L——n, a well known courtezan in Drogheda Street, were all broke by a mob, who assembled before the house, and having got in destroyed the furniture, &c. The houshold nymphs (or as Hudibras has it, 'the ladies of the leak') suffered some trifling indignities of being kicked, dragged, and deprived of those sweet ornaments which fashion had heaped upon their heads; but the industrious Kitty Cut-a-Dash had the good fortune to escape from this scene of disturbance by escaping through a back window."

The person alluded to is Mrs. Lewellyn, of whom startling things are told in Fitz-Patrick's *Sham Squire* and its sequel, *Ireland before the Union*. Drogheda Street, where "the tattered kip" once stood, is now known as Sackville Street, Dublin.

EBLANA.

"AS" (5th S. ix. 188, 256.)—Will G. L. G. kindly allow me to ask him what he means by attributing to "middle-class English" the vulgarism of "which his" for "whose"? He surely does not mean that middle-class English people say, "Which his is this book?" for "Whose is this book?" It is a vulgarism with which I have not met.

Permit me to add that there is one very frequent and very atrocious outrage upon grammar, alas! not confined to the middle class. If I were to tell you, Mr. Editor, "between you and I," from whose lips I heard it this last month of March, you would feel as much amazed as

HERMENTRUDE.

RING AND KNIFE MOTTOES (4th S. xii. 517; 5th S. i. 55; ix. 72.)—Assuming that the explanation of the knife motto, "Me petit penus erit amato me fecit," will be execrable Latin, I throw out this suggestion. *Penus* is a mistake for *penum*, provision, food. *Erit amato* is some quibbling way in which the cutler wrote his name. Accordingly he makes the knife say, "Food requires me, Erit amato made me." What the name was concealed under the form *Erit amato* must be matter of conjecture; but as in Puritan times such names arose as "Praise God Barebones" and "Damned Gilchrist," so this may be a Latinized form of "Shall-be-Loved." J. C. M.

EXCHANGE OF NAMES (5th S. viii. 448; ix. 76.)—In the fourth century it was the practice, as a mark of friendship, for persons to add the name of their friend to their own. Eusebius Pamphili is a well-known instance, Pamphilus being the friend of Eusebius and his predecessor in the bishopric of Cæsarea. In Orelli (*Inscript. Lat. Select.*, No. 1187) will be found another instance. The name of the friend was always in the genitive case. G. F. S. E.

THE HALSHAM FAMILY (5th S. vii. 407; viii. 13, 239, 435; ix. 76.)—At the last reference a slight correction is necessary. The existing feoffees of the manor of Brabourne, having obtained the

king's licence, bearing date March 19, 5 Edw. IV. (1464-5), enfeoffed thereof *afterwards* Thomas, Archbishop of Canterbury, &c. The precise date of the refeoffment is not recorded, but at least it must have been subsequent to June 12, 1465, the day on which the Chancery decree was pronounced in favour of the petition preferred by John Lewkenore and Jane* his wife as to the settlement of the property. This petition, the replication and rejoinder, with other documents, as well as the decree, are set forth at length in an exemplification made at the request of Sir John Scot, dated July 12 (1465), 5 Edw. IV., and enrolled on the Patent Roll (5 Edw. IV. p. 3, m. 26).

JOHN A. C. VINCENT.

INVITATIONS WRITTEN ON PLAYING CARDS (5th S. ix. 168, 214, 239.)—In Madeira about twelve years ago the invitations given by the bishop for the Easter ceremonies in the cathedral of Funchal were written on the backs of playing cards. I had one written on half the five of clubs. The bishop was a famous whist player, and I thought the curious practice might have been suggested by economy.

FLEUR-DE-LYS.

Allow me to refer A. B. H. to a similar query at 4th S. ii. 78, and to a reply by myself at p. 118 of the same volume, where I have given a reference to the *Spiritual Quixote*, bk. v. chaps. v., vi. The passage is well worth perusal. The message in the novel was this: "A lady who is disgusted with the world desires half an hour's conversation with Mr. Wildgoose, as soon as he is at leisure."

W. D. SWEETING.

Peterborough.

THE TOMB OF EDMUND OF LANGLEY, DUKE OF YORK (5th S. viii. 443; ix. 251.)—The *Athenæum* of last week gives the following as portion of "an elaborate paper" communicated by Mr. J. Evans, V.P., to the Society of Antiquaries on this tomb, which has been "somewhat wantonly removed from the position which it had held during the last three centuries in the chancel of King's Langley," to which it had been transferred shortly after the Reformation from the priory church at that place:—

"The rest of Mr. Evans's paper was devoted to an attempt to identify the occupants of the tomb, three in number, viz., a body swathed in lead, and the greater part of the remains of two human skeletons. In this attempt Mr. Evans had the great advantage of the assistance of Prof. Rolleston, whose report accompanied Mr. Evans's paper. The body in the so-called leaden coffin proved to be that of a woman of about the age of thirty. Mr. Evans would have thought from the appearance of the teeth that the age could not have exceeded twenty-five. It cannot, therefore, have been Isabel of Castile, who died at about forty, or Joan (Edmund's second wife), who must at her death have been about fifty-one, nor Constance le Despencer, the only daughter of Edmund and Isabel, who was buried elsewhere, and was also too old. Mr. Evans therefore conjectured, with great probability, that it was the body of Anne Mortimer, first wife of the second son of Edmund of Langley. Of the other two skeletons one was that of a woman between thirty-five and forty-five, and was believed by Mr. Evans, on what appeared sufficient grounds, to be the body of Isabel of Castile. The other was that of a man between fifty-four and sixty-five, and no less probably was believed to be the body of Edmund of Langley. The *coffinless* condition of these two skeletons was fully discussed and illustrated from other examples by Mr. Evans."

H. Y. N.

THE HOLY VESSELS OF THE TEMPLE AT JERUSALEM (5th S. viii. 490; ix. 76.)—I beg to quote a good authority on this matter, viz. *Hadriani Relandi de Spoliis Templi Hierosolymitani in Arcu Titiano Romæ conspicuis* (in-12), Trajecti ad Rhenum, 1716, which book the admirable Gibbon (vi. 136), in referring his readers to, characterizes as being "learned and accurate." A few lines extracted therefrom will show what the author thought of the matter. P. 129:—

"Caput xiii. Argumentum. Fata horum spoliorum enarrantur, postquam e Templo Hierosolymitano rapta sunt. Judæorum commenta de Tito. καταπετασματα [curtains] duo inter sanctum et sanctum sanctorum. Spolia hæc Romæ in Templo Pacis collocata. R. Eliezer filius Jose testatur se laminam frontalem Pontificis Maximi Romæ vidisse. Sub imperio Commodi templum Pacis conflagravit. Rumor Alaricum Roma capta Carcassonem hæc spolia detulisse. Gezerichus illa in Africam transtulit postquam Roma potitus erat. Belizarius devictis Vandalis ex Africa Constantinopolim ea tulit. Inde Hierosolymas missa sunt. Ratio quamobrem illa Constantinopoli Imperator servare non duxerit consultum."

P. 136:—

"Procopius, lib. ii. cap. 9, de bello Vandalico, ultimus est, quod sciam, qui meminit horum spoliorum in descriptione triumphi Belisarii.....'Erant autem spolia, ea quæ regis usibus inservire solent, sellæ aureæ, vehicula uxoris Principis, mundi gemmei ingens vis, pocula ex auro, epularis omnis supellex regis, talentorum argenti multæ myriades et magna regiorum vasorum copia quæ Gezericus, uti supra memoravimus, ex Romano palatio rapuerat. In his vasa Judæorum erant quæ Titus Vespasiani filius Hierosolymorum excidium Romam cum alia adsportaverat.'"

P. 138:—

"'Hæc Imperatori renuntiata metum incusserunt, ita ut omnia illa Hierosolymas miserit ad templa Christianorum quæ ibi erant.'

"Credibile est Judæo in mentem venisse quod arcæ fœderis accidérat, quæ in urbes gentium delata ubicunque esset mala mulctabat incolas, donec coacti fuerunt Philistæi illam ad locum suum et populi Israelitici regiones remittere. Forsitan et ad Belsazarem respexit, qui vasis templi in regia sua usus est et ea re pœnas dedit. Quid porro his spoliis acciderit, et an navis, cui credita sunt, in Palæstinam appulsa sit, aut alia his vasis reditum præciderint, nos latet. Certe Hierosolymis nunc non conspiciuntur."

According to this account it is clear that these things were despatched from Constantinople for

* So her name is here written.

Jerusalem, but doubtful if they ever arrived there, for there is no historical account of their having been seen or heard of afterwards, and now it seems to be hopeless that they ever will be.

D. Whyte.

Gibbon is my authority for the statement that those sacred relics were preserved at Rome till the time of the invasion of Genseric. I refer W. M. M. to chap. xxxvi. Will he kindly state whether the story about the golden candlestick having been taken by Maxentius to the battle of the Milvian Bridge, and there lost, is merely a popular tradition in Rome, or whether there is any historical mention of the fact? R. M. Spence, F.R.H.S.

Manse of Arbuthnott, N.B.

"Toot Hills" (5th S. vii. 461; viii. 56, 138, 298, 358, 478.)—These hills were evidently look-out stations in the neighbourhood of some camp or military station. The name still lingers in the modern term "tout," as applied to a fellow who makes his living by "touting," or picking up information in connexion with race-horses. The "toot" or "tout hills" were stations from which the military "tout" kept watch and ward. There are two "Toot" or "Tot Hills" in this neighbourhood, both within the lines of old encampments.

John Cordeaux.

Great Cotes, Ulceby.

Pen from an Angel's Wing (5th S. viii. 66, 154, 337, 357.)—I have met with this idea in an old magazine of the last century. The correspondent who sent the following lines stated that he transcribed them from an old copy of Milton's *Paradise Lost*:—

"To Mr. John Milton,
"On his Poem entitled *Paradise Lost*.

"O thou, the wonder of the present age!
An age immerst in luxury and vice;
A race of triflers! who can relish nought
But the gay issue of an idle brain!
How couldst thou hope to please this tinsel race?
Tho' blind, yet with the penetrating eye
Of intellectual light thou dost survey
The labyrinth perplex'd of Heaven's decrees,
And with a quill, pluck'd from an angel's wing,
Dipt in the fount that laves th' eternal throne,
Trace the dark paths of Providence divine,
'And justify the ways of God to man'!
"F. C. 1680."

S. F. Longstaffe.

Norton, Stockton-on-Tees.

Heraldic (5th S. viii. 147, 254.)—There is at least one exception to the rule Sir John Maclean and P. P. lay down so authoritatively. One says, "An heiress in no case conveys a crest"; the other, "Women cannot give their children what they never possessed themselves. They have no crests, and therefore cannot transmit them." On April 20, 1559, 1 Eliz., William Heroye, Clarencieux, "ratifyed and confyrmed" to an ancestress of mine, described as "Margerye Cater, doughter and heire of John Cater, of Letcombe Regis, yn the Countie of Berkshire, gentilman, wyfe to William Hyde, of South Denchworth, yn the Countie of Berkshire, Esquyre," the ancient arms and *crest* of her family, "to have and to houlde the said armes and *creaste* vnto the saide Margerye Cater, gentlewoman, doughter to the aforesaide John Cater, and unto all the posteritie of the saide John Cater for evermore."

Here is a special grant of a crest to a woman. She surely had a right to use it, and her "posteritie" derive from her, male and female, "for evermore." Henry Barry Hyde.

1, Belsize Park Gardens, N.W.

"A monkey on the house" (5th S. viii. 289, 433.)—May not this expression have something to do with the slang word *monkey*, which in my parish (St. Giles's) means a padlock? In many senses a mortgaged estate may be said to be locked up for a time. John Churchill Sikes.

Godolphin Road, Shepherd's Bush, W.

The Fourth Estate of the Realm (5th S. ix. 167, 213.)—The exact reference to Macaulay's mention of the Reporters' Gallery as a fourth estate of the realm is *Essays*, vol. i. p. 210 (8vo. edit.), in a paragraph near the end of the essay, beginning with the words, "The privileges of the House of Commons." The other passage is in chap. iii. of the *History*, vol. i. p. 366 (8vo. edit.). The writer says that the coffee-house orators "soon became what the journalists of our own time have been called, a fourth estate of the realm." P. C.

Queen Katharine de Valois (5th S. ix. 121.)—I do not know whether the following notice of the state of the tomb of Catherine of Valois in 1631 was mentioned by the Dean of Westminster to the Society of Antiquaries, but it is not in the summary in "N. & Q." Weever, in his *Funeral Monuments*, Lond., 1631, p. 475, has:—

"Here lieth Katherine, Queene of England, wife to the foresaid King Henry the Fifth, in a chest or coffin with a loose couer to be seene and handled of any that will much desire it, and that by her owne appointment (as he that sheweth the Tombes will tell you by tradition) in regard of her disobedience to her husband for being deliuered of her sonne Henry the Sixth at Windsore, the place which he forbad. But the truth is that she being first buried in our Ladies Chappell here in this Church, her corps was taken up; when as Henry the Seuenth laid the foundation of that admirable structure his Chappell royall, which have euer since so remained, and neuer reburied. She was the daughter to Charles the Sixth, King of France: she died at Bermondsey in Southwarke, the second of Ianuary, Ann. Dom. 1437."

Her epitaph, "Hic Katherina jacet," &c., is given as it is in T. J. Pettigrew's *Chronicles of the Tombs*, Lond., Bohn, 1857, p. 300, where it is stated that it is "supposed by Dart to have been

written by Skelton whilst he lay hid from Wolsey's fury." But there are two various readings: l. 13, "Tuddero," Pet.; "Tiddero," Weev.; l. 16, "Britannia," Pet.; "Britanna," Weev. The former will not scan. ED. MARSHALL.

"ESTRIDGES" (5th S. vii. 326, 385, 458; ix. 115, 217.)—I cannot accept MR. GUY'S general agreement "that the falcon is meant by Shakspere in the passage in 1 *Hen. IV.* iv. 1"; nor do I see the relevancy of the quotation from the *Faerie Queen* describing the flight of the eagle, which MR. PERRATT would array in the borrowed plumes of the ostrich.

In the first place the *estridge* was the recognized name for the ostrich a hundred years before Shakspere wrote this play, and for at least fifty years after, as the following extracts will show:—

> "The Estryge that wyll eate
> An horshowe so great
> In the stede of meate,
> Such fervent heate
> His stomake doth freat;
> He can not well fly,
> Nor synge tunably," &c.
>
> John Skelton (1460-1529), *Phyllyp Sparrow*, l. 478.

And in his *Speke, Parrot*, l. 80, we find:—

> "Ic dien serveth for the erstrych fether,
> Ic dien is the language of the land of Beme."

This vulgar error (if it be one, and not a mere exaggeration of the fact that the ostrich is a coarse feeder) is put into Jack Cade's mouth in 2 *Hen. VI.*, iv. 10; and Sir Thos. Browne, in seriously discussing it, is prepared, like the bird, to swallow the horseshoe, but has doubts on the digestive process. While it serves to settle what is meant by the estridge, it carries down the word to the middle of the seventeenth century:—

> "They have keen Estridge stomachs, and well digest
> Both Iron and Lead, as a Dog will a Breast
> Of Mutton."
>
> "On the Creeple Soldiers marching in Oxford," *Clarastella: Occasional Poems*, by Robert Heath, 1650, p. 24.

> "No; the State-Errant fight, and fight to eat;
> Their Ostrich-stomachs make their swords their meat."
>
> John Cleveland, "The Rebel Scot," *Poems*, 1661, p. 35.

Now for the passage itself. By dispensing with the comma which in the 4to. of 1599 and in the folio of 1623 stands after "eagles," or by moving it two words back, the sense, I contend, becomes perfectly clear, one figure growing naturally out of the preceding one:—

> "All furnisht, all in Armes,
> All plum'd like Estridges, that with the wind
> Bayted, like Eagles having lately bathed,
> Glittering in Golden Coats like Images,
> As full of spirit as is the month of May,
> And gorgeous as the Sun at Midsummer,"

i.e. the plumes on their helmets fluttered with the breeze, as do those of the ostrich when in running he flaps his wings, like the eagle (notably the osprey) shaking the water from his plumage after a dip in the sea (see Cotgrave, art. "Debatis, the bating or unquiet fluttering of a hawke"). It is just possible that the "eagles" may claim the glittering golden coats of the next line, and that to the images (or pictures) belong the spirit and colour of May and Midsummer; but this would involve taking further liberties with the punctuation.

The entry of "Estrych-falcon" in Halliwell's *Dictionary* seems responsible for the confusion which has arisen on this subject. He calls it "a species of large falcon, mentioned in the old metrical romance of *Guy of Warwick*. Shakspere seems to allude to this bird in *Ant. and Cleop.*, iii. 11."

I have only been able to find "Gerfawcon" in the printed copies of the two MS. versions of *Guy of Warwick*; and I observe that Halliwell describes this bird also as "a kind of large falcon," with a reference to p. 26 of the Abbotsford Club text. Surely this passage in Shakspere does not require the discovery of any such hybrid:—

> "To be furious
> Is to be frighted out of fear, and in that mood
> The dove will peck the Estridge,"

i.e. the mildest creature will, in a paroxysm of rage, make puny attacks on the most overwhelming of foes, the dove being taken as the type of submissive weakness, as the ostrich is of aggressive strength. Our English proverb says, in a like sense, "Tread on a worm and it will turn."

VINCENT S. LEAN.

Windham Club.

INVENTOR OF ROLLER SKATES (5th S. viii. 507; ix. 60, 215.)—In addition to the information already given by CUTHBERT BEDE on this subject, I beg to suggest that there is another notice of "artificial" skating in England besides those recorded in these columns, to be found in the *Annals of Sporting*, Oct., 1823, under the head of "Skating":—

> "A skate has been invented which renders this amusement independent of frost. It is like the common skate, but instead of one iron it has two, with a set of small brass wheels let in between, which revolve and enable the bearer to run with great rapidity on any hard, level surface, and to perform, though with less force and nicety, all the evolutions of skating. A patent has been obtained for this invention, and it is now exhibited at the Tennis-court, in Windmill-street."

At this same place pugilistic displays, &c., had for some time been usual. JULIAN MARSHALL.

OLD RECEIPTS (5th S. viii. 145; ix. 55, 217.)—Rue, unsavoury as it is, has long been considered a most virtuous herb in preventing infection, hence its use at the Old Bailey. At the trial of the Mannings, after the conviction the female prisoner in her fury seized the sprigs of it which lay on the dock, and dashed them on the floor of the court. "The smell of a Yahoo continuing very offensive. I always keep my nose well stopped with

lavender, or tobacco leaves" (*Gulliver's Travels*, part iv. chap. xii.). I have seen in public-houses in London, especially in those on the Surrey side of the bridges, bottles of gin containing rue, which was much used as a dram by the cattle drovers entering London in the early morning. It was also employed as a vermifuge.

W. J. Bernhard Smith.

Temple.

The Isle of Man a Bad Place (5th S. ix. 45, 134.)—Is not this a mere play upon words not referring to the isle, but to man himself?—"Give me mankind, and then take all the rest." P. P.

Miscellaneous.

NOTES ON BOOKS, &c.

British Mezzotinto Portraits. Described by J. C. Smith. Part I. Adams to Faber. (H. Sotheran and J. Noseda.)

Those who saw the fine collection of mezzotint engravings after Reynolds and Gainsborough at the Burlington House Exhibition of Old Masters this year, will at once appreciate the utility and value of this extremely well devised catalogue. At Burlington House there was no possibility of any classification beyond maintaining an agreeable balance of form and tone, regulated of course by the various conditions of size and shape. The catalogue gave as much valuable and ready information as was needed for the purposes of a cursory visit, and the preparation had been much aided by Dr. Edward Hamilton's comprehensive catalogue of the engraved works of Sir Joshua Reynolds. No less than 103 individual engravers, and mostly mezzotinters, have devoted themselves to the reproduction of the works of this great artist. Dr. Hamilton has classified his subjects according to the names of the persons represented. Mr. Chaloner Smith, on the other hand, adopts the name of the artist as his guide, noticing those portraits only on which the mezzotinto process has been employed. Mezzotinto is his principal theme. The art itself, as is well known, does not date further back than the reign of Charles II., and it suddenly reached complete mastery at the hands of John Smith in reproducing the works of Sir Godfrey Kneller. In early times engravings in this style were inelegantly termed "scrapings," and in Germany the phrase "black art" is still employed to denote it. The velvety appearance of the black produced by this process has also led to the adoption in Germany of the appropriate term "Sammet-stich," or velvet-engraving.

It would appear almost impossible to comprise within four octavo volumes, according to the announcement in the prospectus, this vast number of names and their subdivisions, were it not that Mr. Chaloner Smith has adopted a clever system of abbreviations and employed types of different sizes, although producing a violent contrast. The plan of his undertaking is thus stated in his own words: "This work is intended to describe all mezzotinto portraits published in England, Ireland, and Scotland, down to the early part of the present century; not including those by engravers such as S. W. Reynolds and Charles Turner, whose principal works were produced at a more modern date." His technical definitions of "platemark," "subwidth," and "inside border" will be found useful to collectors.

His system of what he calls "handing" is far superior to that adopted in the South Kensington portrait catalogues and in the Burlington House portrait descriptions. He justly applies the terms right and left to those of the spectator facing the picture. This obviously natural course is universally adopted in continental guides and numismatic descriptions. A short warning to the unwary against applying a broad meaning to the word *excudit* might have been useful. Although strictly meaning publisher or issuer of the plate, it is liable to be mistaken for engraver, and this in some cases has led into difficulties. The frontispiece to this volume, showing, side by side, what extensive changes can be made in one and the same plate, is admirably executed, on a reduced scale, by the "Photogravure" process of Messrs. Goupil & Co. It was used in the engraved illustrations for the catalogue of Mr. James Anderson Rose's fine collection, recently dispersed by Messrs. Sotheby. In those plates the minute silvery line engravings of Wierix and Beatrizet, among others, were produced with marvellous fidelity, and now we find the process equally well adapted to render the fulness and richness of mezzotinto. These prints lie flat, on the same paper as the rest of the book, and the pages are not distorted, to the prejudice of the binding, as too frequently happens in modern books devoted to galleries of art, where starched photography takes the place of reproduction by means of genuine metallic engraving.

As the remaining volumes appear, we may briefly comment on distinctive features as they occur, and for the present will only record our admiration at the earnest and thorough manner in which Mr. Smith has carried out his undertaking, not only as regards the main subjects, but down to the minutest points of detail. The labour and research to produce this result must have been immense, and the author has manifestly enjoyed the advantage of access to the choicest collections of engravings illustrating the subject.

Catalogue of Prints and Drawings in the British Museum. Division I. Political and Personal Satires. Prepared by Frederic George Stephens, and containing many Descriptions by Edward Hawkins, late Keeper of the Antiquities. Vol. III., Parts I. and II. (Printed by Order of the Trustees.)

Though in art, as in poetry, satire does not occupy the foremost place, its importance and interest are universally recognized; and nowhere more warmly than in England, the birthplace of those great masters of pictorial satire, Hogarth, Gillray, and Cruikshank. Those who would study the comic history of England at greater length than in the two volumes published by Gilbert A'Becket under that title will find it written at full in the wonderful collection of caricatures and satirical engravings preserved in the Print Room of the British Museum. But fortunately they may do it more comfortably at their own firesides, by means of the elaborate catalogue of them, of which a further portion (the third volume, in two parts) has just been published, to the great credit of all who have had part and parcel in the good work—first to the originator of it, we presume Mr. Reid, the learned and courteous head of the department; secondly to the Trustees for having fallen into the suggestion; and thirdly and especially to Mr. Frederic George Stephens, to whom, at Mr. Reid's suggestion, the preparation of the catalogue was entrusted, and who has justified to the fullest the recommendation of his chief, by the production of a catalogue valuable not only for the minute and accurate descriptions it gives of the various engravings enumerated in it, but for the vast amount of curious illustration of social, personal, and political history which he has brought to bear upon them from contemporary writers, ballads, broadsides, pamphlets, and periodicals—a body of information which could scarcely have been gathered together except by one working in the Museum itself. The parts

of the catalogue now issued contain descriptions of nearly eighteen hundred prints, published between March, 1734, and 1760; and how full these descriptions are may be judged from the fact that they occupy upwards of twelve hundred pages, and include the most complete account of the matchless works of Hogarth which has yet been given to the world. Mr. Stephens's introduction, on the political importance of artistic satire and the progress of political art in England, will be read with great interest; but that our notice may not be as long as the bulky volumes to which it refers, we will bring it to a close with an expression of our satisfaction at seeing the name of Edward Hawkins on the title-page of a book which would have delighted that good man and lover of satirical art.

Spelling Reform, from an Educational Point of View. By J. H. Gladstone, F.R.S. (Macmillan & Co.)

The distinguished President of the Chemical Society has been up the Tamar to a place which he calls Cothele—an orthography different from that employed by the Earl of Mount Edgcumbe in giving an account to the British Archæological Association (*Journal*, vol. xxxiii. p. 1) of an estate which came into his family by the marriage of William de Edgcumbe with Hilaria de Cotehele, in 1353—and has come back dismayed to find that whereas he was himself acquainted with "twenty-seven ways of pronouncing it in accordance with the analogy of English words and names," the mode in which the name fell "from the lips of one who could be depended upon" was different from all his own modes. The only adequate remedy which our author sees for such a state of things is a Royal Commission, which Mr. Matthew Arnold would fain have established as a permanent institution. The extracts given by Mr. J. H. Gladstone from reports of foreign systems constitute a valuable feature of his book, whatever be our judgment on the views enunciated in the text.

The Oxford and Cambridge Boat-race, 1829 (*ante*, p. 271)—I can inform your correspondent Sculler, upon the authority of *Bell's Life*, that the cutter in which the Oxford men rowed against the Cantabs in 1829 belonged to Balliol, and was built by King. The Cambridge crew used a boat by Searle. Probably Messrs. Salter, who succeeded King at Oxford, or Messrs. Searle can furnish Sculler with dimensions, or perhaps even afford him an opportunity of inspecting the drawings made for the ships in question. My rowing recollection does not go so far back as 1829, but I remember racing boats built not long after that time, and wondrous craft they were compared to the frail and swift outriggers of the present day. There used to be a gangway fastened along the thwarts from stroke to bow, and each man walked along this gangway, oar in hand, till he reached his proper place. Racing boats were then much pinched in both fore and aft, but more so at bow's thwart than at stroke's. This made it rather hard lines for poor No. 1, for he not only had to contend against the disadvantage of keeping time and stroke with an oar shorter inboard than any of the others, and consequently very badly balanced, but he had to endure more than his fair share of scolding from the coxswain, whose great idea of "principles of rowing and steering" in those pre-scientific days seemed to be that it was at least judicious to select for his severest censure the man who was furthest off from him. Bartholomew Lane.

Heraldic Book-plates.—Mr. Henry Peckitt (Carlton Husthwaite, Thirsk) writes:—"I am just commencing my fifth folio volume of book-plates, and shall be glad of an opportunity of exchanging duplicates or of purchasing old plates. If any one will send me his plate for insertion I will at once acknowledge it. I have a separate collection, 'Foreign Ex Libris,' which I shall be glad to make additions to by purchase."

The Rev. W. W. Skeat is a candidate for the Professorship of Anglo-Saxon at Cambridge. His thorough acquaintance with our language in all its stages peculiarly fits Mr. Skeat for the Chair just founded in the University by a legacy from the late Dr. Bosworth.

We are sure our readers will be glad to have their attention drawn to the very admirable article on the late Dr. Doran, by Mr. J. C. Jeaffreson, in this month's *Temple Bar*.

Next week we shall have "A Reminiscence of George Cruikshank and his *Magazine*," from the pen of Cuthbert Bede.

Notices to Correspondents.

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Freedk. Rule.—The fact was sufficiently established *ante*, p. 53. On this subject E. Nares Henning (Sherborne) writes:—"There was a Mr. Beresford, of Merton College, Oxford, who was a contemporary and friend of Dr. Nares in his early days, and who was the author of *The Miseries of Human Life*, which came out about the same time as *Thinks I to Myself*, and may have led to the error. Referring to your Notices to Correspondents, *ante*, p. 120, I do not see how the account of the Nares family can be supplemented materially, but I shall be glad to answer, as far as I am able, any further questions that may be put." See *ante*, p. 275.

F. L. P.—In Murray's *Handbooks*, those reliable and most useful *compagnons de voyage*, the traveller in any country, whether Italy or elsewhere, will be sure to find the information desired.

J. E. Cussans.—We shall feel much obliged if you will send a note stating, if such be the case, that some reference to the story will be found in your forthcoming *History of Hertfordshire*.

P.—The following will probably suit your requirements: Rietstap, *Armorial Général des Familles Nobles et Patriciennes de l'Europe*, Amsterdam, 1875. Priced at twenty shillings in Quaritch's *General Catalogue of Books*, 1875-7.

H. A. S.—Many thanks for your letter. Never hesitate to write. Forward query about "Derby Officers." Your note, if possible, next week. See *ante*, p. 268.

H. A. W.—Your reply will appear, and a proof shall be sent. We should appreciate an original note on the missal referred to by yourself.

Geo. Pressly (Knockmaroon.)—The story must be nearly as old as cards themselves.

F. Rosenthal.—Second copy received.

H. B. C.—See *ante*, p. 239.

Y. N. E. (Frome) should send name and address.

Erratum.—P. 244, col. 1, l. 21, for "wot" read wit.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return munications which, for any reason, we do not print to this rule we can make no exception.

LONDON, SATURDAY, APRIL 13, 1878.

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Notes.

A REMINISCENCE OF GEORGE CRUIKSHANK AND HIS "MAGAZINE."

In the summer of 1853 Mr. George Cruikshank was projecting a monthly serial, to be published by Mr. D. Bogue, and he wished me to write for it, and also to contribute to its pages from month to month a humorous story of modern life, to be illustrated by himself with page etchings. This made it necessary for me to go up to London on several occasions to have personal interviews with Mr. Cruikshank, and to consult with him on various details relative to the proposed periodical, which eventually took the shape of "*George Cruikshank's Magazine*, edited by Frank E. Smedley (Frank Fairlegh)." No. 1 appeared in January, 1854, and No. 2 in February; after that "the deluge." The *Magazine* was a short-lived failure, and is probably only now remembered from Cruikshank's marvellous etching in No. 1 of "Passing Events: or the Tail of the Comet of 1853," a large folding plate, and one of his choicest and most ingenious productions. This etching alone is enough to preserve *George Cruikshank's Magazine* from oblivion, though there were other folding plates that deserve to be remembered, and one of them, "Trying to cure a Bear of a sore Head," might readily be adapted to the present political crisis.

Though the *Magazine* proved to be "one more unfortunate," I have many pleasant memories of my connexion with it, not the least pleasant being that it introduced me to the personal friendship of George Cruikshank, with whom I had hitherto only exchanged letters. The story that I wrote for him was of course strangled in its birth, but it was subsequently published in a complete form, under the title, *Love's Provocations*. One day, when I went up from the country to see him, early in October, 1853, I found him smarting from the effects of Dickens's article, in *Household Words*, Oct. 1, "Frauds on the Fairies," directed against the letterpress of "George Cruikshank's Fairy Library," another publication which, although containing some exquisitely fanciful etchings, only lived to three numbers; for I believe that the fourth, *Puss in Boots*, though advertised ten years after (in 1863) as "in preparation," was never published.

It was very evident from that article, "Frauds on the Fairies," and also from a previous one from the same pen, called "Whole Hogs" (*Household Words*, Aug. 23, 1851), that Dickens considered Cruikshank to be occasionally given over to the culture of crotchets, and to the furious riding of favourite hobbies. But in all these things it is indisputable that the great moral artist was firmly persuaded that he was acting in the cause of suffering humanity, and engaged upon some work for the amelioration of his fellow creatures. And whatever was the act, and however small and trivial it might appear in the sight of the majority, Cruikshank threw himself into it heart and soul, and, like everything else that he put his hand to, he did it with all his might.

I had a very striking evidence of this, which I imagine will be entirely new to the reader. At one of our interviews at his own house, relative to his projected magazine, he showed me some woodblocks, on which were his own designs, and which he had already gone to the expense of having carefully engraved by (if I remember rightly) Mr. T. Williams. He then explained to me the nature of the designs and the special object for which he had prepared them. I must continually have noticed (he said) an evil that was patent to every one, both indoors and out of doors, in the streets, and railway carriages, and omnibuses, and all public vehicles. It was an evil not confined to the young or the old, it was most injurious in its effects, and it only required the public attention to be pointedly directed to it to have it stopped and put down. This was what he desired to do with his pencil, and it was for this that he sought the co-operation of my pen.

Now, what does the reader imagine was this evil that had obtained such a hold upon the nation? It was nothing more or less than the habit of ladies and gentlemen, and boys and girls, placing the handles of their sticks, canes, parasols, or umbrellas to their mouths, and either sucking them or tap-

ping their teeth with them! Suiting the action to the word, and acting the characters, Cruikshank showed me how the gent of the period tried to make himself look excessively knowing by sucking the ivory or bone handle of his cane; how the young lady, and even the very little girl, made their morning calls and sucked their parasol handles—a sure sign of great *gaucherie*; how other ladies, even elderly ones, who ought to know better, did the same in carriages and omnibuses, thereby running the risk of having their teeth broken if the vehicle gave a sudden lurch; and how even grave physicians carried their gold or ivory headed canes up to their lips. (I here reminded Mr. Cruikshank that if they did so it was in traditionary keeping with an old custom dating from the days of the Great Plague of London, when every doctor who carried "fate and physic in his eye" had a cunningly devised box for aromatic scents fixed on the top of his cane, so that he might hold it under his nose whenever he visited an infectious case.)

Cruikshank spoke most gravely on this "hideous, abominable, and most dangerous custom," an evil that he was determined to try to put down, and for this end he had prepared the designs that he showed to me, and which had been already engraved. These illustrations he wished me to work into letterpress, which should first appear in the projected magazine, and should then be reprinted in the form of a small pamphlet. He did not desire to make money by the publication of this pamphlet; on the contrary, he intended to have many thousand copies printed at his own expense, and to employ men to distribute them gratuitously to the public. There were to be men posted outside every railway station in London, and as each cab or carriage rolled from under the gateway, one of the pamphlets was to be tossed into the vehicle. The omnibus travellers were to be liberally dealt with in the same way, and by these means Cruikshank was quite sanguine that the reform which he so much desired would be effected in a few months, and that he should once more feel the satisfaction of having conferred a public benefit upon his generation.

I could not see in this a very promising subject for my pen; but, as the article was to make its first appearance in the new magazine, I agreed to write something in furtherance of the object that he had in view, and to incorporate the illustrations that he had prepared. After awhile I took Mr. Cruikshank the article that I had written. He was more than disappointed with it—he was horrified. I had treated that grave and earnest question in a light and jocular spirit! It would only amuse instead of warn the reader!—it would never do! and so on, with a great deal of action of hands and head. I argued that it was more likely to make the desired impression upon their minds, if they read what I had written, than if they were presented with a grave, sermon-like treatise on the theme. But my arguments failed to move him, and he asked me to write another, and far more serious, paper on the subject. This I declined to do, and requested him to get some other author to carry out his ideas.

Whether he ever did so or not I do not know. The collapse of the new magazine in its early infancy prevented the appearance in that quarter of George Cruikshank's tilt against stick and parasol sucking, and I am not aware if the engraved blocks of which I have spoken were ever made public. If any one is sufficiently curious to know the nature of the manuscript that I submitted to Cruikshank, he may do so by referring to *Motley*, by Cuthbert Bede, published by James Blackwood in 1855. There he will find eight pages taken up by an article, illustrated by myself, called "Dental Dangers," which is, *verbatim*, printed from the manuscript that I had written for Mr. Cruikshank—which, however, I called "Take Care of your Teeth!"

In that paper I spoke of a lady in an omnibus whose set of false teeth were projected into her opposite neighbour's lap through a sudden jolt of the vehicle while she was sucking her parasol handle. This led me to tell Cruikshank an anecdote that I had then recently heard, and which, as it has not been in print, I may here narrate; for Cruikshank laughed very heartily at it, and said that he should like to make an illustration to it; and asked me if I could not write a paper on country rectors and their adventures, in which it might be introduced, and which he would further illustrate. Very likely this suggestion might have been carried into effect if Mr. D. Bogue had carried on the *Magazine*. As it was, it was lost to the world. But here is the anecdote, which I told to Cruikshank as it had been told to me.

An old rector of a small country parish had been compelled to send to a dentist his set of false teeth in order that some repairs might be made. The dentist had faithfully promised to send them back "by Saturday"; but the Saturday's post did not bring the box containing the rector's teeth. There was no Sunday post, and the village was nine miles from the post town. The dentist, it afterwards appeared, had posted the teeth on the Saturday afternoon, with the full conviction that their owner would duly receive them on the Sunday morning in time for his service. The old rector bravely tried to do that duty which England expects every man to do, more especially if he is a parson and if it is a Sunday morning; but, after he had mumbled through the prayers, with equal difficulty and incoherency, he decided that it would be advisable to abandon any further attempts to address his congregation on that day. While the hymn was being sung, he summoned the clerk

to the vestry, and there said to him, "It is quite useless for me to attempt to go on. The fact is that my dentist has not sent me back my artificial teeth; and as it is impossible for me to make myself understood, you must tell the congregation that the service is ended for this morning, and that there will be no service this afternoon." The old clerk went back to his desk; the singing of the hymn—in "the singing gallery"—was brought to an end; and the rector, from his retreat in the vestry, heard his clerk address the congregation as follows:—"This is to give notice! as there won't be no sarmon, nor no more sarvice this mornin', so you'd all better go whum [home]; and there won't be no sarvice this arternoon, as the rector hain't got his artful teeth back from the dentist!"

I should have liked to have seen George Cruikshank's rendering of this anecdote; and I am sorry that his version of the "artful teeth"—an idea that amazingly tickled him—was lost to the world through circumstances over which we had no control. It would have made a choice supplementary sketch to his series in the "History of a Toothache." For teeth are amongst, if not *the* "Greatest Plague in Life" (another theme for Cruikshank's designs), from the time that we cut them until the time that they "cut" us, in an age "when the *grinders* shall be few in number." I beg to observe that I am not responsible for this interpretation of the text from Ecclesiastes, for it was so applied by Bishop Rudd when he preached before Queen Elizabeth, and desired to remind her majesty that she was sixty-three years of age, and that age had its infirmities in the loss of teeth, and that nine times seven was the grand climacteric of life. Although good Queen Bess kept her temper sufficiently not to interrupt Bishop Rudd in his sermon—as she had interrupted Dean Nowell on a previous occasion, when she called to him from the royal pew that he should "retire from that ungodly digression and return to his text"—she was by no means pleased with his admonition, but said that he might have kept his arithmetic to himself, though she plainly saw that the greatest clerks were not the wisest men.

This subject, with similar anecdotes, might have afforded a favourable opportunity for the exercise of George Cruikshank's pencil in his new *Magazine;* but, like my paper, "Take Care of your Teeth!" it was not destined to see the light in the pages of that short-lived periodical. It was edited, as I have said, by Frank Smedley, whom it was needful that I should see personally with reference to my contributions—another of my pleasant memories in connexion with the *Magazine*, for I then met Smedley for the first time.

He told me that, as in my own case, he had not known Cruikshank personally until this projected *Magazine* brought them together, although Cruikshank had illustrated *Frank Fairlegh*. The great artist's first call upon Smedley was made only a few days previous to my own, and Smedley gave me the following account of it. "He was shown into this room, while I was sitting at that writing-desk by the window. I wheeled my chair round" (poor Smedley had to use a self-acting wheeled chair) "and advanced to meet him. Thus I had my back to the light, and he was facing the window. He appeared so amazed at seeing me such a cripple as I am, that he could not overcome his wonder, but kept exclaiming, 'Good God! I thought you could gallop about on horses!' and the like expressions. I explained how it was; and we then proceeded to discuss business details. It was a very hot, sultry day, and Cruikshank had walked fast; he was very heated, and his face and forehead were very red. His hair was blown about; and, instead of sitting quietly on a chair, he was standing up and gesticulating wildly. I have a sense of the ludicrous, and I had the greatest difficulty to keep from laughing, or to look him in the face. For all this time, in the very centre of his capacious and very red forehead, there was a round something of ivory, not plain, but carved in circles, and as big as a large button. I wondered what it could be. Was it some Temperance badge? Was it some emblem of office in some secret society, in which he held rank as a Great Panjandrum with the little button atop? For the life of me I could not divine what it was. And all the time he was holding me with his glittering eye, and going through a whole pantomime of gesticulations. Suddenly, and to my intense relief—for I was beginning to feel that I could not bear the mystery much longer—the ivory badge fell from his forehead and dropped on to the hearthrug at his feet. Cruikshank looked at it with bewilderment, and said, 'Wherever did that come from?' 'From off your forehead,' I replied. 'From off my forehead!' he echoed, as he rubbed it fiercely. 'Yes,' I said; 'it has been there ever since you entered the room.' Cruikshank seized his hat and looked into its crown, when it appeared that the ivory circlet had dropped from the ventilating hole in the crown of the hat as Cruikshank had walked to my house, and that it had found its way down to his forehead, where, what with the heat of his head and the fragments of glue on the ivory, it had become firmly fixed, and would perhaps have remained there for some hours longer if he had not accompanied his conversation with so much action. When he found out the truth, and fully realized the absurdity of the situation, he burst into such a hearty roar of laughter as I have not heard for many a day. This was my first personal introduction to George Cruikshank."

CUTHBERT BEDE.

M. DAVID CLEMENT AND ROBERT BARNES, D.D.: AN EXTRAORDINARY BIBLIOGRAPHICAL BLUNDER.

A former bibliographical correspondent of "N. & Q.," writing from the other side of the Atlantic, declares himself reluctant to advance "a charge of carelessness against Clement" on the ground that he "is not often justly liable to such reproach" (1st S. iv. 440). Now that author's *Bibliothèque Curieuse* is unquestionably valuable for the carefulness and minuteness of his collations, and is generally, so far as I have proved it, trustworthy, whatever may be thought of M. Clement's excessive liberality in the attribution of the quality of rarity to the works he describes—an error, if it be one, which will readily be excused by the bibliophile who consults him for the identification of some of his own cherished treasures. I for one have often wished that he had lived to complete his labours. But "Bernardus enim non videt omne,"*—one of such consultatory *excursûs*, which I had occasion recently to make, has resulted in the discovery of an extraordinary blunder on Clement's part—a blunder sufficiently remarkable in itself, but rendered still more so by the sweeping censures of his bibliographical predecessors into which it has betrayed him, a blunder, too, which appears to have hitherto escaped detection.

The case stands thus. At tom. ii. p. 440, under the name Robertus Barns, Clement notices a work, the general title of which he quotes as follows :—

"Scriptores duo Anglici Coætanei ac Conterranei; De Vitis Pontificum videlicet: Robertus Barns & Johannes Baleus quos a tenebris vindicavit, veterum testimoniis ne quis de fide illorum dubitaret confirmavit, & usque ad Paulum Quintum hodie regnantem continuavit Johannes Martini Lydius Francofurtensis Minister Verbi Dei Veteraquini. Lugduni Batavorum, Excudebat Georgius Abrahami A Marsse, 1615. Sumptibus Henrici Laurentii Bibliopolæ Amstelodamensis. Cum Gratia & Privilegio illustrium D.D. Ordinum Generalium. In 8vo. *Rare.*"

To this he subjoins a note, which contains assertions so astonishing that I must beg to be allowed to quote his own words at some length. Bayle it seems, in his great *Dictionary*, objects to Seckendorf's assertion that Barns's *Vitæ Romanorum Pontificum* may be reckoned a lost work, and cites in opposition to it the edition of Lydius, Leyden, 1615 (as above), which, he adds, is by no means extremely rare. Upon this statement of Bayle's M. Clement comments as follows :—

"Si elle n'étoit pas extrêmement rare, il auroit du faire ses éforts pour la voir, & il auroit trouvé, qu'il étoit dans l'erreur : puis qu'il n'y a pas un mot de Barns dans tout le Volume : qui doit sa naissance à l'imposture & à l'artifice criminel de celui qui l'a fait imprimer : ce qui a seduit tous les Savans qui ont parlé de cette Edition. Il est étonnant que l'Auteur du *Thesaurus Bibliothecalis*, qui avoit ce Livre devant lui, lorsqu'il composa l'article 226 que l'on trouve *ibid.* Vol. II. p. 297, n'ait pas remarqué cette tricherie. J'ai confronté l'Edition trompeuse de Lydius avec celle de Rob. Barns, qui est ici dans la Bibliothèque Roiale, & je n'y ai rien trouvé qui vienne de ce Docteur."

Thus far Clement. And now, after such a positive statement, and such severe censures upon men like Bayle, Schwindel, and the host of unnamed *savans*, implying at the least gross carelessness on their part, not to mention the imputation of deliberate fraud and trickery to the poor bibliopole of Amsterdam, will it be readily believed that there is not a word of truth in that statement, and that the censures based upon it apply to the censurer, not to the censured!

A fine copy of the work in question now lies before me. Let me briefly but faithfully describe the contents of this very bulky little tome. The general title differs from Clement's transcript as before cited in the following particulars : a comma follows "Anglici," "Romanorum" with a full stop after it follows "Pontificum," and "quos" begins with a capital Q. I note these *minutiæ* chiefly because the correctness of Clement's transcripts even in the matter of punctuation will be found to have been so implicitly relied on by your American correspondent (*loc. sup. cit.*). On the reverse of the title is a sort of *imprimatur* entitled "Ivdicivm ac Censvra Facvltatis Theologicæ, Academiæ Lvdensis," and subscribed "Johannes Polyander." Then comes Lydius's dedication to the States General, filling six pp. After which, without separate titles but with distinct pagination, follow : 1. "Johannis Lydii . . . Continvatio Historiæ I. Balei," &c., pp. 1–358; 2. "Præfatio Joannis Balei ad Lectorem," pp. 1–9; "Onvs sev Prophetia Romæ, Lavrentio Hunfrido authore"; "In Mastavrum Romanvm Carmen, authore Christ. Soth."; "Joannes Parkhvrstus Anglus, de verbis Apostoli 1. Tim. 3" (all in Latin verse), pp. 10–13; "Avthorvm Nomina," &c., pp. 14, 15; "Papæ Sacrificorum filij," p. 16; "Acta Romanorvm Pontificum . . . ex Joannis Balei . . . maiore Catalogo Anglicorum scriptorum desumpta," &c., pp. 17–587; "Breve Paralipomenon ad Balæum," subscribed "Pontanus Isacius," pp. 3, unnumbered; 3. "Pontificvm Romanorvm Vitæ, per Robertum Barns Anglum descriptæ," pp. 1–264.

Our unfortunate author and critic must have relied upon a single copy, which in this case happened to be an imperfect one. The moral from this is obvious.

The *Vitæ* of Robert Barns are not, I need hardly add, contained in the edition of his *Whole Works*, London, by John Daye, 1573. They have never, I believe, been translated into English, nor has the original Latin been published in England. I have had opportunity of referring to the original and [illegible] separate edition, that published at Basle in

* Whence this proverbial saying? I have failed to trace its paternity even through the voluminous indexes of "N. & Q."

without date, but in 1568. Perhaps some of your readers who may be able to compare it with the Leyden edition of 1615 will kindly inform us how far the latter is a faithful reproduction of the former. Clement speaks doubtfully of another edition without date in 4to., entered in *Catal. Librorum Bibliothecæ medii Templi Londinensis*, 1734. Is such an edition to be found there or elsewhere, or is it an erroneous reference to the Basle 8vo.? H. A. S.

Breadsall, Derby.

PALM SUNDAY.—The subjoined paragraph from the *Monmouthshire Beacon* newspaper seems entitled to a place in "N. & Q.":—

"FLOWERING SUNDAY IN MONMOUTH AND DISTRICT.—Notwithstanding that the tendency of the present day is to neglect and let die out the old customs and habits of our forefathers in favour of other and new-fangled ideas, yet the old custom known as Flowering Sunday, on which the graves of departed friends and relatives are adorned with flowers and garlands, and a general and spontaneous visit seems to be paid to our churchyards and cemeteries, still finds great favour, and unflaggingly bears the test of time. The pretty custom of flowering the graves on Palm Sunday is essentially a Welsh one, and although it may be observed in the Forest and in some other districts immediately around Monmouth and the Principality, yet this yearly habit will not be found to obtain in other parts of the country, although it is by no means a novelty to see flowers placed by loving hands on the graves of departed friends all the year round. The custom of keeping up Flowering Sunday—which is undoubtedly a very ancient one—is one of the most beautiful and affectionate that can be imagined. Flowering Sunday in Monmouth and its neighbourhood was observed with no lack of interest. All Saturday—and indeed with many days previous to Saturday—the great desire seemed to be to obtain flowers for the Sunday's offerings, and all descriptions of Flora's treasures, from the wax-like exotic to the homely grown flowers, and the primrose, cowslip, and daffodil, were culled for the decoration of the churchyard. The flowering of graves is not confined to one section of the community; it can be and is indulged in by rich and poor alike. The flowers were formed into crosses and placed on the tombs, or woven into wreaths and hung upon the headstones; in other instances they were arranged into immense and graceful bouquets, or, in the case of the humbler class of graves, the flowers were tied in bunches and laid upon them. One grave was adorned with a fine cross of varied coloured greenhouse flowers, with an emblematic representation of the Good Shepherd; many others were adorned with crosses composed of the choicest blooms; and in one case two tombs side by side, and belonging to the same family, were adorned with large crosses composed of moss and primroses. In several instances wreaths of cypress and other foliage and flowers were entwined around the crosses at the head of the graves; in others the tombs were bordered with ivy leaves, and bouquets of flowers laid upon them; moss baskets containing flowers were the choice of others; whilst chaplets of flowers and foliage and immortelles were the decorations placed upon many a friend's resting-place. One particularly simple and pretty decoration, at the tomb of some young children, was chaplets of field daisies grouped together, whilst many of the graves were edged around with flowers or evergreens and the surface laid out like a garden. Some of the humbler graves were literally covered with growing primroses and other modest flowers, whilst there was scarcely a grave in the cemetery but showed some mark of the remembrance of the living for the departed. The general appearance of the cemetery was as if it were carpeted with flowers of various hues. The tombs and stones had been in many cases repainted or washed, and the graves had been trimmed up, and in some instances returfed. The tombs and graves in the old churchyard were extensively decorated with flowers, but not nearly so much as was the case at the cemetery. Amongst the decorations we noticed that the tomb of an old and very liberal supporter of the church and cemetery had been repainted and decorated with flowers in a very attractive manner. A large concourse of visitors attended the cemetery on Sunday, and many also were those who visited the various churchyards in the neighbourhood. But amidst the general 'flowering' many a fine old but dilapidated tomb in some of the churchyards—showing that the occupants had filled no inconsiderable position in their day and generation—was now left without adornment; the last friend and relative seemed to have died away, and none was left to call them to remembrance."

CHARLES ROGERS.

PRIMITIVE COFFINS.—Among the Bghai tribes, who are found in Burmah, coffins are made, as with the Chinese, of a single log of wood with a place for the corpse hewn out.* Lieut.-Colonel M'Mahon in his work† makes mention of those seen by him during his visits to Karen tribes when in charge of the Toungoo district, British Burmah. He notes having seen such coffins among the Bghais, the Gaykhos,‡ and the Red Karens.

When on a visit to Copenhagen last summer, in the Museum of Northern Antiquities in that city I saw in one of the rooms three or four large oak coffins which are whole trunks of trees hollowed out so as to form a receptacle for the body. In one of these are the remains of a skeleton—the skull, hands, and feet—and the remnants of the clothes in which the body was habilitated when first laid in the coffin. There is a reference to these coffins in Murray's *Handbook to Denmark*.

The analogy here shown in the funeral usage of two very different races is interesting. The coffins which I saw at Copenhagen belong, as classified by Mr. C. Thomsen, the late director of the museum and an eminent archæologist, to the bronze age. So that what were in use by the primitive inhabitants of Denmark many ages ago may now be found universally used by the Bghai tribes of Burmah, perhaps from a remoter antiquity.

R. P. HAMPTON ROBERTS.

PARISH PAYMENTS.—Let me make a note that among the payments to the poor of Stoke, in the parish of Bradford, Wiltshire, for the thirteen

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* Mason's *Burmah*.

† *Karens of the Golden Chersonese*.

‡ See also Bishop Bigandet's *Legend of the Burmese Buddha* for information concerning the coffins of these people.

weeks ending March 21, 1795, is that of four shillings to Oliver Cromwell, and among the incidental payments of the same parish is one of three shillings to John Cromwell. See Eden's *State of the Poor* (1797), vol. iii. pp. 789, 791.

ALICE B. GOMME.

TWIN TOES.—Where the division between the toes is not complete, and they are partially joined, they are called twin toes. Cases must occur, as they are reputed to be lucky. In one case an eight months' girl has twin toes. The maternal grandmother (supposed to be an eight months' child) has also twin toes. HYDE CLARKE.

CICERO ON LONDON DRIVERS.—In Temple's *Introduction to the History of England* there is an account of the soldiers who rode in chariots armed with scythes fastened to the ends of the axletrees, which did great execution in time of battle. Swift probably had this in his mind when, in his *Tale of a Tub*, section ix., he quotes Cicero's opinion of English drivers. He says :—

"Cicero understood this very well, when writing to a friend in England, with a caution among other matters to beware of being cheated by our *hackney coachmen*, who, it seems, in those days were as arrant rascals as they are now."

Temple only thought of the British warriors and their dangerous scythes ; and Cicero, in his letter to Trebatius, probably only meant to caution his friend against the dangerous charioteers. But Swift, with his exuberant fancy and keen sense of humour, gave a double meaning to the passage, and suggested that Cicero meant to say that the English drivers were always rogues.

EDWARD SOLLY.

TONY LUMPKIN.—Some novelists and dramatists have taken great pains to make names which shall suit their ideas of the characters they describe. How Dickens toiled to this end is recorded. The name of the rustic hero of *She Stoops to Conquer* seems like a happy hit of the same kind by Goldsmith. To note its appearance in real life may therefore be worth while. Henry Lumpkin was a witness at the Corsham petty sessions last week, as reported in the *Bath Herald*.

HAROLD LEWIS.

THE THIRTEENTH CHIME.—One clock in England, to my knowledge, is in the habit of striking thirteen every day, and I heard it do so in June last. This thirteenth chime may be heard at Worsley, near Manchester, the seat of the Earl of Ellesmere, and the reason thereof is as follows. The Worsley estates were formerly the property of the eccentric Duke of Bridgwater, originator of the Bridgwater Canal. His grace was walking over his place one day, when building operations were ng on, at a few minutes after 1 P.M. Working- were sitting idle. "Not heard the clock strike ?" "No." "How 's that ?" "Only strikes once, and, not hearing it, hadn't a second chance." "I 'll put that right ; shan't have that excuse again." Nor did they, for next day the clock struck thirteen times at one o'clock, and continues to do so to this day.

EDWARD H. MARSHALL.

The Temple.

CERTIFICATES OF BIRTH.—Here are two oddly spelt and rendered ones. The originals may be seen any day in the office of the city surveyor at Exeter :—

"Exeter. Thise is to Silifey that I comfine Sarah —— of a daed bon Child living in the piarah of Mry Magers, Feb. —, 187-. Witness my hand, —— Madwife."

"Thise is to certifie that I comfine M^rs —— of a daed Borne child. Liveing in the of S^t Edmons, March —. Wittiness, witnss my hand, ——."

It is satisfactory to notice that the "daed bon Child" is certified as "living" in each instance. The "madwife" appears as uncertain about the spelling of her name as she does about that of the Exeter parishes. "Mry Magers" means St. Mary Major's, and "S^t Edmons," as will be surmised, St. Edmund's. HARRY HEMS.

Exeter.

SINGULAR SURNAMES.—In Grand Street, New York, is the sign of the firm of Bearup & Carryher. In another part of that city is the firm of Late & Early. A few years ago the firm of Day & Evening was in existence in Philadelphia.

M. E.

Philadelphia.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE AUTHOR OF "THREE COURSES AND A DESSERT."—I should be much obliged if any of your readers could and would afford me some particulars of the life and work of Charles Clarke, the author of the above work and of the *Cigar*. Was he a journalist as well as a solicitor ?

BLANCHARD JERROLD.

Reform Club, Pall Mall.

EDMUND WALLER.—The first authorized edition of Waller's poems appeared in 1645. It was, however, as the preface explains, put forth in consequence of the previous publication of an unauthorized edition, very likely compiled during his imprisonment in the Tower, which lasted November, 1644. Is any copy of this printed known ? If so, when was it printed, and does it contain the *Battell of the Somer Islands* ?

J. J.

"Ad quem diu suspiravi."—There is a very fervent thanksgiving hymn after Communion which begins with this line. I have seen it attributed to the famous priest, Prince Hohenlohe, but I think it must be earlier than this century. As a translation of this poem is included in a little book, *Eucharistic Verses*, which I am now printing, I am anxious to find out at once its authorship.

Matthew Russell, S.J.

87, St. Stephen's Green, Dublin.

Princess Schwarzenberg.—Can any of your readers refer me to an authentic history of the case of the Princess of Schwarzenberg, which is frequently referred to in medical works, but which seems so extraordinary that the story is probably apocryphal? This lady is said to have perished one evening in a fire at Paris (the date I do not find given), and a living child is said to have been removed next day by the Cæsarian section.

F. R. C. P.

["Charles Philip, Prince Schwarzenberg, Feld-Maréchal in the Austrian service, born at Vienna 1771 (distinguished himself at Hohenlinden, &c.), married 1819; was sent as ambassador to St. Petersburg, and then to Paris, where he negotiated the marriage of Napoleon with Marie Louise. During a ball which he gave in Paris, on the occasion of this marriage, in 1810, a terrible fire broke out, causing the death of a number of distinguished persons, and amongst the victims was his own sister-in-law." There is no hint of the further particulars related by F. R. C. P. The above is from Bouillet, *Dict. d'Hist. et de Géogr.*]

Punishment in Ireland in the Eighteenth Century.—In the *Dublin University Magazine*, vol. lxxxv. p. 91, Mr. Oliver J. Burke, barrister-at-law, writes the history of Connaught, in which he says:—

"A man was indicted at the Leitrim Assizes for highway robbery, for which he was condemned, and the presiding judge passed the following sentence:—'That he shall be confined in some low dark room, where he shall be laid on his back, and shall have as much weight as he can bear laid upon him, and no more; that he shall have nothing to live on but the worst bread and water, and the day that he eats he shall not drink, and the day that he drinks he shall not eat, and so shall continue till he dies.'"

Is there any such recorded punishment in England at the same period? Who was the judge?

Seth Wait.

Cipher in Reign of Queen Elizabeth.—I have just bought a curious book of devotions written in England in the year 1576. The beginning and end have religious and moral poetry. The whole of the middle of the book is written in cipher, the same prayers and ejaculations being repeated many times. On the bottom of one page, partly concealed by the stitching, there is the name W. Fisher. The ciphers are of two kinds. In one the vowels are expressed by numerals, and in the other the vowels are expressed by courthand *m*'s, *n*'s, and other fictitious letters, with peculiar tails, the tail alone signifying the vowel, the rest being put in to make it look like regular courthand. Is anything known of a Catholic William Fisher of the date? Are there any letters among the correspondence of the time written in a similar manner? J. C. J.

The "Viola Sanctorum."—I have a copy of the *Viola Sanctorum* with the following at the end:—"Viola sanctor' finit feliciter. Anno d'ni 1487, x. kall' Septēbrio Argentinen' impressum per Johannem prüf." Can any one inform me if this is the first edition? also who was the printer? If you can give me any information respecting this book I shall feel much obliged. John Hall.

Hampden Pedigrees.—Will some reader kindly give me full references to the books and manuscripts which contain the most complete pedigrees of the family of John Hampden, the patriot, during the seventeenth and eighteenth centuries? O. C.

Annis-water Robbin.—A pamphlet of 1650, speaking of a lady of apparently a domineering and overbearing temper, suggests that now her husband is dead "the fittest mate for her upon earth must needs be Annis-water Robbin." What is the meaning of this? J. E. J.

Maynells or Manell.—May I ask for illustrations of this rare word? Canon Eston in 1455 left money "iiij^{or} pulsatoribus pulsantibus in le Maynell et le belfrey" at Chichester, and a computus of 1534 mentions "bells in le Manells." In 1544 "the Great Bell in the choir" occurs; this hung in "Le Steple," the central tower, in distinction to the detached "Berefridum vulgo Raymond's tower," called "novum campanile" in a will 1436. Manell is the central tower. Possibly Raymond, locally called Ryman, was the "W. Ryman serviens Comitis de Arundel," who is mentioned in the earl's will, 1415, at Lambeth.

Is it main-hele? William Rowe, residentiary, in 1456 desired to be buried "ante magnam crucem in navi ecclesiæ," and bequeathed 20s. "ad reparacionem ecclesiæ super le hell ibidem" (Wills, Stockton, 5). The rood loft stood between the western pillars of the tower.

Mackenzie E. C. Walcott.

Leeds Pottery.—I shall be obliged for a translation of the following words on the rim of a plate, and an explanation of the subject in the centre:—

"De Vryheyd Spwnd Een groote boog
Om Vryheyd te ver Kryge
Maar die on Vryheyd Leeft om hoog
Doet d' Aarsche Vryheyd Zwyge."

A female holding in right hand what looks like a cap of liberty on a spear, pointing with the left to an open book with the letters ENG DIENS, her feet

resting on an open book, on which are the words, "Voor V. Fieid." I will not at all say that I have copied the words or letters entirely correctly; I have given what they seem to be. A lion standing with a scimitar in the right paw held out, and seven arrows in the left; an eye in a cloud overlooking both. H. A. W.

A "COTTACEL."—What is a "cottacel" of land? The term occurs in a deed of grant from the Dean and Chapter of Winchester. T. F. R.

LADY CHARLOTTE JOHNSTON.—I want to know the date of the death of this lady, youngest daughter of George, Earl of Halifax, first wife of General James Johnston, of Overstone, Northants. Her portrait was painted by Sir Joshua Reynolds, and an engraving of it was in the recent collection exhibited at Burlington House. H. M.

Athenæum.

CHAPELS OR ALTARS OF ST. CATHERINE.—Was there any rule or custom in regard to situation in ecclesiastical buildings of the chapel or altar of St. Catherine? For instance, the chapel of St. Catherine at Westminster was the chapel of the Infirmary and apart from the Abbey.

W. L. R.

ROMAN CITIES IN BRITAIN.—What authors should I consult, besides Nennius, Zosimus, Ptolemy, and the Antonine Itinerary, to obtain a complete list of these so far as they are known? And where are they identified with modern towns?

G. O. M.

A RUSSIAN FUNERAL CUSTOM.—As I learn from Dr. King's reliable work, *The Rites and Ceremonies of the Greek in Russia* (Lond., 1772), there is an ancient custom among the Russians (though not prescribed by their liturgy, yet sanctioned by tradition) to give the deceased two written documents placed in his coffin, containing (1) the confession of his sins, (2) the absolution declared by the priest. Is there any nation contemporary or in history (besides the ancient Egyptians) where a similar custom has been or is still observed? Did or do the Greek Christians in Greece and in the Levant follow such a custom?

H. KREBS.

Taylorian Library, Oxford.

ST. GOVAN.—Will some hagiologist kindly refer me to an account of this sainted personage, or favour me with replies to the following questions, viz.:—In what age did St. Govan live? Was the saint male or female? What particular legend connects the name of this saint with a well near Milford Haven, formerly celebrated for the miraculous cures by its water? Is there not a place of the same name near Glasgow? Are not Govan and Gowen synonymous? T. W. W. S.

CHRISTOPHER ROBINSON, formerly of Magdalen College, Oxford, Judge in the Court of Admiralty in 1828, and who was supposed to have died in 1853.—I shall be glad of any account that can be given of him. J. R. B.

SENSITIVE PLANT TOY.—Half a century ago there was a well-known toy made of a transparent material, said to be the leaf of the sensitive plant. This material was cut into figures representing fish, men, &c., and these, when laid upon the palm of a warm hand, curled up amusingly into a variety of shapes. Some young friends have sought my aid in procuring some of these toys, but they appear to be already forgotten antiquities, for I have asked for them in half-a-dozen shops in London, and found them to be generally unknown, and apparently not to be had. Perhaps, however, some good-natured reader can kindly put me on the traces of them.

JOHN W. BONE, F.S.A.

26, Bedford Place.

DANTE.—*Inferno*, canto xxxi. line 67, Cary's version, "Nimrod's howl of fury":—

"Raphel mai amech izabi alams."

Are these words mere nonsense, or can they be explained as an attempt at some Shemitic words?

J. T. F.

Bishop Hatfield's Hall, Durham.

SIR GEORGE DOUGLAS, of Pittendriech, killed at Pinkie, married Marion, daughter and heiress of James Douglas, of Parkhead. Their grandson Sir James married Elizabeth, grandchild and heiress of Michael, Lord Carlyle, and was created Lord Carlyle 1609. Can any of your readers give me the pedigree of Sir George Douglas, of Pittendriech? Whose son was he? And was he legitimate? W. B. A.

LUCREZIA BORGIA AND OUR ROYAL FAMILY.—I lately heard an Italian gentleman remark that her Majesty Queen Victoria was descended from Lucrezia Borgia. Was there any, and, if so, how much, truth in his statement? WM. GILBERT.

Reform Club.

A "FEMALE HERCULES."—In a letter to George Montagu, dated Jan. 9, 1752, Horace Walpole says: "We are assured that on Tuesday last the surprising strong woman was exhibited at the Countess of Holderness's, before a polite assembly of persons of the first quality." Where can one find an account of this surprising female and her feats? A. J. M.

"THE BLUE BELLS OF SCOTLAND."—Who wrote the *Blue Bells of Scotland*, and upon what occasion was it written? RATA

["Ritson," says Mr. W. Chappell, *Popular Music of the Olden Time*, "prints this song in his

Chorister, 1802, under the title of 'The New Highland Lad.' He says, in a note, 'This song has been lately introduced upon the stage by Mrs. Jordan, who knew neither the words nor the tune.'...The old tune (although not at all like a Scotch air) is included in Johnson's *Scots' Musical Museum* (vi. 566). It has been entirely superseded in popular favour by that of Mrs. Jordan. 'The Blue Bell of Scotland, a favourite ballad, as composed and sung by Mrs. Jordan at the Theatre Royal, Drury Lane,' was entered at Stationers' Hall on the 13th of May, 1800, and the music published by Longman & Co."]

AN OLD PRINT, dated 1790, represents a low thatched cottage and outbuildings. It is lettered "Revolution House, Whittington, near Chesterfield, where convened England's preservers and the plan devised which raised her present glory, and regain'd her freedom lost." What does this refer to? B. B.

BLECHYNDEN AND BACHE.—I shall feel much indebted to any one residing at Oxford who will forward me information as to the place of birth of the following graduates :—

Richard Blechynden, of St. John Baptist's College, who graduated as Master of Arts on March 22, 1672, and as Bachelor of Divinity on June 5, 1679.

Richard Blechynden, of the same college, who graduated as Bachelor of Civil Law on April 27, 1691, and Doctor of Civil Law on February 13, 1695.

William Bache, of Christ Church, who graduated as Master of Arts on November 12, 1692.

WILLIAM DUANE.

Philadelphia.

MILTON : "PARADISE LOST" ILLUSTRATED BY GEORGE CRUIKSHANK.—To Mr. Hunt's *Popular Romances of the West of England* (1865) is prefixed a drawing of Giant Bolster's stride of six miles, which puts the figure in perspective. In a P.S. to his letter of explanation Cruikshank says :—

"The first time that I put a *very large* figure in perspective was about forty years back, in illustrating that part of *Paradise Lost* where Milton describes Satan as

'Prone on the flood, extended long and large,
Lay floating many a rood.'

This I never published, but possibly I may do so one of these days."

Was this illustration to Milton ever published, and if so, when? WILLIAM GEORGE BLACK.

1, Alfred Terrace, Hillhead, Glasgow.

THE NAME SKELHORN.—From what source was the name Skelhorn derived? What is its probable meaning, and to what race or country does it belong? INQUIRER.

ST. VALENTINE.—I have read the following in the *Contemporary Review*. Is it the fact?—"Valentine has nothing to do etymologically with St. Valentine, but comes from *Galantins*, a Norman word for a lover." CLERICUS RUSTICUS.

AUTHORS OF BOOKS WANTED.—

A Generall Treatise of Serpents, Divine, Morall, and Naturall.—The epistle dedicatory, of which a fragment remains, is addressed "To the Reverend and Right Worshipfvll Richard Neile, D. of Divinity, Deane of Westminster, Maister of the Savoy, and Clearke of the King his most excellent Maiesties Closet."

FREDERIC WAGSTAFF.

[Dr. *Neale* was Dean of Westminster 1605-10.]

The affianced one. By the author of *Gertrude.* Lond., Bull, 1831. 12mo. 3 vols.

Albany: a novel. By the author of *Beau Monde.* Lond., A. K. Newman, 1819. 12mo.

Alice Maine: a true tale. By A. W. D. Lond., 1842. 12mo.

An Alpine tale, suggested by circumstances which occurred towards the commencement of the present century. By the author of *Tales from Switzerland.* Lond., Westley, 1823. 12mo. 2 vols.

Ambition: a practical essay. By Beppo Cambrienze. Published by Cadell & Davies, Strand, London. Swansea, printed by T. Jenkins. 1819. 8vo. pp. viii-54.

R. T.

AUTHORS OF QUOTATIONS WANTED.—

"*The Art of Book-keeping.*

How hard when those who do not wish
To lend (that 's give) their books
Are snared by Anglers (folks who fish)
With literary hooks,—
Who call and take some favourite tome,
But never read it through;
Thus they commence a set at home
By making one at you.
I, of my 'Spencer' quite bereft,
Last winter sore was shaken;
Of 'Lamb' I've but a quarter left,
Nor could I save my 'Bacon,'" &c. A. R.

"Hayle blessed Virgin, mother to thy Syre,
Virgin which shalt bring foorth thy Maker deere:
Him that gave life to thee thy selfe shalt beare,
And with thy breast shalt feede thy nourisher."

These lines are in a book of quaint prints of New Testament history, printed at Amsterdam by Cornelis Danckertz about 250 years ago. J. R. DORE.

"The greatest happiness which a man can possess, to have the power of doing good." BETA.

Replies.

"GIVE PEACE IN OUR TIME."

(5th S. ix. 148.)

I cannot see my way to your correspondent's difficulty. To my mind the meaning is clear upon the surface, independent of which it is supported by the strongest Scriptural authority. Thus Hezekiah said to Isaiah, "Is it not good if peace and truth be in my days?" (2 Kings xx. 19); and Jehoshaphat prays, "We have no might against this great enemy that cometh against us; neither know we what to do; but our eyes are upon thee" (2 Chron. xx. 12). "The precise meaning" is, no doubt, that which the words in their literal sense

convey—"in our time," that is, during the time in which we live; and the petition is almost a parallel to that in the Lord's Prayer, "Give us *this day* our daily bread." And it no more follows, because we pray for peace only "in our time," that we do not desire it also for them who come after us, than because we ask merely for bread *for the day* that we do not wish that we may have it the day after. The *present* alone is ours—the future rests with God.

As for the "unfortunate resemblance" (is it not rather an unfortunate expression?), it only holds so far as all qualities coming under the same category must, more or less, resemble one another. But the likeness is with a difference. The peace here prayed for is an *outward general* peace, whether of the Church alone or the world at large. But that of the benediction, "the peace which passeth understanding," is an *inward personal* peace—that which "keeps the heart and mind in the knowledge and love of God." Still, though not identical, it has not only a "resemblance" to the former, but is as intimately and necessarily connected with it as cause is with effect. For as "wars and fightings" come from the "lusts that war in our members" (James iv. 1), so, *per contra*, does peace *outward* come, to any extent, from a corresponding principle *within*. And it is when this shall have become universal and pervading that men "will beat their swords into ploughshares, and their spears into pruning hooks, and learn war no more" (Isaiah ii. 4).

I know of no "assigned reason for the urgency of the petition" beyond what may be gathered from the Scriptures, either directly or by implication; such as "Pray for the peace of Jerusalem," &c. (Ps. cxxii. 6); "I exhort, therefore, that .... prayers .... be made for kings .... that we may lead a quiet and peaceable life," &c. (1 Tim. ii. 1, 2); with many passages of a like nature.

"There need be no anxious desire for peace" (in this I entirely agree with JABEZ), nor yet for anything else, and *ought* not to be, because we are strictly warned against it; but this surely "in reason's ear," and to our ordinary common sense, is no reason why we should not pray for peace, because the Almighty fighteth for us. If so, there would be no need of prayer at all; since, as the "Giver of *all* good," and as "knowing our necessities before we ask," we might set ourselves at ease, and leave him to do with and for us as he would. But as we are *commanded* to ask that we may receive, and *told* that "we have not because we ask not," we may be certain that prayer *for all things* is a duty the most positive and incumbent upon us.

It is incorrect to place these petitions in the "magnificent Litany" of our Church. They are not there, but in the versicles which immediately precede the second collect in the Order of Morning and Evening Prayer. They are, moreover, of very high antiquity, having had use in the Church for upwards of one thousand years. Palmer (*Origines Eccl.*) thus speaks of them:—

"The versicles which follow the Lord's Prayer are described by Amalarius in A.D. 820 (Amal., *De Off.*, lib. iv. c. 4), and they are found in the Anglo-Saxon offices (*Appendix to Hickes's Letters, ad primam*). They varied, however, in different Churches of the West, even where the same prayers in general were used; but all our verses and responses are found in the ancient ritual of the English churches, both before and after the Norman Conquest; and they occurred in the same place which they occupy at present."

EDMUND TEW, M.A.

It is a delicate and difficult matter to touch upon points of theology without provoking a controversy or stirring other questions. I deprecate both, and write merely from a literary point of illustration of two passages. What an antiphon is to a psalm this versicle with its response is to the collects for peace, for grace to live well, and for aid against perils. It breathes the same spirit as the "Da propitius pacem in diebus nostris" in the Missal, on which Albinus wisely comments. The Church prays for temporal, that there may be no hindrances to her spiritual, peace:—

"Ecclesia deprecatur '*pacem in diebus nostris*,' quod et post nos alii, et post ipsos alii usque ad finem seculi similiter orabunt. Cur autem ipsam pacem postulet, subjungit, scilicet, 'ut ope' [id est, auxilio et protectione] 'misericordiæ Dei adjuti,' quantùm ad interiorem religionis devotionem pertinet 'simus semper à peccato liberi': quantùm ad exteriorem pacem, simus 'et ab omni perturbatione securi.'"—*De Divinis Officiis*, 79, A.

It was also said on certain days "ad Vesperas et Laudes," and reminds one of the "dones pacem protinus" in the "Veni Creator."

The same thought recurs elsewhere in our services, for instance, in the Collect for the Second Sunday after Epiphany and in that for the Fifth Sunday after Trinity: "Qui cœlestia simul et terrena moderaris ... pacem Tuam nostris concede temporibus"; "Da nobis ut mundi cursus pacifice *nobis* Tuo ordine dirigatur, et ecclesia Tua tranquillâ devotione lætetur." *Nobis* is not represented in the Prayer Book version.

I must observe that this versicle occurs as one of "the suffrages next after the Creed," and not in the "magnificent Litany." It also led Burnet, thinking of "wars and tumults," into one of his numerous blunders, which was corrected by the learned Bishop Lloyd, of Oxford. The meaning of the response seems to be suggested by Ps. lix. 11, Vulg., "Da nobis auxilium quia vana salus hominum"; and more directly by 2 Chron. xxxii. 8, "Cum eo brachia carnea: nobiscum autem Dominus Deus noster ad præliandum prælium nostrum."

On the Pax Dei, which is peculiar to the English service and taken literally from the Epis. to the Philippians, iv. 7, the best commentary is thus

given by a Spanish writer, summarizing St. Thomas Aquinas:—"La tranquilidad de conciencia, que nace de una viva esperanza en Dios, servira como de una salvaguardia á vuestros espiritus, para que, mediante la gracia de Jesu Christo, no abandoneis jamás el camino de la verdad." Νοῦς is equivalent to "humana cogitatio," as the Collect for the Sixth Sunday after Trinity renders "Qui diligentibus Te bona *invisibilia* præparasti . . . quæ omne desiderium superant," "Such good things as pass man's understanding . . . which exceed all that we can desire"; recurring to 1 Cor. ii. 9 (Is. lxiv. 4), "Eye hath not seen," "Nec in cor hominis ascendit quæ preparavit Deus iis, qui diligunt Illum," so my Spanish commentator says, "Las fuerzas naturales del hombre no puedan comprehendar esta sabiduría, que se contiene en la doctrina del Evangelio, y que Dios de toda eternidad ha preparado para la gloria de sus fieles." There is no conflict with human "reason" or reasoning; the Latin version is "quæ exuperat omnem sensum."

MACKENZIE E. C. WALCOTT.

It is true that the exact relation between this versicle and response is not perhaps quite clear at first sight. But it may be explained in two ways: 1. By giving to the response a more general sense than JABEZ appears to give; that is, by applying it, not to the particular help to be sought in the wars against which the versicle prays, but to the general help to be sought at all times and in all misfortunes. God only fights for us, he only defends us against evil and gives us good; therefore he only can give us peace in our time. 2. But the deeper and preferable explanation is this. The divine help promised to us is surely no reason whatever why we should take the less care to avoid any danger in which we may need that help, or why we should pray the less earnestly against the danger. Nay, rather, the great goodness of God in promising us that help of which we are so utterly unworthy should give us a stronger motive still; for the promise is not unconditional, but is to be claimed, the help promised asked for, and the danger in which we need it struggled and prayed against. In the same way we say in the Psalm, "There is mercy with thee, *therefore* shalt thou be feared." God's mercy is great, but we fear him none the less for that, because we know that we do not deserve that mercy; nay, we fear him the more, because we know that it might be withdrawn from us. There can hardly be a better commentary on this versicle and response than the old proverb, "God helps those *who help themselves*." The religious proverbs of this class are good and true; and if we could be so unconventional, they would supply us priests with admirable texts for sermons.

In respect of JABEZ's suggestion about "some clause wrongly omitted in revision": if he will look at the original Latin in Blunt's *Annotated Prayer Book*, or at the original English in Keeling's *Liturgiæ Britannicæ*, he will see that it is groundless; and if he will consider the nature and character of a versicle and response, he will see that it is impossible.

CHARLES F. S. WARREN, M.A.

Bexhill.

There is no clause wrongly omitted on revision here, the words being a translation of the "antiphon" which formed part of the "memoria de pace" in the Sarum services, from which our "second collect for peace" is taken. "Da pacem Domine in diebus nostris. Quia non est alius qui pugnet pro nobis nisi tu, Deus noster." As for the meaning of the phrase, we do not assign God's fighting for us as the reason why we dread war, but as the reason why we seek peace only at his hands. "Si vis pacem para bellum," says an adage often quoted in these days. It is because God fights for us and defeats all our enemies that we enjoy peace. As for the words "in our time," I suppose we may paraphrase them, "Whatever thy providence hath provided for future, grant to us now peace." Hezekiah, when he heard of the judgments upon his house and people, was yet thankful that there would be peace and truth in his days (Is. xxxix. 8). I suspect the words are from some part of the Latin Bible, though I cannot succeed in finding their equivalents in our version.

A. C.

Dickinson on the Prayer Book has the following remarks on this versicle:—

"The clauses, 'Give peace in our time, O Lord;' 'Because there is none other that fighteth for us, but only thou, O God,' have suggested to some a difficulty. As has been said, 'The connexion between this petition and its response is not very obvious at first sight; the former evidently supposes a state of war (and war seldom ceased in the rude times in which these versicles were framed), while the latter implies that God alone can give the victory, which will secure peace as its result' (Procter). 'Give peace in our time,' &c. The emphatic word here is 'peace.' That is what we, as Christians, should desire; and we ask God to aid our cause, that we may have it. It is he who 'breaketh the bow and knappeth the spear in sunder,' who also 'maketh wars to cease in all the earth.' It is he who maketh even our enemies to be at peace with us; 'and therefore we commit our cause to him who' hath 'the government upon his shoulder,' for he is also the 'Prince of Peace.'"

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

There is some want of an easily seen connexion between the petitions. I have always, however, read the ellipse in a way different from that which JABEZ suggests. "Give peace in our time, O Lord"; we appeal to thee, for thou only canst give peace, thou only art the Lord of Hosts. Then the words "in our time" would be not as all

emphatic, perhaps an echo of Isaiah xxxix. 8, "For there shall be peace and truth in my days," and "none other that fighteth for us," an echo of the words of Joshua xxiii. 10, "The Lord your God it is he that fighteth for you." There is a passage which has struck me as curiously parallel in Virgil, *Æn.*, x. 18-19 :—

"O Pater, O hominum divumque æterna potestas—
Namque aliud quid sit, quod jam implorare queamus?"

—"O father, O everlasting ruler of men and gods, for who else is there to whom we can appeal?"

O. W. TANCOCK.

Sherborne.

This versicle with its response, not from the Litany, but from the Order of Morning and Evening Prayer, occurs in the Roman Breviary as the antiphon before the collect, "Deus a quo sancta desideria," &c. It runs as follows: "Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi tu, Deus noster." This citation will perhaps furnish an answer to the questions that JABEZ has raised. The expression "in our time" then represents "in diebus nostris." The assigned reason for the urgency of the petition is seen to be this, that there is none other *to fight for us*, and therefore none other that can give us peace by subduing our enemies, but he to whom the prayer is addressed. Our translation, by rendering the words "qui pugnet pro nobis" as "that fighteth for us," has passed over the force of the subjunctive mood, and thus obscured the connexion between the two clauses of the petition. It will also be evident from the above that no clause has been wrongly omitted on revision, as JABEZ has suggested. C. H. MAYO.

Long Burton.

I fail to see the difficulty which JABEZ and others, as I know, find in this petition and its response. Surely it means, "Give peace in our time"=in our lives, "O Lord; because there is none other that fighteth for us"—and therefore no other can give us peace by vanquishing our enemies. How far it is wise or desirable to pray for temporal peace is a separate question, and scarcely suited to your columns. It always strikes me as painfully resembling a petition for a delay of the Lord's coming. HERMENTRUDE.

I presume that JABEZ alludes to the Litany of the Established Church. I am not acquainted with it; but if he will refer to the "Officium Parvum Beatæ Mariæ Virginis, ad usum Romanum," in any edition of the Roman Breviary, he will find these words in the commemoration "Pro Sanctis" at the end of Lauds and Vespers. The prayer runs thus :—

"Omnes Sancti tui, quæsumus Domine, nos ubique adjuvent: ut dum eorum merita recolimus, patrocinia sentiamus: et pacem tuam nostris concede temporibus: et ab Ecclesia tua cunctam repelle nequitiam," &c.

I have seen this collect in innumerable MS. Horæ B. M. V. of the fifteenth century and earlier.

EQUES.

Athenæum Club.

"Give peace in our time, *because* there is none other that fighteth for us, but only thou." This Church prayer has a strange sound to modern ears. Surely the significance of the words must have changed. I find the passage also in Henry VIII.'s Prayer Book. Where can I find the answer to this difficulty? It must have struck many besides me. L. A. R.

Athenæum.

I wonder to how many priests and deacons, who are bound to recite the passage twice a day in matins and evensong, any objection has occurred. Surely the "reason assigned" is to be taken as a general expression of trust in God to "defend the right." So "Deliver us from evil, *for* thine is the kingdom," &c. J. T. F.

Bp. Hatfield's Hall, Durham.

THE OXFORD AND CAMBRIDGE BOAT-RACE, 1829 (5th S. ix. 246, 271, 280.)—The Christ Church racing boat, in which the Oxford crew pulled at Henley, June 10, 1829, was built by Davis & King, of Oxford, as was every racing boat, to the best of my memory, during the four years—1827, '8, '9, and '30—that I pulled in the Christ Church boat, except the Exeter boat, which I understood was built at Saltash.

I am not aware that any drawing of the boat was taken, at any rate I never heard of it.

THOS. STANIFORTH.

Storrs, Windermere.

BINDING OF THE ENGLISH DIALECT SOCIETY'S PUBLICATIONS (5th S. ix. 148, 196.)—There is no doubt but that the best way of binding publications of a society like the Early English Text or the English Dialect Society is, in theory, to keep every separate work in a separate volume. Even if a work extend only to a few pages, it should, nevertheless, if complete in itself and not subject to addition, be bound by itself and be properly lettered with a title sufficiently distinctive. Such is the scientific and theoretical method.

But it often happens in practice that such a method is inconvenient, as multiplying the number of volumes and the cost of binding. As to the extent to which the right rule should be broken through, it is simply impossible to give more than a few general hints. It becomes a purely personal matter, and depends on the peculiar requir[illegible] of the owner of the volumes. This being s[illegible] only speak for myself, and say what I h[illegible] with my own books, with such slight an[illegible] as experience has dictated. I must p[illegible] I am merely "a working man," an[illegible]

regard to the outside of the book, but only aim at the convenience of getting at the inside as soon as possible. I also wish to avoid expense, and have to resort, in consequence, to the practice (wholly incorrect) of binding together as many of the publications as will comfortably go into one volume.

For brevity, I use the numbering of the publications as shown on the wrapper of No. 19, *i.e.* An Outline of the Grammar of the Dialect of West Somerset.

Nos. 1, 5, 6 make a volume of "Reprinted Glossaries."

Nos. 2, 8, 18 make up the "Bibliographical List." Together with these I have bound up all the reports, advertisements, &c. hitherto received, and a copy of Mr. Ellis's *Varieties of English Pronunciation*, containing the account of Glossic. The disadvantage is, that future reports will have to go somewhere else; but there is some advantage in having the old reports disposed of.

Nos. 3, 12, 9, and 13 (observe the order) make a volume of Original Glossaries, marked C. 1 to C. 7.

No. 4 may go by itself, or, conveniently enough, with Nos. 11 and 17.

No. 6* by itself. No. 15 by itself. But Nos. 14 and 16 (both Yorkshire) go together well enough.

No. 10 should wait for the present. So should No. 7, to go with No. 19, and the Glossary of West Somersetshire which is yet to come.

This reduces the whole set to seven volumes (complete), and leaves a few incomplete parts over. It is better not to *number* the volumes, but to *letter* them so as to show the contents.

WALTER W. SKEAT.

A FRIGHTFUL STORY (5th S. ix. 265.)—The story of the Russian countess who barks like a dog is partly true. She is a well-known lady.

D.

PUBLIC-HOUSE SIGNS (5th S. ix. 127, 174, 257.)—The tenacity with which mankind cling to a plausible idea or a favourite crotchet is most remarkable. More than thirty years ago I heard that the sign of the "Goat and Compasses" was a corruption of "God encompasseth us." I hear so now, and I suppose I shall hear it again thirty years hence, if I live so long, unless "N. & Q." will aid in stamping such nonsense out. I said then what I now repeat—that signs were used because nine-tenths of the people could not read; and to suppose, under these circumstances, that a sign would take the place of a legend, is the most preposterous suggestion that was ever propounded. These signs were primarily heraldic in honour of the lord of the soil or the patron; hence the unlettered world was favoured with directions and sign-posts portrayed by chromatic illustrations of lions, dragons, bulls, stags, horses, goats, &c. Then, in addition, there were the cognizances of guilds, trades, and handicrafts. There is, or was, in Bermondsey, a public-house known by the sign of the "Three Compasses, the House of Call for Carpenters." Are we therefore to infer by a parity of reasoning that this sign was a corruption of the "Trinity encompasseth us"? There is one house in London bearing the sign of the "Goat and Star," and two that of the "Goat in Boots." Would any one dare to affirm that the star of the former alludes to Bethlehem? And I am very much afraid we should be obliged to make an irreverent interpretation of the "Goat in Boots." What, then, is the common-sense view of the case? The Carpenters' Company was incorporated in 1476, and its arms were a chevron engrailed between three compasses sable. The company never appears to have had a crest. A publican who had already the sign of the "Goat," in honour perhaps of the house of Russell, may have been desirous of attracting the custom of the carpenters, and he added the arms of that guild; the sign would soon then fall into the "Goat and Compasses." Or, what is more probable, he of the "Goat," being a Freemason, would append the emblems of the craft, the square and compasses—they may be seen on most public-houses now. And what could be more easy than for the goat and compasses to be combined in the sign, without the aid of a black-letter legend to lead the way and be corrupted?

At the back of Guy's Hospital, in Southwark, is the sign of the "Ship and Shovel," an hostelry that for generations and generations has been much affected and patronized by the medical students. Now would the sapient conjecturer who published the dogma about "God encompasseth us" (I call it dogma because it has become an article of faith with an unreasoning majority) have asserted that this sign, seeing its association with medical students, was a corruption of "Shape your scalpel," which is quite as near and as logical a conclusion as the conversion of the goat? No; the simple solution is that the public-house being near the wharves and granaries in Tooley Street, where the corn-meters and corn-porters most did congregate, the founder of the institution to obtain their custom doubtless hoisted the emblems of their employment. Good beer and skittles subsequently attracted the alumni of St. Thomas's and Guy's, and not an aphorism of any famed operator.

In conclusion, permit me to say that to endeavour to find a profound, a mythical, or a religious interpretation for any sign that the humour or ingenuity of a Boniface may have set up by which to advertise his calling or to attract his thirsty customers, appears idle, absurd, and an evidence of a perverted ingenuity.

CLARRY.

"THE NEW WHOLE DUTY OF MAN" (5th S. viii. 389, 515; ix. 99, 176.)—Who was the author

of the *New Whole Duty of Man* and the *New Week's Preparation?* I am unable to say, but that they were both originally published by Edward Wicksteed, at the "Black Swan" in Newgate Street, near Warwick Lane, there is no doubt. The *New Whole Duty* was first issued in 1741, and the copy I have seen contains an advertisement to the effect that the *New Week's Preparation* was published in two parts, of which the first had then reached a second edition, and the two parts might be purchased separately or bound in one volume. In 1742 Wicksteed was the publisher of a St. Asaph visitation sermon preached by Dean Powel, at the end of which are advertised both the books under discussion, of which the *New Week's Preparation* is stated to be "The Fourth Edition, very much enlarged and improved." The publisher further adds :—

"*Pray observe* this *carefully.*

"The *Spurious* Editions of this Book being *very imperfect* as well as *incorrect*, and consequently a great *Abuse* and *Imposition* upon the Publick; the *Proprietor* EDWARD WICKSTEED thinks it necessary to *distinguish* such Copies as are *Correct* and *Genuine*, by subscribing his Name to this Notice upon the Back of the *Title-Page*.

"EDWARD WICKSTEED."

Wicksteed was also the original publisher of Hoppus's *Practical Measuring*, 1736. In 1718 he was a bookseller at Wrexham. At what precise date he left that town for the busier life of the metropolis I am not prepared to state. He was, however, from 1730 to 1736, in partnership with Thomas Ward in Inner Temple Lane, and from the latter date till 1742 was a publisher on his own account at the "Black Swan," as above mentioned. This is all I have as yet been able to discover about him, and shall feel obliged to any reader of "N. & Q." who can furnish us with the date of his death or further particulars of his antecedents.

W. H. ALLNUTT.

Oxford.

I have a copy printed by Roger Norton for John Baskett, 1719, and a second part, *Private Devotions for Several Occasions*, London, printed by W. Burton for John Baskett, 1720. Was John Baskett the author of this work, or did John Baskett have it printed for the author? AGA.

LONDON FOG (5th S. ix. 28, 134, 178.)—The pre-eminence enjoyed by London in respect of fogs is due to a variety of causes that are apparent to the most casual observer; but there is one primary agency to which all others are of secondary importance, and that has but rarely obtained attention. The London fog consists of water, soot, sulphur, and ammonia, curiously blended; the mountain mist and the sea fog consist almost wholly of pure water in a state of minute mechanical division. That the burning of coal and coal gas, and the emanations from myriads of living creatures crowded into a small space, should aggravate the offensive and poisonous properties of the London fog is natural and inevitable. But these are mere contributories—they do not originate the fog; they add to it its distinguishing characteristics, and make it a thing to be dreaded by all except the most robust. The London fog is primarily a product of the London climate, a feature of the physical geography of the London basin, and the valley of the Thames is the breeding ground out of which, in the first instance, it arises. The vast trough of the river operates at times in conducting into and through the metropolis a body of cold air charged with more moisture than it can hold in solution. This moisture is in part precipitated, and so rendered visible, and a further stage of the precipitation gives it the character of a mountain mist, that may not only be seen, but felt as a fine deposit that wets the beard and forms a film of humidity on all rough woollen garments. But this extreme precipitation is of rare occurrence, for the atmosphere is not often still enough to promote it, the movement being much greater than appears, even when the fog is densest and there appears to prevail a dead and a deadly calm. Proximity to the sea and the immensity of the trough (which includes marshes and flats as well as the river itself) account both for the abundant humidity and its continual movement onward, usually from east to west or from west to east in the general direction of the river and the low lands on either side of it. Observation of the phenomenon will soon show that in intensity it does not correspond with the periodical lighting of the gas, but with the periodical movement of the tide in the river. If we ignore the tide-table, it will appear that the fog observes no rule in going and coming, for at one time it will clear off in the forenoon and thicken again in the evening, and at another the order of events will be reversed. But the tide-table will throw direct light upon its variations, and as a matter of course it is always subject to instant dissipation when a friendly breeze springs up and saves us from asphyxia. As there is not much information available on this subject, it may be proper to say that in the *Pictorial World* of Nov. 24, 1877, I have endeavoured both to explain the origin of a London fog and indicate how its worst features might be considerably mitigated and perhaps prevented.

SHIRLEY HIBBERD.

BETWEEN DOVER AND CALAIS (5th S. ix. 267.)—The usual means of transit between 1770 and 1780 are rather graphically described by M. La Combe in his *Observations sur Londres et ses Environs, avec un Précis de la Constitution de l'Angleterre et sa Décadence*, a book which went through [illegible] editions before 1778. I translate the pa which will answer part of MR. MASON'S although it does not clear up the doubt

whether any list of passengers was taken in the last, as I believe it has been during the greater part of the present, century:—

"The packet boats cross *daily;* they are safe and their captains well known. Those from Calais to Dover are English. They only charge ten shillings, but they put you to further charges by obliging you to get into a boat a mile from shore whenever you do not arrange with the captain to land you at his own expense and risk. If you are rich you can have a little vessel to take you over for five louis, and land you at the harbour without further charge.

"You must give the sailors (of the packet boats) half-a-crown for drink, without which portmanteaux, night-caps, canes, pistols, eatables, and, above all, bottles of Burgundy, become invisible. Arrived at length in harbour, one is surrounded by the inquisitive, visitors, Custom House spies, and English and French innkeepers. The safest plan is to call for Mr. Marié, a big, good-looking, and very honest man, who will accompany you to the Custom House, and help in having your trunks searched. By giving the searcher (if he be alone) five shillings he will get things over for you very quickly, if you are not suspected of having hidden goods either on your person or in your carpet bag.

"Mr. Marié undertakes to pay porters and other small expenses of the packet boats, for every one wishes to have money to drink without having done anything for you. Arrived at Mr. Marié's house you take tea, and before supper time you can walk about the town and harbour. Then you start at one in the morning, either by Mr. Marié's diligence or by the mail. When there are as many as three travellers the mail is the quicker and cheaper; the coach (diligence) costs twenty shillings, luggage fourpence a pound. The chambermaid, the waiter, coachman and guard, breakfast and dinner, come to twelve or fifteen shillings. Thus the expense from Dover to London comes to about 2*l.* 17*s.* when all is reckoned up."

La Combe's book furnishes many interesting particulars about London and Englishmen a century ago. But these are not *à propos* of the query, to which this is partly an answer.

FREDK. HENDRIKS.

DEMOGRAPHY (5th S. ix. 247.)—The propriety of this title as indicating a branch of the science of man was discussed at some of the meetings of the Paris Anthropological Society in 1876. On April 20 of that year a paper was read by Dr. Topinard on "Anthropology, Ethnology, and Ethnography," and in the discussion which followed M. Dally proposed the substitution of Demography for Ethnography; but it was shown by M. Broca that this term had been invented by Achille Guillard to express the statistics of the human race ("la statistique humaine"), and that it had therefore already a special connotation. In the discussion on June 1, following upon a paper by M. A. Hovelacque on "Ethnology and Ethnography," the question was again raised. Littré was cited as giving the following account of Demography: "La description des peuples quant à la population considérée suivant les âges, les professions, les demeures," &c. (*Dict. de la Langue Française*). But M. Lagneau, who quoted Littré, also pointed out that the terms Ethnology, Ethnography, and Demography were almost synonymous in their etymological signification. It would seem to result from these discussions that it is open to the new Moscow professor either to be a teacher of anthropology, or simply an exponent of the results arising from study of the statistics of the Russian people, the "Demos" among whom he dwells. But it appears to me most probable, from the fact of Moscow being the centre of the Pan-Slavist idea in a scientific as well as a political sense, that the occupant of the new chair of Demography will principally devote himself to Anthropology.

C. H. E. CARMICHAEL.

New Univ. Club.

GIPSIES IN ENGLAND (5th S. ix. 149.)—The Gipsies landed in this country early in the reign of Henry VIII. They appear to have had some difficulty in settling here, for by 22 Hen. VIII. cap. 10, after reciting, "forasmuch as before this time divers and many outlandish people calling themselves Egyptians, using no craft nor feat of merchandise, have come to this realm," &c., it is enacted that thenceforth "no such person be suffered to come within this the king's realm under certain penalties, and that the Egyptians then in this realm have monition to depart within sixteen days after proclamation of the Act."

JOHN CHURCHILL SIKES.

Godolphin Road, Shepherd's Bush, W.

"The first we hear of them (the Gipsies) in England was in the year 1530" (Rees). See further Simson (Walter), *Hist. Gipsies*, Lond., edit. 1865, 8vo.; Hoyland (J.), *Hist. Survey*, 1816, 8vo.; Grellmann, *Versuch*, Gött., 1787.

R. S. CHARNOCK.

Junior Garrick.

MR. ARBER'S REPRINTS (5th S. ix. 243.)—A. J. M. decides, himself being a sort of Cerberean triplet of proposer, seconder, and voter, that all reprints should be reprinted in fac-simile. But he either does not know, or is unable to understand, that as Mr. Arber did do so in his "English Reprints," and does do so in other works still, he must have had some reason for not doing it in the *English Garner*. This reason A. J. M. will find in Mr. Arber's prospectus. The "Garner" series is for the younger or for the general reader; the other series, viz. "The English Scholar's Library," "The English Reprints," &c., all in their antique spelling, are for more advanced students, such, for instance, it may be, as A. J. M. Though no schoolmaster, I know that those for whom the *Garner* is principally intended are deterred from such reading by the unaccustomed spelling, forms of letters, and interchanges of *u* and *v*. Besides, I see harm, and not good, in unsettling a young person's memory as to whether

he should spell *city* as *citie*, *citye*, *citty*, *cittie*, or *cittye*, causing him to be refused a good situation "because he is an ill-bred lout."

A. J. M. is also strongly opposed to its being a "miscellany." One might content oneself with avowing a belief that its intents are thereby greatly promoted, as well as its charms, and that all palates, or the same palate at different times, will find a relish. But Mr. Arber's published intent suffices as an answer. For myself (one against one) I like it both as a miscellany and as a very excellent one, spite even of A. J. M.'s aversion (I presume as an out-and-out teetotaller) to seeing a "merchant's wine bill"—which it is not—side by side with a bridal ballad.

A. J. M.'s third objection is to the accents. One who has not seen the book will probably, from the description, conceive pages peppered with accents of all kinds, acute, grave, and circumflex—nay, even add the marks of the long and short quantities. What is the case? In English the past *-ed* is rarely pronounced as a separate syllable, but for emphasis, rhythm, or necessity poets have the licence of making it one. And now-a-days we mark this for distinction's sake *-èd*. Is this "a monstrous and criminal innovation"? It may be unnecessary to A. J. M.'s poetic ear, but I know that its absence would baulk many in reading the line. I open, say, at *Astrophel and Stella*, and find one example (*lovèd*) on the second page, and have gone on to the ninth without finding another. But its rarity is its *raison d'être*, and many think this "vain invention" a real advance and benefit. A. J. M. might as well object to the possessive apostrophe, or to the present use of inverted commas to mark a quotation. BRINSLEY NICHOLSON.

306, Goldhawk Road.

GRIMALDI (5th S. ix. 208.)—Grimaldi, not an actor, but a pantomimist, came to England as dentist to Queen Charlotte in 1760. It was he who during the Gordon riots assured the mob that in his house there was "no religion at all." At that time he resided in a front room on a second floor in Holborn, not far from, and on the same side as, Red Lion Square. The anecdote is related by Henry Angelo in his *Reminiscences* (vol. ii. p. 152), who states that it was told to him by Grimaldi himself. The hero of this adventure was the father of the celebrated clown, who was born in Stanhope Street, Clare Market, in 1778. The memoirs of Joseph Grimaldi (edited by "Boz") furnish all the information your correspondent is likely to get, if not all he desires, on the subject of his inquiry. CHARLES WYLIE.

That quaint and sterling Shakesperean actor, the late John Pritt Harley, once at a Drury Lane Theatrical Fund dinner described our "Old Joe" as "the mortal Jupiter of practical joke—the Michael Angelo of buffoonery, who if he was *Grimall-day* would surely make *you* chuckle at night."

HARRY SANDARS.

NAME OF ARTIST WANTED (5th S. ix. 107.)—What is the subject represented on the fan? What school did the painter belong to? An answer to these questions might help in finding out his name. Nicolaus Capulus may be a fancy name. Without much effort of imagination, though I confess it requires some, we may suppose a genial and skilful artist, after a campaign in which he may have been wounded, spending his time in more peaceable quarters, and relaxing with drawing. The knight or horseman ("eques"), after handling the sword ("capulus") successfully ("nicolaus"), now handles the pencil, and does not care to have his true name inscribed on such a trifling thing as a fan(?). GEO. A. M.

Washington, D.C.

THE ANCIENT BARONY OF COURTENAY OF OKEHAMPTON (5th S. ix. 268.)—I think I can give MR. STANDERWICK some satisfactory evidence that the rightful heirs to this ancient barony are the Vyvyans of Trelowarren, Cornwall. My uncle, however, Sir R. R. Vyvyan, Bart., of Trelowarren, has never attempted to get the title revived in his favour, although I believe he possesses the necessary pedigrees, &c., to substantiate his claim. In Burke's *Peerage and Baronetage*, p. 1220, col. 1, art. "Vyvyan," it will be seen that "John Vyvyan mar. Elizabeth, eldest dau. of Sir Hugh Courtenay, and one of the co-heiresses of Edward Courtenay, Earl of Devonshire, and hence lineally descended," &c. This marriage took place *circa* 1520. My uncle, when M.P. for Okehampton (1831), purchased the ruins of the old castle at that place, it being thought at the time that he would endeavour to revive the title, but although pressed by many relatives and friends, he made no attempt to do so. It is through Eliz. Courtenay that the Vyvyan claim would proceed.

I append my address, should MR. STANDERWICK wish to write to me on the subject.

EDWARD R. VYVYAN.

142, Queen's Road, W.

AN ANCIENT LEADEN COFFIN (5th S. ix. 248.)—The probability is that the coffin found at Crayford, Kent, is Roman. The escallop is a common ornament on coffins of this kind. For information on this subject refer to Mr. Roach Smith's *Collectanea Antiqua*, vol. iii., where there is an exhaustive article on it, and an excellent engraving of several specimens of these antique relics. It is therein stated that in all such coffins found in this country the lid is made to overlap the under part by an inch. This may help to test the accuracy of the suggestion now offered.

T. W. W.

"Copper" (5th S. ix. 187.)—Is not this word connected with the Aryan root *kop*, which appears in the same form as a Scandinavian word for "head," and from which the modern Ger. *kopf* is derived? From this root also are traced the Greek κεφαλη and the Latin *caput*. If I am right in this conjecture, the word *kopper* (or "copper," as the author of the passage quoted by Mr. Allnutt spells it) can easily be applied, as it seems to be in Hall's translation of Homer, to a blow on the head. The words "header" and "head" would then be synonymous with *kopper* and *kop*.

Nicolai C. Schou, Jun.

Chorlton-cum-Hardy, near Manchester.

"Memoirs of Welford" (5th S. viii. 89.)—The title-page of the book inquired for reads as follows:—*Memoirs of Welford; to which are added several Poems and Songs*, Paisley, printed by J. Neilson, 1816. Anselm Keane.

Cotgreave Pedigree (5th S. ix. 189.)—From the description given by Mr. Blaydes of the letter in his possession, I dare venture to say that it bears the signature of that maker of pedigrees, William Sidney Spence.

The pedigree from which he offered to extract the few descents for his clients was generally described as "the work of the great Camden," or "of Randle Holme, from documents compiled by the great Camden," and it invariably contained an ancestor who was "slain while fighting" in some great battle. See "N. & Q.," 1st S. ix. 221, 275, and 3rd S. i. 8, 54, 92. H. S. G.

Unenclosed Commons (5th S. ix. 268.)—A. J. K. should consult the Return presented to the House of Commons (1874, No. 85) relating to Commons and Common Field Lands in each Parish of England and Wales. The following are the headings of the return:—

Parish, township, district, &c.
Total area.
Area of commons: Apparently capable of cultivation—Apparently mountain, or otherwise unsuitable for cultivation.
Area of common field lands.

G. Laurence Gomme.

[E. W. F. next week.]

The Whitehead Family of Saddleworth (5th S. ix. 248.)—There is a note about this family in the *Manchester School Register*, vol. i. p. 56 (Chetham Soc., vol. lxix.). I have a strong suspicion that the Whiteheads of Saddleworth were a branch of the Whiteheads of Nateby, in Garstang, co. Lanc., and shall be glad to communicate with Ad Finem Fidelis direct if he will favour me with his address. H. Fishwick, F.S.A.

Carr Hill, Rochdale.

West Indies: Barbadoes (5th S. ix. 249.)—According to some notes I have, taken probably from one of the histories of Barbadoes or from the State Papers in the Record Office, the first English vessel touched at Barbadoes in 1605, the second in 1625, the third, sent by Charles I., in 1627, the fourth in 1628.

There is a list of original landowners in Barbadoes in 1638 in a little book in the British Museum.

This reply is a very insufficient one to Mr. Mason's queries, and many persons would, I believe, be thankful to have them carefully and fully answered. G. F. B.

Westminster.

Chioggia (5th S. ix. 49, 138, 234, 272.)—I am much obliged to A. J. M. for his courtesy in complying with my request that he would give us some account of Chioggia. May I trespass just once more on his good nature? He says that, as a proof that Italian names are not invariably pronounced as written, the Giudecca in Venice is pronounced *Zuecca*. This bears upon a passage in Dante, and is therefore doubly interesting. The last belt of the ninth circle of the *Inferno*, in which the great poet has condemned Brutus and Cassius to unmerited punishment, is called Giudecca. Would an Italian in reading this aloud pronounce it *Zuecca*, or is this only the Venetian pronunciation? Jonathan Bouchier.

Servants' Hall Forfeits (5th S. ix. 188.)—Our original copy was lettered in oil on a panel, and I think the line ran:—

"He that breaks the least command
Shall forfeit burning in the hand,
Or to the butler pay a penny."

This had given offence, for the word "burning" was nearly scratched out; and in getting a few copies printed (about forty years since to give to a friend), that line only was altered as below:—

"*Rules to be observed at this House.*

The orders of this room are such
That no one eat or drink too much;
Yet spare not either bread or meat,
But eat no more than you can eat.
Let no idle word be spoke,
Yet merry be and pass a joke;
But yet what joke may happen here
Shall not be spoken of elsewhere.
Swear not, nor tell a thing untrue,
For each reproof severe is due.
Whatever bones be left at meat
Let them be saved for dogs to eat;
Not to be cast upon the floor,
But to be placed without the door.
He that lies the long'st in bed
Shall serve the rest with beer and bread;
Not if he's ill, but only they
Who idly sleep their time away.
The butler must enforce this rule,
And all obey (nor, like the mule,
Too stubborn be), for he acts right
His master's wishes ne'er to slight.
This room must neat and clean be kept,

Each morning *early* will be swept.
That each in turn the cloth remove,
This is a plan I much approve.
The hours for meals you must attend;
Upon the bell's call then depend.
Men in the kitchen must not go;
They plague the cook they surely know;
She serves your meals, then be content;
Vex her but once, you 'll soon repent.
He that breaks the least command
Shall not be punished by the hand,
But to the butler pay a penny:
Mind, I 'll not be disobeyed by any.
The sum by him is to be spent
And all the rest to be content,
Or given unto them that need it.
So this is all—and mind you heed it."

P. P.

Royal and Imperial Families of France (5th S. ix. 189, 236.)—*A Genealogical Chart showing all the Branches of the Royal Family of Bourbon*, by Fredk. J. Jeffery, F.G.H.S., published by J. Camden Hotten, London, 1869, will probably be of service to your correspondent. H. M.

Annibal Caracci (5th S. ix. 27, 75.)—Of the "Three Marys" there is no duplicate by the artist. It is 3 ft. 7 in. long by 3 ft. high, is in splendid preservation, and shows very little trace of injury or repair. The "Three Marys" was lent in 1857 by the late Earl of Carlisle to the Manchester Art Treasures Exhibition, where it was a very popular attraction, the attendance of a policeman being generally required on busy days to make people pass on. Besides the old engraving by Rouillet mentioned by G. A. M. there is another, also in line, about the same size and date; and a third in line was published during the Art Treasures Exhibition. There is also a mezzotint, one of the series called "Gems of Art," and it has been engraved in one of the annuals. In connexion with this subject it may be worthy of note that the price paid for the entire Orleans collection of Italian and French paintings was 43,000*l*. They were each carefully valued by Mr. Bryan; and, after the original purchasers had made choice of the pictures each wished to keep, the whole was publicly exhibited for six months. The sales to the public during the exhibition amounted to 31,000 gs., the receipts from the exhibition and sale by auction of the residue reached 10,000*l*. more, so that the paintings selected by the three noblemen, the Duke of Bridgwater, Earl Gower, and the Earl of Carlisle, now forming the gems of the Ellesmere, Stafford, and Castle Howard galleries, and whose united value, according to Mr. Bryan's estimate, was 39,000 gs., really cost the fortunate buyers comparatively nothing.

G. D. T.

Huddersfield.

A Pseudo-Christ (5th S. viii. 488; ix. 17.)—The personation of Christ is apparently not a unique occurrence. Witness the following fanatical conspiracy. An article entitled "Fanaticism in Cheapside, A.D. 1591," by Mr. Fredk. Ross, appeared in the *City Press* of Oct. 7, 1876, the main features of which are as follows:—

In the early part of the year 1591 a maltster, named Hackett, "gave out that he was commanded in a vision to assume the sovereignty of Europe, and eventually that he was Jesus Christ himself." He had duped into the belief of these assertions two men, Coppinger and Arthington, the former of whom he nominated his Prophet of Mercy, the latter his Prophet of Judgment. Coppinger, who appears to have been more confederate than dupe, hoped to reap some worldly advantage by the connexion—to marry a rich widow, and for the success of this object he and Hackett often prayed together. He also pretended to have had a vision in which it was revealed to him that Hackett was the predestined king of Europe, and that he and Arthington, his prophets, were to prepare the way for him. They accordingly went together to anoint their king, who informed them that

"he had already been anointed by the Holy Ghost, and bade them go into the City and declare aloud that Jesus Christ had come, with his fan in his hand, to purge and judge the world; and to tell the citizens that if they do not believe the report, to come to Walker's house, by Broker-wharf, and see him, and to kill him if they can."

The two prophets then proceeded to Cheapside crying aloud, "Christ is come! Christ is come! Repent ye of your sins; repent, and implore the mercy of God." They then mounted upon a cart near the cross, and proceeded to proclaim their mission to the assembled citizens and 'prentices. Their language soon became more inflammatory. They inveighed bitterly against the queen and the government,

"asserting that she and they were the enemies of God, and the emissaries of the devil; that 'God had spewed them out of his mouth'; and that by his command they hereby formally deposed her and proclaimed Hackett lord of the realm; further, that he should eventually become king of the world."

The citizens, unable to stand tamely by and hear such treasonous language levelled against their beloved queen, hooted and yelled at the orators. The proceedings coming to the knowledge of the authorities, orders were given for the apprehension of the offenders, who, after being examined before the Lord Mayor, were committed to Bridewell.

"Hackett, the pretended Messiah, was try'd and convicted at the Old Bailey of treason, put upon the rack, and confessed all things, whence he was carried to the place of execution in Cheapside, where, instead of shewing the least sorrow for his crimes, he committed the most horrid and execrable blasphemies against God, and detestable imprecations against the queen and her ministers; and his associate, Coppinger, refusi all manner of sustenance, dy'd the next day in Bride "

Arthington, on hearing of the executio

Hackett, acknowledged himself deluded, and wrote imploring the Chancellor and Treasurer to intercede with the queen on his behalf. Her Majesty agreeing to a suspension of judgment, he was removed to the Ward Street Compter, where he published his *Recantation and Confession*. He was eventually pardoned and retired to his native place in Yorkshire. He was a member of an old Yorkshire family, seated for many centuries at Arthington of the Wharfe, of which they were lords of the manor. G. Perratt.

The Bishops Yonge of Rochester (5th S. ix. 27, 111.)—I am induced by Mr. Woodward's note to ask whether further information can be given respecting the two bishops. From what family or families were they descended? Burke gives the coat, "Per saltire, az. and gu., a lion pass. guard. or," as having been granted by Dethick to "Young, Bishop of Rochester," and not as having been confirmed by him with an augmentation. If this statement be correct, those arms must have been granted to the second Bishop Yonge, Dethick's contemporary; but, if Mr. Woodward's account of the arms be the right one, is not a relationship between the two prelates proved by the sameness of their armorial bearings? It is worthy of notice that about the time of the first Bishop Yonge there was a family of that name resident at Bryn Yorkyn, co. Flint, and descended from Tudor Trevor, Lord of Hereford, of which was Morgan le Yonge, who bore "Gu., a toison or." S. G.

"Inkle" (5th S. ix. 7, 153.)—Peter Pindar says in some lines put in the mouth of Canning's mother, *apropos* of her son's fortunate marriage:—

> "The pride of the Scotts may be hurt
> If they hear we sold bobbin and inkle."

I quote from memory, and with the impression that "inkle" here serves the exigencies of rhyme rather than the desire to express the extremity of contempt. Gwavas.

Penzance.

Bread and Salt (5th S. ix. 48, 138.)—The custom of giving to a baby, on its first visit to a friend's house, bread, salt, an egg, and a silver coin, with occasionally a packet of sugar, is still observed in the West Riding of Yorkshire (Doncaster and Barnsley) and in the county of Durham. My children usually returned from their first excursion with quite a load of these provisions.

W. N. Strangeways.

Stockport.

Sikes and Sykes (5th S. viii. 468; ix. 154.)—Six is, I suppose, another form of this name. James Six, Esq., F.R.S., was a very distant connexion of mine. He published, as I see from Allibone, two or three small scientific papers. His only son, James Six, Fellow of Trin. Coll., Cam., Chancellor's Med. 1778, died at Rome 1786, *æt.* twenty-nine; and his daughter Mary married the late George May, Esq., of Herne, and had a large family. C. F. S. Warren, M.A.

Bexhill.

Authors of Quotations Wanted (5th S. ix. 268.)—

"My true love hath my heart, and I have his."

The little poem of which the above is the first line is in Sir Philip Sidney's *Arcadia*, bk. iii. (edit. 1674), p. 357. Two of the three stanzas of which the poem consists are included in Mr. Palgrave's *Golden Treasury*. Mr. Palgrave in his preface says that the few instances in which he has omitted anything from a lyric are specified in the notes; but he has not always kept to this rule. There is no mention of the omission of the last verse in the above-mentioned poem of Sidney's, nor of the omission of a stanza in Wordsworth's lines suggested by a picture of Peel Castle in a storm. Jonathan Bouchier.

See Dr. Grosart's edition of Sir P. Sidney, vol. ii. p. 254. R. R.

Miscellaneous.

NOTES ON BOOKS, &c.

The Thirty-nine Articles of the Church of England. A Historical and Speculative Exposition. By Rev. Joseph Miller, B.D. (Hodder & Stoughton.)

It says a good deal for the zest with which the Lancashire intellect pursues any subject in which it becomes interested that Mr. Miller's book should have sprung out of what appears to have been a course of parochial lectures. We much fear that few parishes south of Trent would have cared for disquisitions concerning the "Principium quod" and the "Principium quo," and the dangers of Docetic and Monarchian leanings, however orthodox the lecturer might be. We hope that Mr. Miller will be encouraged to continue his work, of which the present volume is properly but the first instalment, dealing only with the first five Articles. His method of printing the Latin and English texts in parallel columns, with a foot-note embodying the source and the theological bearing of each Article, is very commendable. We observe that at p. 87 Mr. Miller appears to call the title "Theotokos" a "Eutychian or Monophysite heresy," and he is somewhat hard, it seems to us, on Monarchianism. For he does not point out that there is a sense in which the Eastern Church is strongly Monarchian, as any one who remembers or has studied the discussions at the last Bonn Conference would recognize. But of course the sense in which Oriental Churchmen press the one Ἀρχή is a sense not contradictory to the procession of the Spirit *through* the Son, as the language of their own doctors testifies. We cannot say that we altogether like some of Mr. Miller's terminology, which is often peculiar—we should prefer "factor" and "Levitical," for instance, to "moment" and "Levitual"; and there are some errata not comprised in Mr. Miller's list, which should be rectified in a future edition.

The Romans of Britain. By Henry Charles Coote, F.S.A. (F. Norgate.)

We wish heartily to recommend this book to the notice of our readers because, as a repertory of facts, it is invaluable, and because it takes up a phase of early English history which should not by any means be lost sight of. The author explains in his preface that the present work is a recension of his *Neglected Fact in English History;* and we feel sure that those who know this

little book will hasten to procure the larger one now before us. We are not, however, prepared to accept all Mr. Coote's conclusions, for to a great extent they are the conclusions of an advocate, and a powerful one, rather than of an impartial historian. With an ingenuity which is certainly remarkable he labours to prove, not only that English institutions are the lineal descendants of Roman institutions, but that Englishmen are descendants of a Roman population which once occupied Britain—a population made up of Latins and Latinized Belgic-Teutons. The fact of calling ourselves by a Teutonic name, English, goes for nothing with Mr. Coote —nay, is a positive error of about 1,300 years' standing. Mr. Coote complains of the excessive Teutonism of those historians who differ from him, and we, on the other hand, are inclined to complain of his excessive Romanism. He claims almost all our early history as in reality being, not English, but Roman. We think he claims too much, and does not pay sufficient attention to those scholars who can see our Teutonic element in our speech, in our land communities, and in our popular local institutions. But having said this much, we must bear favourable testimony to the real value of his researches. Let us particularly note the section devoted to municipalities. The details he supplies in support of his theory are numerous and, as a rule, accurate. This makes us the more surprised to find that on p. 267 he rests his assertion, that the hide already existed in Cornwall when that part of the country was first conquered by the Anglo-Saxons, upon a charter in the Codex Diplomaticus granting three *mansæ*, not *hidæ*, situate at Lesmanaoc and Pennarth, neither of which places can, so far as we know, be identified with modern localities. Does Mr. Coote identify them? Again, on p. 465, he founds the force of an argument, which to us seems quite capable of standing on its own merit, upon the fact of a charter of King Æthelbyrht not being dated, whereas upon turning to his reference we find that it bears date April 28, 604. In a book so full of valuable details such items as these must be considered in the light of blemishes. A few printer's errors should be corrected in a future edition, which is certain to be called for, and it should be noted that the title of Mr. Kemble's *Saxons in England* is wrongly given on p. 231.

The Place of Iceland in the History of European Institutions. Being the Lothian Prize Essay for 1877. By C. A. V. Conybeare, B.A. (Oxford and London, Parker.)

The age which saw the colonization of Iceland by Norsemen seeking a refuge from the "overbearing of King Harold" was one of great activity throughout the whole Scandinavian race. Athens and Byzantium saw their keels and battle-axes no less than did fair Neustria and remote Thule. Light was the hair and bright were the cheeks of Jarl, the typical ancestor of the free man of noble birth among the Northern folk, who stood so high among men, and bore himself so doughtily, that between the earl and the king there was in those days a difference in little more than name. Therefore, in speaking of the "Republic" of Iceland, we must be careful to bear in mind that under that designation is comprised a state of society not antagonistic to that of other portions of the Scandinavian race, but itself the older form of that society in its purity, as it existed before the "overbearing of King Harold," with such local differences as the special circumstances of Iceland called forth. It is a picture well worth studying, were it only for the sake of the great jurist Njál and his noble life, so nobly spent for his country. Mr. Conybeare has treated an interesting subject carefully and with general moderation of tone. The real lesson which Icelandic history seems to us to teach is the danger of an excessive reverence for the letter of the law as contrasted with its spirit, or, as we might put it, the danger of a system of law untempered by equity. Some of the well-known general features of the history which Mr. Conybeare relates might with advantage have been abridged to make room for the expansion of this thesis, which he perceives but does not develope.

Mr. C. Brown has nearly ready for the press the *Annals of Newark-upon-Trent*. If any of our readers possess information relative to the past history of the town, and will communicate with Mr. Brown (30, Stodman Street, Newark), he will feel much obliged.

There is in the press (Pollard, Exeter), and will be published shortly, *The Plant-Lore and Garden-Craft of Shakespeare*, by Rev. Henry N. Ellacombe, M.A., Vicar of Bitton, Gloucestershire. In this work every passage will be quoted in which Shakspeare names any tree, plant, flower, or vegetable production.

It has been proposed to complete, by public subscription, the restoration of the exterior of the North Transept of Westminster Abbey as a memorial to the late Sir George Gilbert Scott.

Notices to Correspondents.

We must call special attention to the following notice:—

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

H. A. S.—The paragraph from *London in the Jacobite Times* shall be copied and forwarded so as to enable you to frame the query. The other matter was clearly a *lapsus calami*. Our publisher has secured the edition referred to, and of which you say you have a copy. It is now out of print. Bibliography is most certainly a favourite subject with the readers of "N. & Q."

William Bethell.—What does our correspondent think of this reading?—

> "Virtue did strike my heart with wonder,
> Beauty did wound my eyes with love,
> And speech did charm my ears with delight."

J. K.—For information respecting the toast "Church and Queen," see 1st S. x. 146; 3rd S. vi. 91; xi. 517.

E. E. P. should consult a second-hand bookseller and a collector of old prints.

F. W. F.—Received with thanks. It shall be done as you wish.

S.—We shall be very glad to have the list of Mr. Collier's Reprints.

E. W. B. is thanked for his communication, which he will see has been anticipated, *ante*, p. 295.

H. G. Griffinhoofe.—"Philpot Family" next week.

Col. J. H. Jolliffe and Kingston.—Letters sent.

Alphonse Estoclet.—Received. Next week.

Johnson Baily.—Proof as soon as possible.

A. C.—See *ante*, p. 256.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, APRIL 20, 1878.

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Notes.

DICE.

The siege of Troy is the date usually assigned for the invention of dice playing. Isidorus of Seville attributes it to a warrior of the name of Alea, from whom, he says, the game took its name :—

"Alea est ludus tabulæ inventa à Græcis, in otio Trojani belli, à quodam milite, nomine Alea, à quo et ars nomen accepit."—*Orig.*, l. xviii. c. 57.

He is followed in this by Hugo von Trumberg, a German poet of the beginning of the fourteenth century. In a poem which he entitles *Der Renner* he mentions "Aber," probably a slip of the pen for "Aleo," which the rhyme requires, as the inventor of what he calls *Schachzabel*, "a game which gives rise to much sin and mischief":—

"Nun ist ein ander Spiel
Des Herren pflegen, von dem doch viel
Sünden und Schaden kommt gerne,
Schachzabel ich euch das Spiel nenne.
Das fand ein Ritter, hiess Aber,
Vor Troja, dess doch venig fro," &c.

Schachzabel, it is true, is often used to mean chess, but it is evident from the following passage, in which he enumerates the various *throws* and the "Sünden und Schaden" which follow them, that he refers to a game of chance played with dice :—

"Von Zincken quater Essen
Sigt mancher in Kummers-Fressen,
Von Zincken quater Dreyen
Mag mancher Waffen schreyen.
Von Zincken quater Duss
Hat mancher ein ungerathen Huss.
Von quater dreyen Zincken
Muss mancher Wasser trincken.
Von Zincken Dreyen und quater
Weint manches Mutter und Vater.
Von Zincken quater Duss und Sess
Muss Mege, Luckart und Agnes
Unberathen bleiben; wann es lang thut
Ihr Vater, das erbarme Gott."

Suidas, though agreeing with Isidorus and Hugo as to the date of the invention, differs from them as to the inventor. Instead of the unknown Alea he mentions Palamedes, famous for his knowledge of mathematics and of astronomy. According to his interpretation of the game which he calls τάβλα, and which seems to have resembled the modern backgammon, the board represented the world, the dice-box heaven, whence all good and evil proceed. The passage is as follows in Wolf's translation :—

"Tabula nomen ludi; hanc Palamedes ad Græci exercitus delectationem magnâ eruditione atque ingenio invenit. Tabula enim est mundus terrestris, duodenarius numerus est Zodiacus, ipsa vero area, et septem in ea grana sunt septem stellæ Planetarum. Turris est altitudo cœli, ex qua omnibus bona et mala rependuntur."

To these authorities we may add Sophocles, who also attributes the invention of dice to Palamedes, in a play bearing the hero's name, and quoted by Eustathius as follows :—

οὐ λιμὸν οὗτος τόνδ' ἀπῶσε σὺν θεῷ
εἰπεῖν, χρόνου τε διατριβὰς σοφωτάτας
ἐφεῦρε φλοίσβου μετὰ κοπὴν καθημένοις
πεσσοὺς κύβους τε τερπνὸν ἀργίας ἄκος.

If, however, as is usually received, the Greek ἀστραγάλος and the Latin *talus* are the κύβος and the *alea* in their primitive form, we have the authority of Homer for fixing their origin at a time anterior to the Trojan War. It was after having slain the son of Amphidamas in a quarrel at dice that Patroclus was sent from home to be brought up with Achilles, in the house of Peleus :—

ἀλλ', ὁμοῦ ὡς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,
εὖτέ με τυτθὸν ἐόντα Μενοίτιος ἐξ Ὀπόεντος
ἤγαγεν ὑμέτερόνδ', ἀνδροκτασίης ὑπὸ λυγρῆς,
ἤματι τῷ, ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος,
νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς. *Il.* xxiii. 84-88.

Herodotus, however, differs essentially from the authors already quoted. He utterly ignores Palamedes and the siege of Troy, and asserts that all the games that were played by means of the κύβος, of the ἀστραγάλος, and of the σφαῖρα were invented by the Lydians. Stranger than this divergence from the generally received opinion is the origin which he assigns to these pastimes. It was not for recreation and amusement that the Lydians had recourse to them, but for the purpose of assuaging, or at least of forgetting, the pangs of hunger. Being reduced to half rations during a time of

famine, they hit upon the expedient of fasting one day and eating the next, and, in order to render this enforced abstinence less noticeable to their stomachs, of spending the whole of the fast day in the excitement of gambling :—

Φασὶ δὲ αὐτοὶ Λυδοὶ καὶ τὰς παιγνίας τὰς νῦν σφίσι τε καὶ Ἕλλησι κατεστεώσας, ἑωυτῶν ἐξεύρημα γενέσθαι. ἅμα δὲ ταύτας τε ἐξευρεθῆναι παρὰ σφίσι λέγουσι, καὶ Τυρσηνίην ἀποικίσαι, ὧδε περὶ αὐτῶν λέγοντες· ἐπὶ Ἄτυος τοῦ Μάνεω βασιλῆος σιτοδείην ἰσχυρὴν ἀνὰ τὴν Λυδίην πᾶσαν γενέσθαι· καὶ τοὺς Λυδοὺς τέως μὲν διάγειν λιπαρέοντας· μετὰ δὲ, ὡς οὐ παύεσθαι, ἄκεα δίζησθαι· ἄλλον δὲ ἄλλο ἐπιμηχανᾶσθαι αὐτῶν. ἐξευρεθῆναι δὴ ὧν τότε καὶ τῶν κύβων καὶ τῶν ἀστραγάλων καὶ τῆς σφαίρης, καὶ τῶν ἄλλεων πασέων παιγνιέων τὰ εἴδεα, πλὴν πεσσῶν. τούτων γὰρ ὧν τὴν ἐξεύρεσιν οὐκ οἰκηΐουνται Λυδοί. ποιέειν δὲ ὧδε πρὸς τὸν λιμὸν ἐξευρόντας· τὴν μὲν ἑτέρην τῶν ἡμερέων παίζειν πᾶσαν, ἵνα δὴ μὴ ζητέοιεν σιτία· τὴν δὲ ἑτέρην σιτέεσθαι, παυομένους τῶν παιγνιέων.—Lib. i. c. 49.

The original die of the ancients was, as has already been remarked, the *talus*, a small bone found in the foot joint of certain animals. According to Pliny's definition, "rectum in articulo pedis os est, ventre eminens concavo, in vertebra ligatum" (Pliny, b. ii. c. 46). Later on the *talus* used in playing was made in imitation of this bone, and consisted of six uneven and unequal sides. Of these six sides two were broad and flat, and bore the numbers one and six respectively. Ace was termed *canis* or *vulturius* by the Romans, and κυὼν or χῖος by the Greeks. Six, the highest and best throw, was called *Venus* and χῶος. Two narrower sides, of which the one was slightly concave, the other slightly convex, bore the four and the three respectively. The extremities were not marked by any figures, two and five not occurring in the game. Such is the explanation given by one of the commentators on Martial, ii. l. 14 :—

"Formam seu figuram talorum tute conjectare potes, cum ad similitudinem talorum, qui in pedibus animalium sunt, effecti dicantur, et maximè Leonis, nec rotundi planè nec quadrati. Sex habent latera, sed quatuor tantum in usu ludentium, duo quippe sunt incurva, ut illis talus vix posset insistere, consistit tamen aliquando rectus: duo illa incurva Græci κεραίαστ, id est, antennas appellitant."—Raderus *ad Mart.*, ii. l. 14.

To this we may add Sabellicus's commentary on a passage in Suetonius :—

"Tali latera suum singula numerum faciebant, latus quod unitatem habuit Canis sive Canicula appellabatur, et quia minimus is erat numerus, damnosus erat. Latus huic oppositum Venus dicebatur sive Cous, senarium continens, qui omnium maximus, sex lucrifaciebat nummos: reliqua duo Chius et Senio dicta, ternarium ille, hic quaternarium continens. Chius tres nummos, senio quatuor lucrantes. Binarius et senarius in talo non erat numerus."

The throw called Venus also received the name Basilicus from being that which determined the election of the *rex convivii*, or master of the revels. Hence the allusion in Horace:—

"Quis udo
Deproperare apio coronas
Curatve myrto? Quem Venus arbitrum
Dicet bibendi?" Horat., l. ii. od. 7.

To obtain the favour of a lucky cast it was customary for players to invoke the gods or sometimes their mistresses :—

"Talos arripio, *invoco almam meam nutricem* Herculem,
Jacto Basilicum." Plaut., *Curcul.*, ii. 3, 79.

The lowest or unlucky cast was known as *damnosi canes*, an expression which we find in Propertius :—

"Me quoque per talos Venerem quærente secundos,
Semper *damnosi* subsiluere *canes*."
Prop., l. iv. eleg. viii.

To prevent cheating, or at least to render it less easy, the dice were thrown *through* an instrument which was variously termed *turricula*, *buxum*, *fritillus*.

"Quærit compositos manus improba mittere talos?
Si per me (turriculam) misit, nil nisi vota facit."

This instrument was funnel-shaped, open at both ends, and notched or grooved inside to prevent the dice from sliding evenly through. This explains the following passage in Ausonius :—

"Vidimus et quondam tabulæ certamine longo,
Omnes qui fuerant, enumerasse bolos,
Alternis vicibus quos præcipitante rotatu
Fundunt excisi per cava buxa gradus."

Amongst the Greeks these primitive dice seem to have been considered childish. We are told that Phraates, King of the Parthians, sent golden dice to Demetrius, King of Syria, as a reproach for his levity: "Regi Demetrio in opprobrium puerilis levitatis, taxillos aureos à rege Parthorum fuisse datos (fertur)" (Joh. Sarisb., *de Nugis Curial.*). The *tesseræ* or κύβοι were precisely similar to the modern dice, and require no further description. As regards the games in which they were used, they seem to have been chiefly three in number, πλειστοβολίνδα, προαιρέσιμον, and διαγραμμισμὸς. In the first of these, which was usually played with three dice, the highest cast won the stakes. Three aces were the worst and three sixes the best throw, and it was from this game that the expression, ἢ τρεῖς ἓξ, ἢ τρεῖς κύβοι ("neck or nothing"), was derived. Such at least is the explanation given by the commentators :—

"Qui plura puncta attulisset, abibat victor; at cui tria tantum puncta cecidérant, infelicissimum jactum faciebat, ideoque certissime perdebat. Non erat enim, qui posset inferius punctum adducere. Indeque ad hanc ludi speciem referendum est istud proverbium ἢ τρεῖς ἓξ, ἢ τρεῖς κύβοι."—Salmasius, *ap. Souter ad voces κύων.*

The second of these games, προαιρέσιμον, seems to have been very similar to that still in vogue amongst German students. The winning number

was determined before each main by each of the players in turn. Thus the highest odd or the highest even number might be selected, or again the product of the numbers of two of the dice divided by the third—indeed, any arbitrary combination, without regard to the rules in use for the other games. Ovid seems to allude to some such combination in the following distich :—

"Et modò tres jactet numeros, modo cogitet aptè
Quam subeat partem callida, quamque vocet."
De Arte Amandi, l. ii.

The third of the games which I have mentioned was played with dice, counters, and a board. Though critics and commentators have thought it worth their while to write long dissertations on the subject, all that we know about it is merely conjectural. The *tabula*, or board, seems to have borne some resemblance to our modern backgammon board. It is at least described as consisting of twelve lines on each side : "Constat ex bis senis lineis seu viis, scilicet ab utraque parte ludentium." The men, or counters, were thirty in number, fifteen being of one colour and belonging to one player, fifteen of another and belonging to his adversary. They were called *calculi*.

"Discolor ancipiti sub jactu calculus astat,
Decertantque simul candidus atque niger :
Ut quamvis parili scriptorum tramite currant,
Is capiet palmam quem sua facta vocant."

We may gather from this that this game was not one of mere chance, but that it also required some skill, and that a good player could turn even unlucky casts to his advantage. This is alluded to by Terence in the *Adelphi* :—

"Ita vita est hominum quasi cum ludas tesseris,
Si illud quod maximè opus est jactu, non cadit ;
Illud quod accidit, id arte ut corrigas."
Adel., iv. 7.

It was consequently easy for a courteous player to manage his game so as to lose even against an inferior adversary. This is what Ovid advises lovers to do when playing with their mistresses :—

"Seu ludet, numerosque manu jactabit eburnos ;
Tu male jactato, tu male jacta dato."
De Art. Am.

This game was so well known that many of the terms used in it became household words. It is thus that Cicero employs "reducere calculum" : "Itaque tibi concedo, quod in duodecim scriptis solemus, ut calculum reducas, si te alicujus dati pœnitet" (Cicero, in frag. *Hortens.*). The proverb, κινήσω ἀφ' ἱερας, was an allusion to the line, "linea sacra," which divided the *tabula* into two parts. When all the counters had reached the last division they were said to be "ad incitas," an expression which we find used figuratively in Plautus :—

"*Sy.* Profecto ad incitas lenonem rediget, si eas abduxerit.
Mi. Quin prius disperibit, faxo, quam unam calcem civerit." *Pœnul.*, iv. 2.

The well-known exclamation, "Jacta est alea," was in use long before Cæsar uttered it, or at least its Greek equivalent, ἀνερρίφθω ὁ κύβος, on the bank of the Rubicon.

Though forbidden by the laws, "vetita legibus alea," dice playing seems to have been the favourite amusement of the Romans under the emperors. Augustus was addicted to it, as we learn from Suetonius :—"Notatus est et ut pretiosæ supellectilis Corinthiorumque præcupidus, et aleæ indulgens" (*Octav. Aug.*, c. 71). Claudius is said to have made it the subject of a treatise, and to have invented a board on which he could play in his carriage or litter : "Aleam studiosissime lusit, de cujus arte librum quoque emisit. Solitus etiam in gestatione ludere, ita essedo alveoque adaptatis, ne lusus confunderetur" (Sueton., *Claud. Cæs.*, c. 33). And Domitian devoted all his leisure, early and late, to the dice-box : "Quoties otium esset, alea se oblectabat, etiam profestis diebus, matutinisque horis" (Sueton., *Flav. Domit.*, c. 21).

But gambling was not a vice of civilization alone. Tacitus records that it was carried to such an extent among the Germanic tribes that players often staked their liberty on a cast of the dice. Amongst the wild Huns, if we admit the authority of the following extract, gambling seems to have been the chief object in life :—

"Ferunt Hunnorum populos omnibus bellum inferre nationibus, fæneratoribus tamen esse subjectos ; et cum sine legibus vivant, aleæ solius legibus obœdire, in procinctu ludere, tesseras simul et arma portare, et plures suis quam hostilibus ictibus interire. In victoriâ suâ captivos fieri, et spolia suorum perpeti, quæ pati ab hoste noverint. Ideoque nunquam belli studia deponere, quod victi aleæ ludo, cum totius prædæ munus amiserint, ludendi subsidia requirunt bellandi periculo."—*Ambrosius l. de Tobia*, c. 10.

To transcribe all the hard things that have been said of gambling by both pagan and Christian writers would far exceed our limits. One remark, however—it is from Aristotle—is so apt and so brief that it deserves a place. Gamblers, he says, are worse than thieves—the latter expose themselves to peril for the sake of gain, but the former rob their friends, οἱ δὲ ἀπὸ τῶν φίλων κερδαίνουσιν, οἷς δει διδόναι. To this may, in conclusion, be added an epigram, from an unknown author, bearing the quaint epigraph :—

"In tesserâ quot latera, tot patibula.
"Quæris, cur facies bis monstret tessera ternas?
Scilicet in sese tot gerit illa cruces.
Ludentis prima est : Socium manet altera : rursum
Tertia spectantem ; quarta docentis erit ;
Quinta inventoris, sed judicis ultima muti
Qui cruce non subolem sustulit atque patrem."

L. Barbé.

Bückeburg, Schaumburg-Lippe.

DAINES BARRINGTON: WHITE'S "SELBORNE."

It was through Daines Barrington that Gilbert White's papers on the Hirundinidæ were presented to the *savants* of the Royal Society, and through Barrington's encouragement, as the fifth published letter of Gilbert White to him shows, the simple, unobtrusive parish priest of Hampshire was induced to commence that *Natural History of Selborne* which ranks among the most delightful publications of our country. The debt of gratitude which the whole world owes to this pompous antiquary for the gift of a book eagerly devoured both by the scientific student and the ignorant tyro can never be repaid. After this tribute of praise I shall not be deemed guilty of ingratitude to the memory of Daines Barrington if I extract from Charles Lamb's essay, *The Old Benchers of the Inner Temple*, the following extraordinary anecdote, showing how little the receipt of White's delightful letters had benefited his best-loved correspondent: "When the accounts of Barrington's treasurership came to be audited, the following singular charge was unanimously disallowed by the bench: 'Item, disbursed Mr. Allen, the gardener, twenty shillings for stuff to poison the sparrows, by my orders.'" To me it is indeed marvellous that the favourite friend of the ardent naturalist of Selborne should ever have been seduced into ordering the destruction of these cheerful visitants to the dull courts of the Temple.

Permit me now, Mr. Editor, to ask in your columns a few questions which arise from Professor Bell's edition of this English classic. In p. xlix of the introductory memoir there is printed an extract from an unpublished letter to Pennant. I own to a feeling of pain that the letter has not been printed in full: if there is no impediment to its publication would it not be well for it to be given to the world in the columns of "N. & Q." at this late hour? Gilbert White says in the twenty-second letter to Pennant (dated Jan. 2, 1769), "I am well acquainted with the south hams of Devonshire"; and in the account-book under date of June 30, 1752, is a payment of four pounds (the carriage first to London and then to Oxford costing with the "porterage into the cellar" a further sum of 19*s.*) for a "hogshead of cyder from the Southams of Devon." The cider must have proved a great success, for in May of the following year Gilbert White paid 1*l.* 17*s.* 6*d.* for a half hogshead, as a present for his father, and a like sum for the same quantity as a present to his "uncle White." In letter 31 to Pennant ring-ousels are said, on the authority of "an observing *Devonshire* gentleman," to frequent some parts of Dartmoor and to be bred there; the same statement occurs in letter 39, and in letter 22 to Daines Barrington swallows are said, doubt on the authority of the same Devonshire leman, to have arrived at South Zele in that county on April 25 in 1774. Is the name of this gentleman known, and at what period of his life did Gilbert White obtain his knowledge of the South-hams district of Devonshire? The seventh letter to Churton, containing the sentence, "I will take care of your *Rex platonicus* and hope I shall bring it you at Exeter," suggests that Churton may have drawn him into the West, but the last word I venture to think should be read Easter. The thirty-eighth letter to Barrington concludes with what Gilbert White terms a "lovely quotation" from Lucretius. Mr. Bell reprints from a review of White's *Selborne*, which appeared in the *Topographer* for 1789, a translation of this passage originally published in *Sonnets and other Poems*, [Anon.] Lond., Wilkie, 1785, and adds that he had not succeeded in discovering its author. It may save a future editor some trouble if I state that the translation was by Sir Egerton Brydges; I feel but little doubt that the review in the *Topographer* was also from his pen. The first edition of *Sonnets and other Poems* appeared without the author's name in March, 1785, but a new edition in the same year, and a subsequent edition in 1795, bore his name on the title-page. Is Hatt's *History of Oxfordshire* (p. xxi of memoir) an error for Plot's? The date 1770, assigned to letter 35 to Barrington, should be 1777. Gray's *Beggar's Opera* (ii. 262, note) is of course a provoking misprint for Gay's. I cannot but think that if letter 13 to Samuel Barker were shown to the head of the Rashleigh family, he could suggest a solution for the illegible name of the place where Mrs. Rashleigh saw rushes in use in 1775.

P. W. Trepolpen.

THE PURY FAMILY, &c.

(*Continued from p.* 242.)

When the siege commenced Pury was equally active in arms and in council, and attempts to seduce him were renewed, but without effect. In Dorney's *Diurnall* we read:—

"Thursday, 17th August. This day a printed paper, conteyning the king's message and our answer thereto, was sent out of the king's army unto Mr. Alderman Pury, with a persuasive letter for the surrendering up of the citie, the close of which printed paper runs thus:—'Let the world now judge, if his Majestie could have sent a more gratious message to his most loyall subjects, and whether these desperate rebels deserve any mercy, who after so many offers do still refuse a pardon; but since their returning this rebellious answer they have set their own suburbs on fire, which surely is not to keep the city either for King or Parliament.' [A copy of this 'printed paper' is amongst the Tanner MSS.] At the same time there was also sent unto him certain specious considerations and reasons subtilly composed to satisfie conscience in the delivering up of the citie, notwithstanding the late oath and protestation, wherewithall the said Capt. Pury being not convinced, did not divulge the same till after the seige was raised."

It appears also that Pury with others became

security for moneys raised to support the garrison, for in a letter dated May 19, 1646, signed by "Lau. Singleton, Maior," and others, and addressed "To the worshipple o^r^ Honoured frynd, John Lenthall, Esq., a member of the Hon^ble^ House of Com's," they say :—

"We have often represented o^r^ necessitous condic'on to the Hon^ble^ House of Com'ons, but have not yet obtayned any effectual meanes for supply of moneys to discharge o^r^ city lands and Mr. Alderman Pury and others, who undertooke for moneys borrowed and arrears taken up for the Parl^t^ forces here in o^r^ great extremity to keep them fro' mutiny, nor yet to satisfy the remaynder of o^r^ Billett money or o^r^ great losses for the necessary defence of the place."

The sufferings of the citizens were in truth very great, for it appears by a presentment of the Grand Jury in July, 1646, that 241 houses had been destroyed, with the goods in them, and that the value, which they say will be rather found undervalued than overvalued, amounted (inclusive of 2,000*l.* for the damage done to the meadows surrounding the city) to 28,720*l.* It was probably in consideration of the liability he had undertaken for these losses and for engagements for the supply of the city and garrison that the Parliament afterwards awarded him compensation. It appears that the Parliament awarded him 4*l.* a week. Mr. Webb says he was one of the earliest that obtained reparation for losses, and it was assigned to him out of the estate of the Marquis of Worcester. The Royalist pamphlet before mentioned says he "had 3,000*l.* given him, and Mr. Gerrard's place in the Petty Bag worth 400*l.* per ann." His subsequent devotion to the cause of the Parliament appears to have brought upon him the enmity of the soldiers when the army and Parliament quarrelled, for in 1647 his house in London was attacked and he himself was assaulted, for which the House sent some of his assailants to Newgate.

He was elected mayor of the city in 1653, and continued to represent it in Parliament until 1656, when he was succeeded by his son, to be hereafter mentioned. But though so far retired from public life he was by no means indifferent to the welfare of what he deemed to be "the good old cause," and when, upon the death of Oliver Cromwell and the abdication of Richard, the designs of the king's friends became apparent, and Massie, soldier of fortune as he was, had changed sides and was hovering about the country with the view of securing the city, we learn from the *Commons' Journals*, July 30, 1659, that Alderman Pury and his son raised and armed 300 foot in Gloucester, for which they received the thanks of Parliament by letter from the Speaker. He died August 13, 1666, and is buried with his ancestors in the church of St. Mary de Crypt, where there is a monument to his memory. Of such a person and in such times the reputation accorded to him by partisans and opponents must have been very conflicting, but his speech recorded in a former number of "N. & Q." appears to have given great offence to the Church party during his life and long after his death. Of this the learned Fosbrooke, in his *History of Gloucester*, published in 1819, affords an amusing illustration, for, speaking of the Civil War, he writes (p. 213) :—

"At this period a *person* who under the wise administration of Elizabeth would probably have been a sycophant took advantage of the times to recommend seizure of the Chapter property, that tenants who held their estates under leases nearly equal to freehold might be turned into rack-renters, and highways might be kept in repair by persons who never used a road for the benefit of those who did. It is not a shadow of difference to the publick whether a clergyman or a layman is landlord of an estate; but in all ages there are men who substitute regular habits and austere deportment for honour and sentiment, who were they in the army would for knavery be broke in a week. We know Joseph Surface and Blifil; and this person, of the name of Pury, made a fortune by the rebellion, being Signior Manuel Ordonnez in Le Sage, who never walked out without downcast eyes and counting his beads, and gained a good estate by managing the concerns of the poor.....It is needless to observe that these remarks allude to the speech of *Master Thomas Pury*, which as merely seditious is not here printed."

The italics are those of the learned historian, who probably felt relieved after this ebullition.

J. J. P.

Temple.

(*To be continued.*)

Bishopstone Church: the Earlier Styles of Ecclesiastical Architecture.—James Hurdis, D.D. (*ante*, p. 242), is buried at Bishopstone; at least, a mural tablet erected there by his sisters records that he died in 1801, aged thirty-eight. I confess, however, that when I visited this church in the year 1875, in company with a friend, we passed lightly by the grave of Hurdis, and spent our time in studying the features of the early styles of architecture, of which we have here so interesting an example. The tower consists of four stages, with a corbel table and capping, and resembles that at Newhaven, both being early Norman. The circular heads of the small windows are formed of one stone; and in this feature, which occurs also in the sills of the windows of the north aisle, we recognize the transition from the style which generally prevailed before the Conquest. The porch is lofty and curious, and is, perhaps, the oldest part of the whole building. From the nave you pass into the chancel through an Early English archway, exhibiting shadowed mouldings, capitals with projecting foliage, and the square abacus, which last is a special feature of the earlier development of the first pointed style. So much is this the case that I scarcely think there is an example of a square abacus in the whole of Salisbury Cathedral, at all events above the ground floor, and that although we have at Salis-

bury the normal example of an Early English building. On the other hand, at Chichester the square abacus is a common feature in the earlier example of the same style which is there presented; and from Salisbury you have only to pass on to the curious remains of the church at Amesbury to find this feature occurring again. I need hardly mention what every ecclesiologist is well aware of—that the churches on the seaboard of Sussex afford a favourable field for the study of the Norman, pre-Norman, and Early English styles. Early English woodwork is not common, but there is a good specimen in the curious building known as St. Mary's Hospital, at Chichester, and again at Findon, near Worthing. But I must pause, and bring these somewhat disjointed observations to a close.

No one that loves to ponder reverently and humbly over the thoughts and records which our forefathers have left impressed on the walls and sculptured pillars of our ancient churches, but must mourn over and often resent the intrusion of the modern restorer, who has so often confounded old and new, with his imitations and his confusing process of alteration and adaptation. Would that the Society for the Preservation of Ancient Buildings, or some similar body, might exert an influence to arrest the progress of "restoration," as it has often been carried on in our obscurer villages as well as in the more public edifices. It is not now too late for the archdeacons or other local authority to take in hand the business of exercising some superintendence over restorations; and at least they might provide us with some reliable record whereby we may distinguish the old from the new, before the memory of recent changes has entirely passed away.

S. A.

Turnham Green Vicarage.

ILLUSTRATED VISITING CARDS AND TRADESMEN'S ADDRESS CARDS.—Some years ago (I regret that I cannot furnish the date) I think that I sent you a short contribution on the subject of the pictorial visiting cards of the last century, in the hope that some of your correspondents would respond, and that, after a few good examples set, the present tasteless uniformity of "pasteboards" might be varied by a recurrence to the beautiful productions of a less utilitarian age. A reference to Chambers's *Book of Days* (June 5) will give an idea of what might be done nowadays, and if the demand arose the greatly neglected art of vignette engraving would doubtless speedily experience a revival. The cognate branch of industry, that of the engraving of tradesmen's vignette address cards, only needs an intelligent resuscitation to become general.

The cheapness of lithography has done much to debase the style of these appeals to a race of customers whom we must, I fear, consider less appreciative in matters of taste than their forefathers. A study of such remnants of a bygone fashion, trivial though they may appear, will be well repaid, and I shall be glad to correspond with any of your subscribers who may happen to have specimens of cards or plates of either of the varieties I have mentioned, and to receive offers of them from any who may have them for disposal. I include heraldic book-plates in these last remarks.

J. ELIOT HODGKIN.

9, Dynevor Gardens, Richmond, Surrey.

SALE BY CANDLE.—"N. & Q." contains many notices of this old method of sale; the following passage from the *Fourth Report of the Historical MSS. Commission* may therefore be interesting. It is from the Calendar of the House of Lords MSS. for October, 1641:—

"Affidavit of Solomon Smith respecting the sale of the St. John Baptist, by the candle, at the Red Lion tavern at Ratcliffe in the afternoon of the 25th of Sept. last. After the reading of their lordships' order a wax candle, above an inch in length, was set on the edge of a knife, and he that should bid most for the said ship, apparel, and furniture, before the said candle was out, should be the buyer, at which time the ship was bought by George Warner for 1,600*l*."

EDWARD PEACOCK.

MOSES'S ROD.—It may interest some of your readers to know that in the library of the British Museum exists a representation of the rod with which Moses smote the rock. See Vendramini, A., *Museum Vendramenum*, 4to. 1627 (MS.), p. 37, "Verga dell' arbore, con il quale Mosè percosse la pietra." It is a very crooked stick, being intended to express the force of the blow. LOUIS FAGAN.

OLD SPELLING OF "VELVET."—Mr. H. C. Coote, in his *Romans of Britain*, p. 35, just published, instances the old spelling "welvet" for his argument as to the use of the letter *w* in the English language. I have come across another spelling of this word, which perhaps may be worthy of a note, namely "welwet." Among the parish records of Hammersmith is a list of the property of the church in 1670, in which the following item occurs, as printed in the local newspaper: "1 Pulpit with a cloth and cushion of welwet."

G. LAURENCE GOMME.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

A DEVONSHIRE CUSTOM.—Mrs. Bray, in her *Traditions of Devonshire*, describes a curious custom formerly prevalent, and perhaps still kno in that county, at harvest time. She says:—

"When the reaping is finished, towards ev labourers select some of the best ears of corn

sheaves. These they tie together, and it is called the *nack*. The reapers then proceed to a high place. The man who bears the offering stands in the midst, elevates it, while all the other labourers form themselves into a circle about him. Each holds aloft his hook, and in a moment they all shout these words: 'Arnack (or *ah nack*), arnack, arnack, wehaven (pronounced *wee-haven*), wehaven, wehaven!' This is repeated three several times."

What is the meaning of these strange words? No one has ever yet explained—or, as far as I know, attempted to explain—them, but it seems to me that they are a remnant of the ancient speech of the British people (the Gaelic), spoken in these islands before the Roman, Saxon, and Danish invasions, two thousand years ago, and not yet wholly extinct in Scotland and Ireland. *Arnach*, which is like no Saxon or Anglo-Saxon word, is, I think, derived from the Celtic or Gaelic *air* or *ar*, to plough, whence *airean*, a ploughman, a husbandman, and *aireanach*, pertaining to husbandry, corrupted, when the meaning had been lost, into the Devonshire word *arnack*. *Wehaven*, in like manner, is a corruption of *eubhach* (pronounced *ev vach*), a cry, a shout, and *eubhaichean*, or *euvaichean*, shouts and huzzas, whence the apparent gibberish cited by Mrs. Bray would signify "Husbandry! husbandry! (or the fruits of husbandry) huzza! huzza! huzza!" Perhaps some of the philological correspondents of "N. & Q." may be able to throw further—or different—light upon the question. CHARLES MACKAY.

Fern Dell, Mickleham, Surrey.

CHEVALIER D'EON.—Are the papers entrusted by the D'Eon family to M. Gaillardet, and on which the life of this extraordinary personage by M. Gaillardet is mainly founded, still in existence? If so, can they be consulted and where?

THOMAS CHALLONER, THE REGICIDE.—Can any Clerkenwell antiquary tell me whether this gentleman, a son of Sir Thomas Challoner, was a resident in Clerkenwell, "in the spacious fair house built by his father," at the time of the trial of Charles I.? WILLIAM J. THOMS.

"THE GOLDEN AGE; OR, ENGLAND IN 1822-3," &c.—A friend, knowing I am much interested in Cheshire books and authors, has kindly presented me with a copy of an octavo pamphlet published anonymously in 1823, and bearing the following title:—

"The Golden Age; or, England in 1822-3: in a Poetical Epistle to a Friend Abroad. Second Edition, enlarged [two quotations, one Latin, the other English]. London, printed for James Ridgway, Piccadilly, 1823." Pp. 63.

In the preface the author writes:—

"The public having thought the following trifle worthy a second edition, and having indulged in various surmises respecting its author, I have seized this opportunity of setting all further doubt at rest by putting my name to a work which will at least show that I value the good of my country far above the present sunshine of court favour, or the more remote contingencies of honours and preferment."

This is signed "J. Jobson, LL.D., Slutchby in the Fens, May 29, 1823," which is obviously fictitious. The special interest of this copy, however, consists in the fact that some previous possessor has written on the title-page, evidently about the time the pamphlet appeared, "This poem is by E. Davenport, Jun., Esq., son of Mr. D., one of the present members for Cheshire," and adds on the fly-leaf, "In the first edition the author prefers these two lines as a beginning:—

'Friend of my secret thoughts, who best can tell
How in my country I have loved to dwell.'"

Davies Davenport, of Woodford and Capesthorne, Esq., was M.P. for Cheshire from 1806 to 1830. His eldest son, Edward Davies Davenport, was born April 27, 1778, and at this time would be about forty-five years of age. Can any of your correspondents send any further particulars concerning this poetical pamphlet, or in any way throw light upon its authorship?

J. P. EARWAKER, F.S.A.

Withington, near Manchester.

WILLIAM DE ROOS, OF YOLTON.—This person had a grant from Edward I., in the thirty-fifth year of his reign, to hold weekly markets and annual fairs in his manor of Haltwhistle, in the county of Northumberland, which manor by settlement, on the marriage of his daughter, passed to the Musgraves. Nicholson and Burn suppose this William de Roos, of Yolton, to be identical with William de Roos, Lord of Kendal, second son and heir of his mother, Margaret de Brus, wife of Robert de Roos, Lord of Wark. This could not be, as his father's name was Alexander (*vide* Hodgson, ii. 3, 115, and the Yorkshire Visitation, 1575). Was Alexander a younger son of Robert de Roos, Lord of Hamlake and Wark, who married Isabella, daughter of William the Lion, and obtained with her the manor of Haltwhistle? E. H. A.

"MR. BONNEILE'S BOOK."—The Bermuda Company, writing in 1616 to Captain Daniel Tucker, say:—

"Because we conceave that Mr. Bonneile's Book lately sett forth, recommended unto vs by his Ma^tie, will be of special use for the instructing of the people in the raising of those rich and staple comodities w^ch wee most earnestly desyre and in some pte hope may be raised wee thought it good at present to send some of them."

The receivers were to pay half a pound of tobacco apiece for the copies. The Bonneile in question was probably David Bonneile, or Bonnel, "born in Norwich, the son of an Alien, a merchaunt," living in East Cheape in 1618. Can any reader oblige me with the name of the book? There are several works in the British Museum by authors of the

same name, but none of so early date as 1616, and none which answers the description.

J. H. L. Y.

Llyn Corn Slwc.—Can any reader of "N. & Q." tell me the meaning of this name of one of the smallest of Welsh llyns, situated amid the rugged summits of Craig ddrwg, in Merionethshire?

J. L. Walker.

The Blessing of Cramp Rings.—Mr. Pegge, in his *Curialia*, has annexed to the service in use for the royal healing a service, taken from a folio Prayer Book of 1710, for the blessing of cramp rings. Is there any known history of this public superstition? Gwavas.

Mrs. Cranmer's Marriage.—The celebrated Cranmer was married, I believe, whilst the old canonical law of marriage was in force. Was he afterwards remarried to the lady? F.S.A.

Milton's First Wife, Mary Powell.—On Oct. 26, 1643, the House of Lords ordered that Mrs. Mary Powell should have a pass to go into Berkshire and return again to London (*Journals*, vol. vi. p. 273). Was this the first wife of Milton? The uncertainty of the date of the poet's marriage with Mary Powell of Forest Hill, near Oxford, provokes the inquiry. According to Phillips he was married to this lady about Whitsuntide (May 21) that year, and shortly afterwards she left her husband's home, to return about Michaelmas. The register of the marriage had not been found when Mr. Masson was writing the second volume of his *Life of Milton* (p. 505).

John E. Bailey.

Ember Days.—The usual derivation given of the term "ember days" is, as in Ogilvie's *Dictionary*, the Saxon root *ymb*, about, and the Gothic word *ryne*, a course or race, hence ember days are explained to be "days which recur at certain seasons in the *course* of the year." May I inquire whether any etymological objection can be made to the much simpler derivation from the usual sense of the word *embers*, viz. as meaning cinders or hot ashes, from the Danish word *eine*, to steam or smoke? No one doubts that the term Ash Wednesday is to be derived from the ancient connexion of *ashes* or *cinders* with days of abstinence. Why should not the expression "ember days" be similarly explained, these days being also days of fasting or abstinence? G. F. W. Munby.

Turvey Rectory.

"Alice in Wonderland."—One of your correspondents, speaking of living English verse-writers, stated that the real name of "Lewis Carroll" is Mr. Dodgson. In the list of "Pen Names" prefixed to Whitaker's *Reference Catalogue of Current Literature* Mr. D. C. Lutwidge is said to be the author of *Alice*. Which statement is correct? Ed. I. M.

Ford: Heins.—Can you give me any information as to the family of Ford? Two brothers were Nonconformist ministers in Suffolk in 1731. Also as to a painter named Heins, of Norwich, 1731, and portraits by him? T. F. F.

Philpot and Phillpott Families.—Of the manor of Hoggeston or Hoxton, Lysons, in his *Environs of London*, says:—

"In 1485 John Philpot died seized (*inter alia*) of this manor of Hoggeston with the appurtenances, leaving his son John his heir.....No records are to be found, nor is the site known, probably it was Balmes, which appears to have belonged to Sir John Philpot in the early part of the seventeenth century."

And writing of the manor of Aschewys or Mile End, he says:—

"In the reign of Richard III. it was the property of Sir John Philpot, who settled it upon his son John, when he married Alice Stourton.....I think it probable that the manor of Mile End continued many years in the family of Philpot, as it appears by the parish register that Sir George Philpot resided in that hamlet about the middle of the last (*i.e.* seventeenth) century."

Lysons mentions (vol. ii. p. 452) the burial at Stepney of "Elizabeth, wife of Sir George Philpott, of Mile End, Knt., Aug. 11, 1616."

Can any one give me, or tell me where I can trace, Sir George's descent from the Sir John Philpot who died in 1485? also what male descendants Sir George left?

Lysons, treating of Hackney, mentions a John Phillpott as having been buried there in 1729. Robinson, in his *History of Stoke Newington*, describing the tomb, gives the date as "5 Dec. 1730," adding "aged 35. Also Mrs. Rebecca Phillpott, mother of the above said."

The Hackney burial register has an entry in 1750 respecting a Mrs. Mary Philpot. Were these Hackney Philpots (the name is variously spelt) connected with the Philpots of Mile End? If so, how? The Hackney Philpot arms were Gules, a cross or, between four daggers proper, pommels and hilts or—an augmentation granted to Sir John Philpot when Lord Mayor of London, and not the older arms. Earlscourt.

Relayed or Relaid?—What is the passive participle of *relay*? Should we say, "That turf was *relayed* this year," or *relaid*? In *lay*, *waylay*, *mislay*, *inlay*, and *overlay* we make the participle in *aid*, but in *delay*, *allay*, and all other verbs that end with *ay*, except *slay*, we make it in *ayed*.

R. C. A. P.

Corsican Seal.—When the gallant but unfortunate Baron Neuhoff was accepted by the Corsicans as their king in 1736, one of his measures was to establish a mint, and

time he caused a great seal to be prepared. This seal is one inch and seven-eighths in diameter, and bears a shield surmounted with a royal crown, two savages with clubs as supporters, and the motto "In te Domine speravi." The bearing on the shield appears to be, Party per pale sable and argent, three links of a chain and a Moor's head couped proper. Horace Walpole, who took a kindly interest in the ex-king (*World*, No. viii., Feb. 22, 1753), had a great seal of Corsica, which was sold at Strawberry Hill in 1842, but I have reason to doubt whether it really was *the* great seal, and should be glad to know what has become of it. I should also like to know when the broken chain became part of the national arms. It might have been adopted when the Moorish yoke was first cast aside, or when the rule of Genoa, which was quite as hard to bear, was revolted from.

EDWARD SOLLY.

MINIATURE OIL PAINTING ON COPPER OF KING CHARLES I., in a substantial gold case, enamelled blue, oval shape, adapted to be worn by a ribbon round the neck; size 2 in. by 1¾ in. Three of these were said to be taken by Sir Peter Lely after sentence of death on the king. Can any one give information as to any of these miniatures?

C. R. L.

WHOEVER "HEARS THE WHISTLERS" WILL DIE.—A novel published not very long since alluded to this superstition. The scene was laid in Cornwall. It illustrates Spenser's *Faery Queene*, ii. xii. 36. What was the name of the novel?

O. W. T.

A WELSH MANOR.—The text of an old MS. in the College of Arms leads me to ask your Welsh contributors if there is a manor called "Radnor" in Flint or Denbigh, and if it belonged before 1500 to a Jenkyn Mathew.

M.

AUTHORS OF BOOKS WANTED.—

Essays, Moral, Philosophical, and Stomachical, on the Important Science of Good Living. By Launcelot Sturgeon, Esq., Fellow of the Beef-Steak Club, and an Honorary Member of several Foreign Pic-Nics, &c. 1822.—Who was the real author of this satirical work?

FREDERIC WAGSTAFF.

Our Staple Manufactures: a Series of Papers on the History and Progress of the Linen and Cotton Trades in the North of Ireland. Belfast, 1855. 8vo.

A Few Words on the Eastern Question. London, 1860. 8vo.

The Gothic Renaissance: its Origin, Progress, and Principles. London, 1860. 8vo.

A Familiar Epistle to Robert J. Walker, &c. From an Old Acquaintance. London, 1863. 8vo.

ABHBA.

Who is the compiler of *The Book of Familiar Quotations*, &c., third edition, dedicated to Dr. T. Herbert Barker, Whittaker & Co., 1862? J. D.

Hermit in London.—It consists of a series of sarcastic sketches on various subjects. LEFTWICHE.

AUTHORS OF QUOTATIONS WANTED.—

"I tremble from the edge of life to dare
The dark and fatal leap, *having no faith*,
No glorious yearning for the Apocalypse,
But like a child that in the night-time cries
For light I cry, forgetting the eclipse
Of knowledge and of human destinies."

J. R. S. C.

"Filled the stage with all the crowd
Of fools pursuing and of fools pursued,
Whose ins and outs no ray of sense discloses,
Whose deepest plot is how to break folks' noses."

J. BRANDER MATTHEWS.

What "old poet" wrote the lines,

"Vast plains and lowly cottages forlorn,
Rounded about by the low wavering sky"?

They do not sound old. J. D.

Replies.

"O NIMIS FELIX," &c.
(5th S. ix. 87.)

Paul the Deacon, who entered the monastery of Monte Cassino on the conquest of Lombardy by the Franks, and died between 790 and 796, wrote in praise of St. John Baptist the well-known hymn commencing "Ut queant laxis." The first syllable of each half line of the first stanza suggested, as is well known, to Guido Aretino what is technically called "sol-faing." In the Sarum Breviary, as well as in the Roman, this hymn of fourteen stanzas is divided into three portions, of which the first, "Ut queant laxis," is appointed for vespers; the second, "Antra deserti," for matins; and the third, "O nimis felix," for lauds of St. John Baptist's Day. Mr. Copeland's translation of the stanza, "Serta ter denis" (in *Hymns of the Week and Hymns of the Season*), expresses the sense accurately, and will guide H. N. to a literal translation:—

"While some with wreaths of increase thirty-fold
Are crownèd, other some twice thirty wear,
Thee with thrice glorious weight
The hundredth fold adorns."

The allusion is to the closing words of the parable of the sower, "and bringeth forth some an hundredfold, some sixty, some thirty." St. Jerome and St. Athanasius assign the yield of the hundredfold to virgins, of the sixty to widows, and of the thirtyfold to the faithful and holy wedded. St. Cyprian gives the hundredfold to martyrs, the sixty to virgins, the thirty to the married. St. Augustine (*De Virginitate*, xlv.) alludes to four interpretations:—

"What the meaning is of that difference of fruitfulness, let them see to it who understand these things better than we; whether the virginal life be in fruit an hundredfold, in sixtyfold the widowed, in thirtyfold the married; or whether the hundredfold fruitfulness be ascribed unto martyrdom, the sixtyfold unto continence, the thirtyfold unto marriage; or whether virginity, by the addition of martyrdom, fill up the hundredfold, but

when alone be in sixtyfold, but married persons bearing thirtyfold arrive at sixtyfold, in case they shall be martyrs; or whether—what seems to me more probable, forasmuch as the gifts of Divine grace are many, and one is greater and better than another, whence the apostle says, *But emulate ye the better gifts*—we are to understand that they are more in number than to allow of being distributed under those different kinds."

St. John Baptist, celebrated in the hymn as virgin, "nesciens labem nivei pudoris," and martyr, "præpotens martyr," is reckoned to have filled up the hundredfold, and therefore to be adorned with the richest crown. Daniel, *Thesaurus Hymnologicus*, vol. i. p. 211, has a long and interesting note on the stanza; and Valentianus, *Hymnodia Sanctorum Patrum*, p. 410, gives a summary of all that has been written upon it.

WILLIAM COOKE, F.S.A.

The Hill House, Wimbledon.

This is the third portion of a hymn appropriated to the festival of the nativity of John the Baptist, of which the first portion is sung at matins, the second at lauds, and the third at vespers. It is of very early date, and bears a curious history. Paulus, a monk of Aquileia, whose date is not known, but probably in the sixth or seventh century, having lost his voice, addressed this hymn to John Baptist as most likely to help him, because at his birth his father Zacharias recovered his power of speech, and he himself was "the voice crying in the wilderness." Hence the hymn was adopted for use on St. John's Day, and John came to be considered the patron saint of singers and songs of the Church. It is said also to have been used as a charm against hoarseness or loss of voice (Gavanti, Th. iii. p. 475). It was probably for this reason that Guido of Arezzo (A.D. 1030) adopted the first syllables of the half lines of the first verse as the basis of his musical notation, Ut, Re, Mi, Fa, Sol, La:—

"*Ut* queant laxis *Re*sonare fibris,
*Mi*ra gestorum *Fa*muli tuorum,
*Sol*ve pollute *La*bii reatum,
Sancte Johannes."

The entire hymn will be found in Daniel's *Thesaurus*, vol. i. p. 205. The reading of the verse referred to by H. N. is somewhat different from that given by him:—

"Trina centeno cumulata fructu
Te sacer ornant."

The meaning of it is thus explained by a quotation from a note of Hilarius:—

"Tres ordines hic notantur.....*conjugati, continentes*, et *virgines*. Serta ter denis, &c., i.e. triginta coronant conjugatos.....Illa serta duplicata in sexagesimum fructum coronant continentes.....Aucta centeno fructu coronant te, S. Johannes, qui es virgo."

G. B. BLOMFIELD.

Romsée, in his *Praxis Divini Officii*, tom. iii. 347, says of this hymn that it was written by Paul the Deacon, that he was a monk of Monte Cassino, and died at the beginning of the ninth century. The same authority gives the following explanation of the second verse:—

"Ante horum versuum elucidationem, sciendum est *Matt.*, cap. 13, in parabola de semine dici, *fructum affert et facit aliud quidem centesimum, aliud autem sexagesimum, aliud verò trigesimum*. Et *Marci*, c. 4, ordine inverso *unum trigesimum, unum sexagesimum, et unum centesimum*. Porrò significatur merita in nonnullis crescere tantum usque ad trigesimum, in aliis ad sexagesimum, et in aliquibus usque ad centesimum. Hoc posito sensu est: *serta* seu coronæ (gallicè *guirlandes*) *aucta ter denis* augmentis, id est, triginta herbis odoriferis, seu floribus alios *coronant*, seu decorant; duplicata illa serta id est, sexies denis, seu sexaginta augmentis quosdam vestiunt, sed trina serta, seu ter multiplicata te *Joannem centum nexibus* florum *ornant*. Hoc est summatim, *Joannem Baptistam* ad summum perfectionis et sanctitatis pervenisse, et consequenter in cœlis ad præmium superioris ordinis.

"Vel rectiùs et litteræ conformiùs in his versibus describuntur aureolæ, quæ virginibus, doctoribus, et martyribus in cœlo reservantur: ii qui virginitatem hic in terris solum coluerunt, unam tantum in cœlis palmam, nempe virginum consequuntur; idque significatur his verbis: *Serta ter denis alios coronant aucta crementis*. Qui verò virgines simul et doctores fuere, duplicem palmam recipiunt juxta illud hymni *duplicata quosdam*. Qui autem virginitati et doctoris officio simul conjungunt martyrium, tribus palmis decorantur; et ideò cum sanctus *Joannes Baptista* fuerit virgo, propheta, seu doctor et martyr, de eo cantatur *trina te fructu cumulata centum nexibus ornant*. Sed quare centum nexus ei dantur et non nonaginta, cum cuilibet virtuti triginta tantum tribuantur? Huic responderi potest dicendo sanctum *Joannem* sanctitate extraordinariâ fuisse donatum: undè Christus de eo dixit: *inter natos mulierum non surrexit major Joanne Baptistâ*; ideòque præmium illius supra mensuram ordinariam extollitur."

I find this translation of the verse in question in *The Day Office of the Church*, the hymn being said at lauds on the Nativity of St. John Baptist:—

"He who bare thirty-fold bright garlands weareth,
He who bare sixty double glory shareth,
But his rich chaplet who three hundred beareth,
Holy one, decks thee."

Let me add this query: How is it that Mone seems to leave out this important hymn in his *Hymni Latini Medii Ævi?* H. A. W.

The People's Hymnal has tried to translate this hymn in the original sapphics, but has not succeeded. *Ex uno disce omnes:*—

"Saints with their crowns shall glitter, some with increase
Thirty-fold, some with double wreaths shall shine;
Yet shall no other diadem of glory
Glitter like thine."

CHARLES F. S. WARREN, M.A.

These lines occur, as cited by H. N., in *Hymni Brev. Rom.*, as published under the authority of Pope Urban VIII., Antv., 1630. But the third and fourth lines are printed in the *Hymnale Eccles. Sarisb.*, Littlemore, 1850:—

"Trina centeno cumulata fructu
Te, sacer, ornant."

Paulus Diaconus, *al.* Paul Winfried, the writer of the hymn, was a Benedictine of Mount Casino at the close of the eighth century.

Ed. Marshall.

Jonathan Boucher's "Glossary of Archaic Words" (5th S. ix. 68.)—I do not know the edition of Boucher published in 1832, but I possess part i. (said to be all that was published) of what is entitled—

"A Supplement to Dr. Johnson's Dictionary of the English Language, or a Glossary of Obsolete and Provincial Words. By the late Rev. Jonathan Boucher, A.M., Vicar of Epsom, in the County of Surrey. London, Longman & Co., 1807."

With this part, which ends with the letter A, the following advertisement was issued, which will show the intention and scope of the *Glossary*, and to what extent the author had proceeded with the work at the time of his death :—

"As the late Mr. Boucher announced his intention, by a prospectus in the year 1801, and again in 1802, of publishing a supplement to Dr. Johnson's *Dictionary*, it may require explanation why no greater part than what is contained in the following pages is now presented to the public. It may, therefore, be necessary to premise that an alteration in the arrangement of the learned author's materials was one of the principal causes which retarded the completion of his labours in lexicography. He was induced to undertake the formation of a provincial glossary about twelve or fourteen years ago, both from the knowledge which, as a native of Cumberland, he possessed of our northern dialects, and from the conviction, which his literary studies had produced, that many difficult passages in the best writers, both in prose and verse, would receive explanation and illustration from the 'honest kersey' language of our unlettered peasantry; and the various communications which he received from friends in remote parts of the kingdom enabled him, in a very few years, to advance as far as the letter T. He had likewise directed his attention to the collecting of references for obsolete words, which at first had appeared to him to be, though a necessary, yet a subordinate, part of his work.

"At this period, however, a maturer consideration of his subject led him to abandon the plan of a double glossary, and to recast the whole anew, by blending provincial and obsolete words together under one alphabet; and, although the public may now perhaps have cause to lament that his original course was not persevered in, yet it must be confessed that the division of a dictionary of English words into two parts would have been objectionable in many respects, more particularly as various instances must have occurred of the extreme difficulty of deciding whether a word which was formerly provincial was not now obsolete, or whether a word supposed to be obsolete was not still provincial. It will be seen that many, usually considered as no longer in use, are still prevalent in the distant counties.

"In combining the two classes of words, Mr. Boucher had proceeded as far as the letter G, and having determined to complete the whole in four parts, making two thick quarto volumes, he would probably have published the first part, consisting of six letters, in the year 1804 had not death, which regards not the labours of the learned, deprived philologists of the gratification that was preparing for them.

"Under all the circumstances of difficulty which must attend a posthumous publication, it is not to be expected that in times like the present his family should hazard the very great expense of printing a work which in bulk would probably be equal to Dr. Johnson's *Dictionary*. It being, however, conceived that, with such revision as it was thought proper to make, even a small part of the intended glossary might prove acceptable to those to whom the structure of language is an interesting inquiry, the letter A (though less attractive perhaps than many subsequent letters) has been prepared for the press, and is now submitted to the judgment of the public. It must depend not only on the result of that judgment, but on various considerations of a private nature, whether the first part will be followed by the remainder, or any part of the remainder, of the supplement. It will be proper, however, to apprise those respectable persons who subscribed their names in expectation of a complete work, that although Mr. Boucher was in the most flattering manner encouraged to prosecute his arduous undertaking by a list of nearly eight hundred subscribers, not the slightest claim is now presumed to be obtruded on that list to patronize a part only of what they subscribed for. If, however, from any intrinsic merit, that part shall appear to them, and to the public in general, to deserve a place on the same shelf with Johnson, the family and the friends of the lamented author will experience the satisfaction that they have not, from a mistaken zeal for his posthumous fame, sullied the literary character which he acquired while living.—Jan. 1, 1807."

On the fly-leaf of my copy is the subjoined extract of a letter from Mr. Southey, dated Keswick, Jan. 11, 1827, showing the poet's keen appreciation of the merits of the work, and also that an endeavour was made at that time (*i.e.* 1827) to publish the remaining portion of Mr. Boucher's MS. :—

"I thank you for the specimen of Mr. Boucher's *Glossary*—nothing can be better than this *Glossary*. I doubt whether there is anything else of the kind so good—anything which exhibits at once so wide a range of knowledge and such acuteness. The Royal Society of Literature should purchase the manuscript and take measures for completing it. If the task were fairly undertaken they might reckon upon much gratuitous co-operative labour, and would be certain of repaying themselves.

"If I lived and moved among the operatives and patrons of literature I would exert myself for having this undertaken. Here I can only send out 'a voice from the mountains' for it; and this on every opportunity I will not fail to do."

The effort made at this time may have led to the publication of the *Glossary* in 1832, as mentioned by Mr. Ward. I will only add that if I may judge of the whole by a part I quite endorse Mr. Southey's opinion.

D. M. Stevens.

Guildford.

Cricket: the Lyttelton Cricket Match (5th S. ix. 165, 253.)—Mr. C. F. S. Warren is quite wrong in stating that "the Lyttelton cricket match was 'Lytteltons *v.* Hagley.'" I myself played in the match, and I well remember all the incidents connected with it. The match was "Lytteltons *v.* King Edward's School, Bromsgrove"; it was played in Hagley Park, on Mon-

day, August 26, 1867; the Bromsgrove eleven scored 150 and 51, the Lytteltons 191 and 12 (without the loss of a wicket); so that the family won by 10 wickets. I have the full score before me at this moment, and no less than four long accounts of the match, one of them particularly amusing and interesting as having been written by one of the Lytteltons for the *Hagley Parish Magazine* of Sept., 1867. But perhaps the most interesting of the many productions which appeared at the time anent this "great match" are the lines by the late lord himself, which I copied from the original MS., and which, as having been written by a constant and valued contributor to "N. & Q.," I now forward for preservation in your columns. The references I have added, as they may not be evident to all.

Lines by the late Lord Lyttelton on the "Great Match" at Hagley, played on Monday, August 26, 1867.

"Sing the song of Hagley cricket,
When the peer and all his clan
Grasped the bat to guard the wicket
As no other household can.

Fair the dawn and bright the morning
When the great eleven rose,
Toil and heat and danger scorning
Till the day's triumphant close.

But the peer and *Marshal* courtly*
Yielded not one single notch;
Nor, alas! did *parson† portly*
Fail alike his game to botch.

Yet the peer, to mend his glory,‡
One and eke another caught;
While the parson—mournful story—
Miss'd the two his hands that sought.

Charles and *Albert*,§ broad and lankey,
Well maintained the old renown;
Yelled the field to bowler, 'Thank ye,'
When at length the stumps came down.

Nevy,‖ pride of England's army,
Kept the wicket, hit out free;
Spencer shouts, ''Tis I shall harm ye,'
Reached the top of goodly tree.

Arthur and the sober *Bobbin*
Gird them to the task sublime;
Vain the attempts to drop the lob in,
Vain the fielding—for a time.

But the *small undaunted heroes*,¶
Trained in Walker's school to fame,
Scorned papa's and uncle's zeros,
Swelled the score and graced the name.

*Collis*** and his crack eleven,
Good to bat, to bowl, to fag,
Vanquished in the strife uneven,
Strike the ancient Bromsgrove flag.

Ne'er again in mingled labours
Shall we willow weapon wield;
Ne'er again such thronging neighbours
Shall surround the famous field.

Sing the song of Hagley cricket.
'Come whate'er eleven may,'
Quoth the peer, 'my boys shall lick it,
My eight boys shall win the day.'

L.

Sept. 10, 1867."

J. B. Wilson, M.A.

St. Helen's Rectory, Worcester.

* The late peer's younger brother, Spencer, late H.M.'s Marshal of Ceremonies.

† The Rev. the Hon. W. H. Lyttelton, Rector of Hagley.

‡ In making one of these catches he turned a complete somersault.

§ The present peer, better known among cricketers as "C. G.," and the Rev. the Hon. Albert Victor Lyttelton.

‖ Capt. the Hon. Neville Lyttelton, Rifle Brigade.

¶ The Hon. Edward and the Hon. Alfred, at present the great heroes in the Cambridge eleven.

** The Rev. Dr. Collis, late Head Mas grove School.

Mr. Arber's Reprints (5th S. ix. 243, 295.)—The tone, though hardly the matter, of Dr. Nicholson's reply seems to require some notice from me. 1. The writer says that I shall find in Mr. Arber's prospectus the reason why the spelling of the *Garner* is modernized, or, as he puts it, why the reprint is not "in fac-simile." Before I wrote the notice I of course read Mr. Arber's prospectus, as well as the book itself. I have now read the prospectus again, and I do not find in it a single reason, stated or implied, to account for the modernized spelling. 2. The writer insinuates, with much ingenuity and possibly with truth, that I am not such a very advanced student after all. This is a personal matter into which I must decline to follow him. 3. The writer is pleased to conjecture that I am a teetotaller. This argument may perhaps be dismissed as somewhat irrelevant. 4. The writer charges me with having called a certain paper "a wine merchant's bill" which is not "a wine merchant's bill." The paper which I thus described is headed thus: "Report to Lord Burleigh of the cost of delivering a tun of Gascoigny wine in England in November, 1583." It contains a number of items of cost, added up at foot to a total of 12*l.* 14*s.* 10*d.* And on the page facing it is printed a poem entitled "The Bride's Good Morrow." 5. The writer's argument in favour of accents in English is that "nowadays we mark the past *-ed* for distinction's sake *-èd*." *Stat pro ratione voluntas.* But the question who *we* are, and what right *we* have to accentuate thus, remains to be considered. 6. The writer says that A. J. M. "either does not know, or is unable to understand," a certain very simple matter. There are many things, and simple matters too, which A. J. M. does not understand. For instance, he does not understand why a published literary notice, written in good faith and within the just limits of criticism, should subject the author of it to a reply (if reply it can be called) such as that which has called forth these remarks. A. J. M.

Unenclosed Commons (5th S. ix. 268, 297.)—Permit me to say, in answer to A. J. K., that there is no list extant of the commons and open spaces of England. Up to a very recent time the extent of such lands was unascertained, and much misconception existed as to the quantity. The Inclosure Commissioners for England and Wales (a body presumed to be specially conversant with this subject) stated, in their Report of 1872 :—

"The estimate of 1844 of 'common' and 'commonable' land together, at somewhat over 9,000,000 acres, may, we think, be accepted as fairly accurate. In the twenty-five years since the passing of the General Inclosure Act, 670,000 acres of these lands have been, and are in course of being, inclosed, an extent equal to an average English county. This leaves fully 8,000,000 acres still to be dealt with, which is more than one-fifth of the entire acreage of England and Wales. Of this vast extent of country there is reason to believe that upwards of 3,000,000 acres will be found in the lowland counties of England, and the remainder in the mountainous and moorland counties, and in Wales. A large proportion of the 'commonable lands,' which are situated chiefly in the lowland counties, is undoubtedly susceptible of more profitable use and cultivation after inclosure. In addition to the 'commonable land' (which at present is more or less under cultivation), we think it may be assumed as a very moderate estimate that, out of the 'commons,' one million acres might still be added to the productive area of agricultural land in England. To accomplish this at the rate of progress hitherto made with inclosures many years must necessarily elapse. Even when that is completed, there would remain about one-sixth of the area of the entire country still open and subject to rights of 'common,' an extent so great as must show how erroneous have been the apprehensions expressed of the speedy inclosure of every common in England."

This estimate the Commissioners themselves found to be erroneous, as in 1874, after a careful examination of the Tithe Commutation Awards, they then estimated the area of commons and common field lands at 2,632,000 acres for England and Wales, 1,500,000 acres of which they regarded as apparently unsuitable for cultivation. But, from a still more recent return of landowners, prepared by the Local Government Board from parish rate-books, it appears that the common lands consist of no more than 1,524,648 acres, of which 326,972 are said to be situate in Wales, and by far the greater proportion of the remainder in the mountain districts of England, thus leaving a comparatively small extent for the rest of the country.

Edward W. Fithian.

Commons Preservation Society,
1, Gt. College Street, S.W.

Princess Schwarzenberg (5th S. ix. 287.)—This lady, the Princess Pauline Charlotte of Aremberg, born in 1775, and married to Prince Joseph Jean of Schwarzenberg, was burnt to death at Paris on July 1, 1810. She was the mother of nine children. She had safely escaped from the burning ballroom, when, being under the impression that one of her daughters was still in it, she returned to seek for her. Madame d'Abrantes says (Laurent, *Hist. Napoleon*) :—

"A lustre fell from the ceiling on the head of the princess and fractured her skull. She fell through an aperture, and her body, with the exception of her bosom and one part of her arm, was burnt to a cinder. She was recognized only by a gold chain which she wore round her neck, and to which was suspended a locket set round with jewels. She was one of the most charming women of her time, beautiful, amiable, graceful, and accomplished."

Sir A. Alison (*History of Europe*) says that her remains could only be identified by a gold ornament which she had worn on her arm, and adds that her death "is one of the noblest instances of maternal heroism recorded in the annals of the world." It is said that the prince her husband went out of his mind ; but he survived her till 1833 (*Almanach de Gotha*). F. R. C. P. does not state in what works the statement he mentions is to be found. It is, to say the least, highly improbable ; but in the case of the Princess Pauline Schwarzenberg it is, I think, impossible.

Edward Solly.

Sutton, Surrey.

English Translations of Dante (5th S. viii. 365, 417.)—Was the Joseph Hume who published a translation of the *Inferno* in blank verse, in 1812, the well-known M.P. of that name? The *Dictionary of Living Authors* ascribes it to him ; but a correspondent who kindly pointed out to me the omission of this version from my list of Dante translations says, Query.

Mr. Charles Tomlinson's version of the *Inferno*, in *terza rima*, has already been noticed by the editor in the last volume of "N. & Q.," p. 520.

Did Lieut. Griffith, R.N., whose translation of the *Gerusalemme Liberata* was published posthumously in 1863, also translate Dante? The preface mentions him as a translator of Dante, but I am inclined to think this is a misprint for Tasso, more especially as this is not the only error (if error it be) that the writer of the preface has fallen into. He says that in Lieut. Griffith's version Tasso's metre is exactly reproduced, whereas this is not the case. As far as the fourth line Lieut. Griffith's stanzas resemble Tasso's ; then instead of, as in *ottava rima*, making the fifth line rhyme with the first and third, and the sixth with the second and fourth, the translator has for some unaccountable reason made the fifth and sixth lines rhyme together. His seventh and eighth lines rightly rhyme together, as in Tasso's stanza.

Again, the writer of the preface speaks of Tasso as the most esteemed poet of his country, a piece of criticism that would considerably astonish an Italian. What would an Englishman think if an Italian writer, oblivious of Shakspeare and Milton, were to call Spenser the most esteemed poet of England? Yet the distance between Milton and

Spenser is hardly so great as that between Dante and Tasso. The writer does not seem to be aware that Tasso was a great poet, but Dante a gigantic one. It is true that Byron calls Tasso "victor, unsurpassed in modern song"; but Byron's literary judgments are well known to have been singularly capricious and uncertain. In fact, he seems to have been nearly as poor as a critic as he was great as a poet. JONATHAN BOUCHIER.

Bexley Heath, Kent.

There is a MS. translation of the *Inferno* by Thomas Wade, author of *Mundi et Cordis Carmina*. It is in what is usually called *terza rima*, and a specimen of it may be seen in the *London Quarterly Review* for April, 1877. In the *Monthly Packet* some years ago there was a serial translation attempted in *terza rima* with dissyllabic rhymes, but not done at all strictly. There is also, privately printed, an experimental version of four cantos in absolute *terza rima* (all rhymes strictly dissyllabic) by Alfred Forman, translator of Wagner's *Der Ring des Nibelungen*. If it be worth while to add to the catalogue the two versions of the *Vita Nuova* named by JABEZ, it must surely be far better worth while to add that of Dante Gabriel Rossetti, which is one of the most exquisite exotics we can boast, and which, with other poems from Dante, is in *The Early Italian Poets*, 1861, renamed *Dante and his Circle* when republished in 1874. H. BUXTON FORMAN.

JUNIUS (5th S. ix. 147.)—May it not be that MR. C. ELLIOT BROWNE has erred in writing thus of the authorship of the *Contest*, a political satire against H. Fox (Lord Holland), 1756-7: "I am aware it is usually attributed to Dr. Francis." Horace Walpole, in his *Memoires of the last Ten Years of the Reign of George II.*, 1822, vol. ii. p. 109, under Dec., 1756, says:—"Two weekly papers called the *Test* and *Contest*, besides occasional pamphlets, were the vehicles of satire. Murphy, a player, wrote the former on behalf of Fox, and Francis, a poetic clergyman, signalized himself on the same side." Murphy was, of course, Arthur Murphy, the well-known dramatist, author of *A Life of Garrick*, &c., while Francis I take to be quite another than he who was supposed to have had to do with the *Letters* of Junius. O.

DEATH OF EDWARD, DUKE OF YORK, 1767 (5th S. vii. 228, 274, 294; viii. 192, 215, 238, 397; ix. 95, 131.)—I have just discovered another bit of scandal about this royal duke, which has not, I think, been referred to by MR. SOLLY or any of your correspondents. In the *Town and Country Magazine* for 1771, p. 672, it is said:—

"Notwithstanding the various reports about a Duchess of York, his late Royal Highness the Duke of that title never was married. Being once in company with some ladies who were rallying him on a declaration which he made of determined celibacy, one of them laughingly resolved to marry him that instant; and accordingly, getting a Prayer Book, read some part of the ceremonial between Miss Flood and him. This is the sole foundation on which the report of marriage is founded, and at St. James's the matter is treated wholly as a jocular circumstance."

Could this supposed marriage have supplied a motive for the duke's pretended death and abandonment of rank, country, and fortune, supposing G. D. P.'s strange story to be well founded?

Has MR. THOMS ever heard of it? Having alluded to that gentleman, may I ask if the hand which scattered to the winds the Hannah Lightfoot scandal and exposed the fraudulent pretensions of the Princess Olive has lost its cunning, or why has one who has criticized so unsparingly the scandals of the last century left this new one unnoticed? Can he not throw any light upon the duke's supposed marriage, death, or disappearance?

Y. N. E.

COLLECT FOR ASH WEDNESDAY (5th S. ix. 246.)—If MR. CROMIE refers to the *Annotated Book of Common Prayer*, part i. p. 92, he will find that this collect is "partly a translation of one used at the benediction of the ashes, and partly a composition of 1549 on the basis of other collects of the day." At p. 91 he will find the original of the portion described as a translation, "omnipotens sempiterne Deus qui misereris omnium et nihil odisti eorum quæ fecisti, dissimulans peccata hominum propter pœnitentiam." The English version is, as usual, free, not literal; but the phrase commented on by MR. CROMIE is in the Latin. As for its origin, is it not scriptural? Perhaps from Wisdom xi. 24, "Thou lovest all the things that are, and abhorrest nothing which thou hast made; for never wouldest thou have made anything if thou hadst hated it." A. C.

MR. CROMIE will find the origin of the phrase to which he refers in the introit for Ash Wednesday in the Salisbury use, "Misereris omnium Domine et nihil odisti eorum quæ fecisti," &c. The same phrase occurs in the Benedictio Cinerum, "Omnipotens sempiterne Deus qui misereris omnium et nihil odisti eorum quæ fecisti," &c. "The great storehouse, from which four-fifths of our service book were taken," is to be found in the ancient English service books, mainly in those of the Salisbury use, not in the Roman Breviary.

JOHNSON BAILY.

Pallion Vicarage.

I hardly think that the quotation given by M[R.] CROMIE shows the origin of the prayer for the f[irst] day in Lent. St. Augustine, who quotes liber[ally] from the Vulgate in his writings, no doubt ob[tained] the idea from the Apocrypha; in fact, [it is] taken the very words of *Liber Sapientiæ*, x[i.] "Diligis enim omnia quæ sunt, et nihi[l]

eorum quæ fecisti; nec enim odiens aliquid constituisti, aut fecisti." HUGH A. KENNEDY.

Waterloo Lodge, Reading.

A "COTTACEL" (5th S. ix. 288.)—Is T. F. R. quite sure of his word, and, if so, quite sure that his authority speaks of "a cottacel of land"? I suspect that the deed in question speaks of *cotsetlas*, and, if so, we have to deal with cultivators of the land, not with the land itself. But what is the date of this "deed of grant"?

A. JESSOPP.

"MARQUIS" v. "MARQUESS" (5th S. ix. 167.)—Sir Robert Naunton, 1630, speaks of "Paulet, Marquesse of Winchester," while Stow, in his edition of 1598, refers to the same title, if not the same individual, as "Marquis of Winchester." Pepys uses the two words as though to distinguish male from female possessors, namely, "My Lord Marquis Dorchester" and "Marquis Ormond," and then "My Lady Marquess Winchester." In the *Life and Reign of Queen Ann*, 1738, we read of the "Marquis of Kent," "Marquis of Lothian," &c., and the *Peerage* of 1792 calls the dignity "Marquis"; and yet, with these proofs that the title should be "Marquis," on my own commission as an officer in the Reserve Forces, under the hand of the late Lord Lieutenant of Middlesex, he describes himself as "James Brownlow William Gascoyne, Marquess of Salisbury." W. PHILLIPS.

MANOR OF MERE, STAFFORDSHIRE (5th S. ix. 248.)—Maer, near Whitmore, is a reputed manor which is in the same hands with the advowson. It formerly belonged to the Chetwynds. As there is a considerable natural mere there, from which the place doubtless takes its name, it is pretty certain that the original spelling would be *Mere*.

H. W.

THE ROYAL CROWN OVER A CIVILIAN CREST (5th S. ix. 167.)—A county militia regiment is stated by C. T. J. M. to have lately adopted for its badge the crest of its colonel. A regimental badge is an honorary distinction granted by the sovereign as a mark of special approbation, and, as such, a regiment cannot adopt for itself a badge, any more than a private individual is at liberty to assume for himself a title or an "augmentation" to his arms. Several years ago, when a button of universal pattern was adopted for the regiments of infantry in the British army, such regiments were authorized to wear what, in default of a better term, was styled a "collar-badge," which was intended to display such device as had formerly appeared upon the buttons. The introduction of these collar-badges gave rise to the adoption of various new devices, which were duly sanctioned by proper authority. It is presumably some such device to which C. T. J. M. refers, but it cannot with propriety be styled the badge of the regiment, which, as already indicated, must be specially granted. Such device certainly would not be allowed to appear upon the regimental colour, but whether it could be used upon the plate or paper of the regiment is a somewhat different question. It would certainly seem to be more appropriate than the so-called "county arms" which are borne by so many regiments of militia. With regard to the main question, viz. whether the crest of the colonel should be placed immediately beneath the royal crown, or whether it should be divided in some way from the crest or badge, there can be no doubt but that the latter arrangement only would be correct. The crest and motto of the late Duke of Wellington form the badge of the 33rd Regiment, whilst the boar's head—the Campbell crest—is borne by the 91st Highlanders. I would suggest that C. T. J. M. should ascertain in what manner these crests are borne by the regiments in question. Unfortunately for the case in point, the 33rd and the 91st are not "royal" regiments, and the crest of its colonel hardly appears to be an appropriate badge for a regiment bearing a royal title.

A. E. L. L.

THE PREVIOUS QUESTION (3rd S. i. 345.)—The "previous question" is a mode of disposing of a subject at a public meeting by an amendment which has considerably increased in use of late years. There are two distinct forms of it, and confusion is now not unfrequently caused by those who adopt it not bearing this in mind. The old Parliamentary form was practically to move, as an amendment, "Shall we divide upon this question or not?" The more modern form is different; it amounts to putting as an amendment some admitted fact which no one disputes. Both forms of "previous question" of course lead to the same end, namely, to dismiss a question without taking a direct vote upon it; but in the old form, if the previous question passes in the affirmative, then the original motion has to be put to the vote, whereas, in the modern form, if the previous question (the admitted platitude) is carried, then the original motion is lost, or rather cannot be put. It would be well if all chairmen would adhere to the old form, which is clearly the better.

EDWARD SOLLY.

DEATH OF CHARLES II.: P. M. A. C. F. (2nd S. i. 110, 247; ix. 470.)—Accidentally opening vol. i. of *The Phœnix; or, a Revival of Scarce and Valuable Pieces*, London, 1707, I came upon "A True Relation of the late King's Death," which seems to be identical with the broadside under the same title in Somers, viii. 429. In addition to this account of the death of Charles II. there are two papers found in the king's strong box, and containing arguments in favour of the Roman Catholic Church. The *True Relation* contains the

initials P. M. A. C. F., which gave Macaulay so much trouble (*History*, i. 440), and referring to the person who first instigated the Duke of York to bring a priest to his brother's bedside. From "N. & Q." (2nd S. ix. 470) and Ranke's *History of England* (iv. 201), it appears that it was the duke's confessor who gave the first exhortation. Now this confessor was a Capucin, Père Mansuète. In the *True Relation* the initials of proper names are all printed in italic capitals, the initials of titles and dignities in roman capitals. Now Macaulay's P. M. A. C. F. is printed *P. M.* a C. F. The "a" is printed in ordinary small roman type. Thus P. M. would be a name, C. F. a title, and the whole, being translated, would mean "Père Mansuète, a Capucin Friar." I think, thanks to the *Phœnix*, this little mystery may be considered solved; and as the explanation agrees with the account given in "N. & Q.," it raises the value of the evidence as to the circumstances of Charles's death to be derived either from the *True Relation* or the Benedictine account given, as said in "N. & Q.," by F. C. H.

W. K. GRIFFIN.

THOMAS CURNICK (NOT CHURNICK) (5th S. ix. 188) was the author of *Vortigern and Rowena*, a poem in three cantos, 12mo., 1814, also *Jehoshaphat and other Poems*, 12mo., 1815, Bristol, M. Bryan, Corn Street. Beyond the fact that this gentleman was an accountant, and that I believe his descendants to be living in Bristol, I can say nothing. Probably John Curnick, Esq., Agincourt Villa, Hampton Park, Redland, or John Curnick, Esq., Greenway Road, Redland Park, could give MR. INGLIS more information.

J. F. NICHOLLS, F.S.A.

Free Library, Bristol.

"DANDY PRATTE" (5th S. ix. 187.)—I am not prepared to answer this query, but I venture to record an anecdote from No. 5 of the Camden Society publications, which at any rate establishes the minuteness of the coin, and connects it with one of my own ancestors.

"Sir Richard Bingham," we are there told, "was a man eminent both for his spiritt and martiall knowledge, but of very small stature; and, understanding that a proper bigg-bon'd gentleman had traduced his little person, or corpusculum, with the ignominious tearme of *Dande pratt*: 'Tell him from me,' says he, 'that when it comes to the tutch, he shall find there is as good silver in a Dandepratt (which is a very small kind of coine) as in a brodd-fac't groate.'"

Camden (*Remaines*, p. 188) tells us that "K. Henry VII. stamped a small coine called *Dandy prats*."

C. W. BINGHAM.

SIR HUMPHRY DAVY (4th S. xi. 304.)—The liquefaction of the blood of St. Januarius was the subject of a long controversy in the *Catholic Magazine*, 1831–2, and an anonymous writer states (1831, p. 552), "Sir Humphry Davy told me that it was quite certain that a liquefaction took place, *but not so certain that it was miraculous*. I believe he was inclined to think that it was so." The writer gives no reason for this belief, but if it rests merely on the words which I have italicized, it can hardly be said to have any solid foundation. A few years later, however, this anonymous conjecture was transformed into a positive assertion by a Sicilian priest, Antonio de Luca, who wrote a book entitled *Sopra una celebre Controversia dibattuta in Inghilterra negli anni* 1831 *e* 1832 *intorno alla Liquefazione del Sanguedi S. Gennaro, Vescovo e Martire* (4to., Napoli, 1836), in which he says, "Il celebre chimico Davy, tuttochè protestante, inchinava a tener per vero miracolo la liquefazione" (p. 74).

I have reason to believe that the same Ant. de Luca (now a cardinal) was the author of a small book (or pamphlet) on art, or the fine arts, published at Rome about the year 1830, and shall be much obliged to any of your correspondents who will enable me to find the exact title.

FRED. NORGATE.

7, King Street, Covent Garden.

"HEADS OF THE PEOPLE" (5th S. ix. 147.)—I have not seen the book for thirty years, so may not be quite right in my details, but when it was passing through the press I had an elder brother "reader" at Vizetellys', who was responsible for the accuracy of the printers' work. One day the MS. of Jerrold's paper, "The Young Lord," was brought into his room by a compositor, the opening sentence of which not a man in the composing-room could make out. It so happened that the best hand at deciphering MS. in the whole establishment was the boy who read the MS. to my brother when he read the proofs, so he was admitted into the consultation, and, amidst a roar of laughter, pronounced the words to be, "Some pigs are born to teats and some to tails!" The boy was right.

A. R.

Croeswylan, Oswestry.

DANA (5th S. ix. 106.)—In the query respecting this name there are two (perhaps clerical) errors. The Christian name should be Edmund and the parish Wroxeter. In our local *Shreds and Patches*, March 15, 1876, there is the following shred:—

"THE PROPOSED AMERICAN MINISTER.—We notice with great satisfaction that the proposed new Minister of the United States (in place of General Schenck) to this country is Mr. Richard Henry Dana, who, though an American born, comes of a good old Salopian He is a great-nephew of the late Rev. Edmund sometime Vicar of Wroxeter in this county, who 1823, after whom the Dana Walk and the open formerly in front of the county prison were name

My parents were married in Wroxeter by the Rev. Edmund Dana in 1815. A

the same name lived in the Gay in the Abbey Foregate when I was a pupil at the Schools, 1842–1849.

BOILEAU.

Shrewsbury.

LICENCE TO EAT FLESH IN LENT (5th S. ix. 226, 274.)—The following is recorded in Phillips's *History of Shrewsbury*:—

"Whereas John Tomkies, M.A. and public preacher of the word in the town of Salop, is notoriously visited with sickness, insomuch that he is desirous to eat flesh, for the recovery of his former health, during the time of his sickness.

"By the minister of the parish next adjoining, according to the statutes in that behalf provided.

"I, therefore, Andrew Duker, minister of the parish of St. Alkmond's, do licence the aforesaid John Tomkies to eat flesh during his sickness, and no longer, according to the true meaning and intent of the afore-mentioned statute. In witness whereof I have subscribed my name, this 15th day of February, 1591. AND. DUKER."

John Tomkies was minister of St. Mary's from May, 1582, to June, 1592. W. HUGHES.

Shrewsbury.

"WHIG" AND "TORY" (5th S. ix. 25, 211.)—Webster gives, among other derivations, Whig "from the initial letters 'We Hope In God' as a motto of the club from which the Whig party took its rise." And Tory, "said to be an Irish word, denoting a robber or a savage, or from *toree*, 'Give me your money.'" JOHN COLLINS FRANCIS.

DRAYTON (5th S. ix. 87, 137.)—Are there any other instances of British *tre* changed into English *dray*? The difference in sound between the *Dray* of *Drayton* and the *try* of Coven*try*, Oswes*try*, Daven*try*, would make even a Celtophile (will MR. JACKSON allow me to call myself one?) wish for some circumstantial evidence in the matter of the former. Again, even in the face of isolated cases like that of Torpenhow, is it likely that the Saxons remained, all the time it took them to conquer and rename these Draytons, so utterly ignorant of the language of the Briton as not to know the word he used for a town, and that, after committing one such blunder on their landing in the East, they went on repeating their tautological "town-town" at every *tre* they met with throughout their slow progress westward, up to and including Drayton in Shropshire? Lastly, what is to be done with the *Draycots*? To one inclined to credit the Saxons with the naming of some, at least, of these towns, there is one fact which cannot but seem remarkable. I have gathered notes on most Draytons and Draycots in England, and invariably find one or other of the following characteristics in their geographical description: "hilly country," "very hilly," "dry soil," "light soil," "gravelly soil." Might this suggest the derivation of *Dray* from A.-S. *dreg* (dry), even as we have *hay* from *heg*? *Lamb*ton, co. Durham, with its clayey soil and pasture lands would then supply us with the counterpart of *Dray*ton (cf. *Lamb*eth, *Lam*bourne, &c.), whilst we should find a pendant to *Dray*cot in *Lamb*cote, a hamlet near Ettington (Stratford-on-Avon), the soil of which does not belie its name. ALPHONSE ESTOCLET.

THE TRUE ORIGIN OF THE WORD "PUMPERNICKEL" (4th S. xi. 136, 226; 5th S. ix. 257.)—The following extract from a letter by Earl Marischal to ——, quoted in Lord Mahon's *History of England*, v., appendix, illustrates the phrase, "Bon pour Nicole," and carries it back to 1743 at least:—

"Le 'Starve donc' vient de ce qu'on dit que le pain manquait deux jours parmi les Anglais pendant que les Hanoveriens en avaient abondamment. 'Bon pour Nicole' est une histoire qu'on fait d'un François à Hanovre qui ne pouvait pas trouver dans ce pays du pain mangeable, et en ayant fait apporter du meilleur il dit, 'Bon pour Nicole,' son cheval, à qui il le donna."

That the phrase was perfectly understood in 1743 is proved by an inscription on a satire of that date, styled *The H—v—n* (Hanoverian) *Confectioner General* (British Museum, Satirical Print, No. 2584), in which the British Lion is represented as lamenting that he is "Starv'd on Bon pour Nicole." Another print, No. 2605 of the same collection, comprises a pot of filth inscribed "Bon pore Nicole." This satire is called *A List of Foreign Soldiers in daily Pay for England*, and it assails the Hessian and Hanoverian mercenaries employed under General Ilton and others by the Granville ministry at the period in question—troops who were said to have behaved disgracefully at Dettingen. Ilton was called the "Confectioner General" because he boasted that he had "preserved" the troops by not sending them into action. F. G. S.

"THE LASS OF RICHMOND HILL" (5th S. ix. 169, 239.)—I have a note that this song was written by Leonard McNally (born Sept. 27, 1752), a man of some repute in his day as a barrister as well as an author, in honour of Miss I'Anson, the daughter of William I'Anson of Richmond Hill, Leyburn, Yorkshire, a lady to whom he was married at St. George's, Hanover Square, Jan. 16, 1787. I had before heard the authorship of it attributed to James Hook. But see "N. & Q.," 2nd S. ii. 6; xi. 207, from which it would appear to have been written by William Upton and to have been sung by Incledon at Vauxhall, with such success as to cause his withdrawal from that place of amusement to the stage. Perhaps MR. CHAPPELL can settle the question.

GEORGE WHITE.

St. Briavel's, Epsom.

See "N. & Q.," 1st S. ii. 103, 350.

H. G. C.

[It is distinctly stated, *ante*, p. 239, that "the Richmond is in Surrey."]

THE TIDAL "BORE" (5th S. ix. 81, 150.)—Though I have been on the Severn in years long past, I do not propose to say a word about the wave occurring in that river, though I may remark that I have never heard of a wave forty feet high happening in that or any other river. My object is to point out that certain tidal estuaries, usually, I believe, mouths of rivers, are liable to this phenomenon, especially those where there is great rise and fall of tide at the springs.

I am aware that in some places there is an excessive rise and fall—for instance, in the Bay of Fundy, N. America, New Brunswick, and Nova Scotia; but there are no great rivers with wide jaws there, and I have not heard of any bores there. The Hoogly of Bengal is subject to a bore, but if boats and ships are prepared for it no harm occurs. I was at turn of tide exposed to one, the boatmen all asleep, the boat lying across the course of the incoming wave, the roar of which I heard. I had the boat's head quickly turned to meet it and took no damage.

Later I was in Burmah, when a sad catastrophe occurred. A regiment had to go from Maulmain up the Sittang river in boats. They were overtaken by the bore, and great loss of life ensued. I have since seen the bore on that shallow river, a wave perhaps six feet high and two miles across. I then learned what the natives thought to be the cause of the disaster and their means of avoiding it. It was told me the officers would insist on the boats going off, at hours fixed by themselves, by sound of bugle irrespective of any other consideration, and also stopping in like manner when they pleased. Time and tide wait for no man. I learned that the Burmese practice was, when bores were expected, to ground their boats at half ebb, so that when the tidal wave made the boats were beyond its reach. I make this a present to you for the benefit of those beyond the seas. J. C. H.

This is not seen in the Humber, which is too wide for it, but begins to make its appearance some few miles up, as the banks become closer, in the Trent and Ouse, where it is called the "ager." I have seen it rolling grandly up at Owston Ferry, and as it is coming one hears shouts of "Ware ager!" to warn persons in charge of boats, &c. See Peacock's *Lincolnshire Glossary*, E.D.S., *s.v.*, and Stonehouse's *Hist. of the Isle of Axholme*. J. T. F.

There is no bore in the Humber. It commences as the tide rushes up Ouse and Trent, and is called the "agar." Finn Magnusen derives the Scandinavian god Ægir from *ægia*, *aga*, to flow (Mallet's *Northern Antiquities*, Bohn, p. 546). The agar is only important at spring tides. The sailors give warning (as the Norsemen would do ages ago) by the cry, "War' agar!" W. G.

In his *Confessions of an Opium-Eater* De Quincey gives a quaint and graphic description of this phenomenon as he saw it in the Dee.

W. J. BERNHARD SMITH.

Temple.

For a graphic description of the bore or ægre in the river Trent, see Stonehouse's *Isle of Axholme*, p. 50. J. S.

"SHACK" (5th S. viii. 127, 413.)—I had taken more care than one of the respondents supposes, and it was after a conversation with another correspondent of "N. & Q.," and in consequence of it, that I sent the query. I am obliged to A. B. for his remarks. Those who are familiar with the appearance of the open fields will call to mind that they very frequently were partitioned out in strips, which were formed by the lands of the different proprietors, and the balks of rough grass by which they were separated. The homily commends the proprietors who make their balks wide, for the better shack of their neighbours' cattle in harvest, and the Clarendon editor inclines to Richardson's interpretation. The fact that it is for use in harvest time seems to point to another period than that of the common occupation of the feeding ground after harvest; and the fact that it is the balk which is in question, and which consists of grass, also appears to preclude the supposition that it is to be referred to shaken out corn, as some think, which would be anywhere else rather than on it. And again, the circumstance that the balk was very narrow, as being a mere boundary, and that to make it wide enough for a cart would have caused a waste of corn-producing land, appears to throw a doubt upon Richardson's interpretation that it was for a road.

In the supposition which I hazarded, that a broader balk would be a great advantage for the feeding of the animals employed in carting the harvest home, I sought for an explanation which would agree with all the circumstances of the case. In this I am confirmed by A. B.

ED. MARSHALL.

This word explains the derivation of the call for pigs common in Lincolnshire. When pigs are called home out of the fields, the caller cries "Sheck, sheck!" E. LEATON BLENKINSOPP.

"CRY MATCHES!" (5th S. viii. 491; ix. 55.)—F. R. F. I believe must give to England the credit of the above exclamation of surprise rather than to America. It was in schoolboy use fifty years ago to my personal knowledge, at which time we deemed it to be no more nor less than the "Gra'mercy" of old, modified by time, while the word "Crimes," which was as much used in similar sense, we took to be its abbreviation, though since I have been partly persuaded might be that slang expression of

century, "Cry aim," so frequently mentioned by the old dramatists, and which was used as an hortatory exclamation by the bystanders at archery meetings. W. Phillips.

Sutton Mutton (5th S. ix. 88, 175.)—The version of this saying with which I have been familiar makes Walsall to have been famous for "bow legs" instead of "bandy legs." I imagine that legs of the latter character have their crookedness of a knock-kneed description, turning inwards and not outwards, as in bow legs. I always understood that the bow legs at Walsall were attributable to the continued tramping up and down the stone steps that led to so many of the houses.

Cuthbert Bede.

The rhymes under this heading have called to my mind a verse upon four villages in the neighbourhood of Banbury; whence I got them I know not:—

"Aynho on the hill,
Clifton in the clay,
Drunken Deddington,
And Yam Highway."

Yam, it must be explained, is the local pronunciation of *Hempton*, a hamlet in the parish of Deddington. Edward H. Marshall.

The Temple.

I am sorry to say that in the rhyme communicated from oral tradition by Mr. Hoppus, but which is also printed in Dr. Giles's *History of Witney*, for "Duckington dogs" should be substituted "Ducklington dogs," the inhabitants of the village from which I write being those who are thus uncomplimentarily designated. But it is not for one of those inhabitants to say whether the epithet is in the present day deserved or not. Also for "Fawder" read "Fawler."

W. D. Macray.

Ducklington Rectory.

A Tirling-Pin (5th S. ix. 88, 229.)—I have seen and tirled at an original tirling-pin on the chief entrance door of the vicarage house at Ovingham-on-Tyne, Northumberland, which has been in use from time immemorial. It is similar to the one described in *Peveril of the Peak*. J. T. F.

Winterton, Brigg.

"Hoping against hope" (5th S. ix. 68, 94, 258, 275.)—I suppose that the change in the Rheims version was made by Bishop Challoner. It is found in his edition, issued in 1749, while in the edition printed by Cousturier, in 1633, the original reading of 1582, "contrarie to hope," is preserved. I do not find this text cited among the many which are referred to by Dr. H. Cotton in his volume entitled *Rhemes and Doway*.

W. D. Macray.

Miscellaneous.

NOTES ON BOOKS, &c.

The Holy Bible according to the Authorized Version (A.D. 1611). With an Explanatory and Critical Commentary and a Revision of the Translation by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M.A., Canon of Exeter, &c. New Testament. Vol. I., S. Matthew, S. Mark, S. Luke. (Murray.)

Two years have elapsed since the publication of the sixth and last volume of the Old Testament division of that edition of the Holy Scriptures which the enlightened Churchmanship of the late Lord Ossington had suggested as necessary to supply a far-spread and yet growing want. During these two years the success which has attended this attempt "to put the general reader in possession of whatever information may be requisite to enable him to understand the Holy Scriptures, to give him as far as possible the same advantages as the scholar, and to supply him with satisfactory answers to objections resting upon misrepresentation of the text," has steadily increased; and the appearance of this, the first volume of the New Testament with the Speaker's Commentary, will be welcomed by a large body of readers. It contains the Gospels of St. Matthew, St. Mark, and St. Luke, with a long and interesting introduction by the Archbishop of York, who, it will be remembered, undertook to organize the plan for carrying out the Speaker's suggestion by the co-operation of scholars selected for their Biblical learning, a task which he has thoroughly accomplished. The commentary and critical notes on the first twenty-six chapters of St. Matthew are by the late Dean Mansel, while for those to the two concluding chapters (which, owing to the Dean's death in July, 1871, were left incomplete) the editor, the Rev. Canon Cook, is responsible, as he is also for the commentary and critical notes on the Gospel of St. Mark. The Bishop of St. Davids prepared his commentary on St. Luke some years ago, but having been unable to get it ready for the press, owing to the pressure of episcopal duties, that task has also devolved upon the editor, who has added many valuable additional notes. Three more volumes will complete this important work, creditable to all who have had any share in its preparation, and eminently calculated to awaken and spread among us a reverent and intelligent study of the Holy Scriptures.

The Great Dionysiak Myth. By Robert Brown, Jun., F.S.A. Vol. II. (Longmans & Co.)

We shall have to wait yet awhile ere the veil be entirely lifted from the myth of Dionysus, in so far at least as that unveiling depends upon the unwearied exertions of Mr. Robert Brown. But even now his *βακχικὸν ὄφημα* is an imposing one, crowded with many a strange name and still more strange orthography. We fear we are still in so unregenerate a condition as to prefer the old-fashioned Bacchus to the modern "Bakchos," concerning whom we always feel a latent doubt whether he may not be identified with that other potent Oriental divinity, "Baksheesh." Mr. Brown's minuteness of research on his favourite topic is worthy of a sounder cause than we are at present persuaded that he has embraced. Reserving the possibility of conviction by means of the arguments to be adduced in his concluding volume, we do not yet feel able to give in our adhesion to the view which appears to be the cardinal point of Mr. Brown's theory, viz. that the Dionysiak Myth "covers the entire field of research" necessary to demonstrate the conclusion that "man has not gradually raised himself by his own unaided efforts from the lowest depths of belief

or conjecture, but that his career reveals a falling away from a simple trust in the supreme to complicated systems of perverted truth." We should willingly grant that the careful and patient investigation of any myth, Solar, Dionysiak, Arthurian, or by whatsoever name called, may throw much light on the primitive religion of man. And within such limits Mr. Brown has done a great deal of good hard work. But we cannot admit that any one myth covers the entire field of research, and herein therefore lies, in our judgment, the radical weakness of Mr. Brown's theory. In all such attempts to make a part do the work of the whole there is a necessary one-sidedness, an inevitable straining of meanings, however unconsciously to the writer. Having got hold of a "horned divinity," Mr. Brown cannot let the unfortunate island Kerastis take its name from the simple fact of its shape, but must press that name into the service of his divinity. His presentment of a Japanese Dionysus is truly formidable, not to say repulsive. We should not be surprised if those who may worship before it were to do so, as we lately heard a Hindoo gentleman state to be his own habit, with closed eyes. Mr. Brown must surely have been nodding, like the good Homer, when he introduced, at p. 137, a reference to "Porphery, *De Antro Nymph*," a writer and a title alike unknown to us.

Memories of our Great Towns, with Anecdotic Gleanings concerning their Worthies and Oddities (1860-1877). By Dr. John Doran, F.S.A. (Chatto & Windus.)

Memories of our Great Towns, a posthumous work of Dr. Doran, which as the latest outcome of his genial, versatile, and scholarly mind has a special interest for readers of "N. & Q.," consists of a series of notices, which first appeared in the *Athenæum*, of places selected for annual meetings of the British Association for the Advancement of Science. The period between 1860 and 1877 is comprised in the series, the latest paper describing Plymouth, the scene of last summer's gathering. One of Dr. Doran's latest tasks was to complete the revision of the sheets, and restore them with his own hand to the printer. The volume constitutes thus his latest accomplishment. It has every grace of his singularly happy and attractive style. It is a mere commonplace of criticism to say that no living writer could furnish information so curious, so varied, and so full of interest. Whether gossiping about the muster of Yorkshire squires at Doncaster; chronicling the appearance of those "famous wits" to whom Cambridge, albeit not always an *alma mater*, proved herself "native or hospitable"; depicting the strife for precedency between Dundee and Perth; dwelling upon the presence at Norwich of "beauty so abounding, so dazzling, so intoxicating," that the place has ever since remained famous; describing the growth of Brighton beneath princely patronage; or crystallizing into a few delightful sentences the comic history of the Plymouth stage, Dr. Doran is always unapproachable.

In the account of the coach journey to Bath before the days of railways, and in the picture of the gentlemen between Marlborough and Sandy Lane looking in anticipation of highwaymen "to their silver-hilted rips," hiding "their watches in their boots," and stowing "away their guineas in places where robbers always looked for them," we have a perfect reproduction of old life, and at the same time a capital specimen of Dr. Doran's gentle humour. How pleasantly expressed, too, is the contrast between Bath in 1720 and the same place in 1864! "To-day the philosophers may communicate through the telegraph wires with friends at a distance, at a low tariff, and in a few minutes. A hundred and fifty years ago the Bath express letter office would carry your message to London, at any time, in a day and a night, and charge 2*l.* 1*s.* for the service." *Apropos* of Liverpool Dr. Doran chronicles the answer of G. F. Cooke, who, when too drunk to play Richard III. as announced, and confronted with a demand for an apology, exclaimed, "with a haughty scorn and a halting logic, 'Apology? from *me* to *you*? Why there isn't a brick in your town that is not cemented with the blood of a slave!'" Glasgow clubs furnish a chapter of capital gossip, a second describes with incomparable fidelity the eccentricities of Bradford dialect, and a third presents a full and picturesque account of the nobility of Devon. It is needless to say that there is not in the volume a dull page or a page that the seeker after amusement or information can afford to omit.

MR. H. T. RILEY, M.A., Barrister-at-Law, so well known as the editor of the *Liber Albus*, the *Chronicle of Thomas Walsingham*, and other historical works of the Middle Ages, died at Croydon last Sunday, after an illness which had been brought on by hard mental work.

MR. MURRAY announces, amongst other works in the press:—*The Student's Edition of the Speaker's Commentary on the Bible*,—*Memoir of Bishop Stanley*, revised and enlarged by the Dean of Westminster,—*A New Life of Albert Dürer*,—*The Psalter of David, according to the Great Bible of* 1539, with introduction and notes by Prof. Earle of Oxford,—and *Murray's Alphabetical Handbook for England and Wales*.

Notices to Correspondents.

We must call special attention to the following notice:—

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

W. H. F.—The inscription merely signifies that the instrument was made at Cremona, formerly celebrated for its violins and musical strings.

ROB ROY is referred to our notice of Dr. Rogers's *Genealogical Memoirs of the Scottish House of Christie*, *ante*, p. 220.

KINGSTON.—We shall be glad to forward the cutting to A. J. M.

J. C. F.—The passage quoted from Macaulay's *History* is well known.

GWAVAS will greatly oblige by writing his communications on separate pieces of paper.

A. S. (Princeton, New Jersey.)—Have you consulted Murray's *Handbook to Italy*?

A. BURRELL.—We hardly think that, under the circumstances, the subject is suited to our columns.

W. G. D. F.—Most probably an ordinary visitor's handbook to the cathedral would answer your purpose.

T. C. ADAMS (Malta.)—Your query is simply inexplicable.

W. GALLATLY.—Apply to a second-hand bookseller.

GEORGE WHITE.—It will appear.

ST. SWITHIN.—Letter forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print. To this rule we can make no exception.

LONDON, SATURDAY, APRIL 27, 1878.

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Notes.

MATHIAS ON CHATTERTON AND ROWLEY.

I have in my possession a manuscript bearing the following title and memorandum in the handwriting of Mr. Thomas James Mathias :—

"Two original Poems by Chatterton—On our Lady's Chirch and The Tournament—Two others by Rowley; two of the Poems which Chatterton transmitted to Mr. H. Walpole, & which the latter returned to him—A present to me from Dr. Glynn, Fell. of King's Coll. Cam.—T. J. M."

Whether the manuscript is really in the handwriting of Chatterton, or whether Mathias was mistaken in this, as I shall give reasons for thinking he was in another part of his memorandum, is immaterial to my main purpose in writing this. Suffice it that the handwriting of Mathias is unquestionable, and that he believed the manuscript to be what he described it. It may possibly have been three separate documents; but they are all on paper (quarto post) bearing the same water-mark, and have every appearance of having been written at the same time. They consist of—1. a sheet of two unnumbered leaves :—

"On oure Ladys Chirch (not to be copied).
In auntient days, when Kenewalchyn Kynge
. . . . [32 lines ending]
And as aforsed mickle much of Land."

2. Four sheets, forming leaves numbered from 1 to 7 and one blank :—

"The Tournament (not to be copied).
The matten Belle han sounded longe
. . . . [108 lines ending]
And then one Howre was gone & past.
Ende of the fyrste Canto."

3. Two sheets, forming leaves numbered 1 to 3 and one blank :—

"John Seconde Abbat of Saynete Augustyn was a Manne well learned in the Languages of yore, he wrote ynn the Greke Tonge a Poem on Roberte Fitz Hardynge, whyche as nie as Englyshe wyll serve I have thus transplaced—

Wythe daitive steppe Relygyon dyghte yn Greie
. . . . [19 lines ending]
And spende mie daies upponn Fitz Hardynges Breste.

Nor was hee lackynge ynn descriptions of Battles and drear accounts, as ye maie see under bie himself onn Kynge Rycharde.

Harte of Lyon! shake thie Sworde
. . . . [12 lines ending]
Yn thy banner Terrour standes.

Thus moche for Abbat Johannes Pamies he was inducted 20 yeeres and dyd act as Abbat 9 yeeres before hys inductyon for Phylyp then Abbat, hee dyed yn MCCXV beeing buryed yn hys Abbe yn the Mynster."

The first two pieces, "On oure Ladys Chirch" and "The Tournament," bear titles which were assigned to two of the alleged Rowley poems, as published by Tyrwhitt, but have nothing in common with those pieces except the names. Those in the present manuscript were published in the *Supplement to the Miscellanies of Thomas Chatterton*, 8vo., London, 1784, with the euphonious description of Imitations of our old poets, and with the date assigned to them of 1769; but they contain important variations in spelling and otherwise, showing clearly that they have not been printed from this manuscript. The two pieces which Mr. Mathias supposed to have been those sent to and returned by Horace Walpole are printed (with at least as much variation from the present manuscript) in Barrett's *History of Bristol*, but with no apparent connexion between them, the poem on Fitz Hardynge being printed at p. 246 with somewhat similar particulars as to the induction and death of Abbat John, while that on King Richard appears at p. 641 as incorporated in Chatterton's note to "The Ryse of Peyncteynge in Englande." These latter documents and some others are stated by Barrett to be "printed from the very originals, in Chatterton's handwriting, sent in two letters to Horace Walpole, Esq." Nothing is more probable than that the papers returned by Walpole should have come into the hands of Barrett; but unless he has taken great liberties in rearranging his materials, on which I will observe presently, it follows that the manuscript now in question (in which the two last named pieces form part of one document, connected together by the biographical notice of Abbat Johannes Pamies and criticism on his merits) is not that sent to Walpole; and it may be inferred that he was not the only person on whom Chatterton tried the experiment

of seeking a patron by communicating specimens of antique lore.

Mathias's note does not mention the date of Dr. Glynn's present; but from the first two pieces being described in the note as by Chatterton, while it says the others are by Rowley, I suppose it to have been written subsequent to the publication of the *Supplement to the Miscellanies* in 1784. But Dr. Glynn was engaged, as early as 1778, in inquiries as to Chatterton at Bristol, where he may have obtained the manuscript; and, if so, Mathias, who has left a record of his intimacy with Dr. Glynn in the notes to the *Pursuits of Literature*, and, independent of such intimacy, knew of his researches from Bryant's *Observations on Rowley* (see p. 527, &c.), cannot have failed to communicate with his friend and see this manuscript before publishing, in 1783, his own essay on the evidence relating to the poems attributed to Rowley.

In the following year a letter printed in "N. & Q.," 2nd S. xii. 221, seems to imply that Dr. Glynn's faith in Rowley had been shaken; for his phrase, when he wished to impute a literary forgery to Sir William Jones, was that his translation of the *Moallákat* "was damnably like the manner of Chatterton's writing." Now Horace Walpole, writing from memory nine years after Chatterton's manuscripts had been in his possession, was in doubt whether the poem on Richard I. had been represented as of contemporary date or of the age of Edward IV., but believed the former to have been the case. In relation to this very controversy there has been some dispute whether Homer was known in England in the reign of Edward IV.; but Walpole, if this had been the manuscript submitted to him, could scarcely have failed to notice or remember the astounding fact of a poem on an English subject being alleged to have been written *in Greek* by an English monk who died in 1215, and translated by another in the fifteenth century. But here we have Thomas James Mathias, a professed critic and a scholar of pretensions infinitely superior to Walpole's, accepting the fact without question, and in his own handwriting, on the very document containing this egregious statement, attributing the two later poems to Rowley.

If this was the manuscript known to Barrett, he must have dealt with it in the manner above pointed out, and suppressed the statement as to translation from the Greek as too damaging to the Rowleian cause. I am not confident that this was not the case, for Barrett's Chatterton papers passed, on his death in 1789, to Dr. Glynn, who bequeathed them to the British Museum (see "N. & Q.," 2nd S. x. 282), and this may have been one of the documents which he so acquired. But if this were the history of the manuscript, the donor should have been called Dr. Glynn-Clobery, which name he had assumed before the publication of Barrett's *History of Bristol*, the dedication of which is dated April 15, 1789; for the name of Clobery appears in the list of subscribers, though incorrectly printed as if it had been part of Dr. Glynn's address. Even if, on the above or other grounds, it be suggested, in defence of Mathias's candour, that the manuscript may only have come to his knowledge after the publication of the essay in which he maintained the authenticity of Rowley, we have the fact that in editions of the *Pursuits of Literature* published after the death of Dr. Glynn the anonymous author retained a note on Chatterton, dated 1794, in which he adopts "the general view of this controversy in Mr. Mathias's candid and comprehensive essay on the evidence, external and internal, on the subject of Rowley's poems."

If I thought there yet survived any believers in Rowley, I would ask what they think of his Greek author; but, as a question more immediately interesting to myself as the owner of the manuscript, I should be glad to know whether (assuming its being in Chatterton's handwriting, as to which there exist materials of easy access for making a comparison) any further light can be thrown on its history before it reached the hands of Dr. Glynn: also, whether the "Ryse of Peyncteynge in Englande" is one of the MSS. now in the British Museum, and, if so, whether it has the note as to Abbat John and his poem on King Richard, as printed by Barrett. John Fitchett Marsh.

Hardwick House, Chepstow.

A SALISBURY MISSAL.

In order to complete the description of the volume, a partial sketch of which was given ante, p. 221, I add a list of the saints commemorated in the Sanctorale and of the votive masses. They are as follows:—

1. St. Andrew.
2. St. Nicholas. [The addition of "In t' p' alls ss" to the Officium, Offertorium, and Communio shows that this service was intended to do duty also for the feast of the saint's translation, May 9.]
3. In conceptiõe sancte marie ad missã om̃a fiat sicut in natiuit' eiusdẽ verbis tñ natiuit' mutat' in oleopnis s' sine "Glia in excels" & Ite missa ẽ.
4. St. Thomas.
5. Purification of B.V.M.
6. St. Matthias.
7. Annunciation of B.V.M.
8. St. Mark.
9. SS. Philip and James.
10. Invention of the Cross. [To the "Memoria de martyribus alexandro sociisque ejus," the MS. adds "& m' de oĩb' scīs."]
11. Nativity of St. John the Baptist. [This service the introduction of two rubrics in the Sementia v "Iste v dr' in natiuitate," "Iste v dr' in de ... made also to serve for the two festivals of t beheading of the Baptist.]
12. SS. Peter and Paul. [A rubric Offertorium, "R^a in cathedra scī pet'," ...

service for the festival Cathedra Petri is given in the MS.]
13. Translation of St. Thomas of Canterbury.
14. St. James.
15. Assumption of B.V.M. [Only one sequence is given, not seven, *i.e.* one for each day during the octave.]
16. St. Bartholomew.
17. St. Giles.
18. Nativity of B.V.M.
19. Exaltation of Holy Cross.
20. St. Matthew.
21. St. Michael.
22. SS. Simon and Jude.
23. All Saints.
24. In Natali' unĭ' apli. Under this head are given:—Offm. Mihi autem nimis. Ps. Dnē probasti me. Ep. ad Ephesios, ii. 19-22. Gr. Nimis honorati. V. Dinumerabo. Gr. In omnē terram. V. Celi enarrant. V. In omnē terrā. V. Nimis honorati. Seq. Clare sanctor' senatus. Alia seq. Alla nunc decantet. Offr. Michi aūt nimis... Constitues eos principes...Confitebunt' celi...Justus ut palma...Euang. S. John, xv. 1-7 and 17-25. Cō. Vos qui secuti estis.
25. In Natali' uni' cu'ngeliste. Under this head are given:—Offm. Protexisti me deus. Ps. Exaudi deus orōm. Offm. Os iusti meditabitur. Ps. Noli emulari. Lc. ezechielis prophete, i. 10-14. V. Primus ad syon. Seq. Laus deuota mente. Offr. Posuisti dnē in capite eius. Cō. Magna est gl'ia eius.
26. Missa de scā maria cotidie per aduentū.
27. Missa de scā maria ī die Nat' dnī & cotidie ab hinc usq ad purific'.
28. Missa de scā maria cotidie a purific' usq ad'aduentū dni.

Missæ Votivæ.

1. De Trinitate.
2. De sancta Cruce.
3. De sancto Spiritu.
4. Pro fratribus et sororibus. [Sometimes called missa "Salus Populi," from the first words of the Introit.]
5. Pro pace. [Those that follow should strictly be classed as Memoriæ Communes, as under each head only the Oratio, Secreta, and Post Communio are given.]
6. Pro serenitate aĕris.
7. Ad pluviam postulandam.
8. In tempore belli.
9. Pro quacumque tribulatione.
10. De Angelis.
11. De omnibus Sanctis.
12. Pro papa.
13. Pro universali ecclesia.
14. Pro pontifice.
15. Pro prelatis et subditis.
16. Pro rege.
17. Pro rege et regina.
18. Pro semetipso.
19. Pro salute amici.
20. Pro spirituali amico.
21. Contra temptationem carnis.
22. Contra malas cogitationes.
23. Ad invocandam gratiam Sci Spiritus.
24. Pro penitentia lachrymarum.
25. Pro peccatoribus.
26. Pro mortalitate hominum.
27. Pro iter agentibus.
28. Pro pœnitentia.
29. Contra aereas potestates.
30. Pro inspiratione divinæ Sapientiæ.
31. Ad poscendum donum sce caritatis. [The heading given in a Missal printed at Paris, 1514, is Ad poscēdum donum spūs sancti.]
32. Pro eo qui in vinculis detinetur.
33. Contra invasores.
34. Pro navigantibus.
35. Pro tribulatione cordis.
36. Pro infirmo.
37. Pro benefactoribus vel pro salute vivorum.
38. Contra adversantes.
39. Pro peste animalium.
40. Missa pro defunctis. [This is followed by Memoriæ Communes, viz.:—]
41. In die sepulturæ.
42. In anniversariis.
43. Pro episcopo.
44. Pro abbate.
45. Pro sacerdote.
46. Pro quolibet defuncto.
47. Pro patre et matre.
48. Pro parentibus et benefactoribus.
49. Pro benefactoribus.
50. Pro fratribus et sororibus.
51. Pro trigintalibus.
52. Pro trigintalibus evolvendis.
53. Pro morte prevento.
54. Pro familiaribus.
55. Pro amico.
56. Pro amico defuncto.
57. Pro familiaribus feminis.
58. Pro quiescentibus in cimiterio.
59, 60, 61, 62, 63. Missa generalis. [The first of these Missæ generales corresponds to the Pro oib' fidelib' defūctis of the printed Missal. Nos. 60, 61, and 62 are headed in it "Oratio generalis," whilst No. 63 follows the rubric defining the Trigintale sancti Gregorii.]

A few Communia follow, marked in the margin for convenience of reference with a capital letter. They are:—

A. Gr. Constitues eos p'ncipes.
B. Tract. Beatus vir qui timet.
C. Offr. In omēm terram.
D. Coio. Ego sum vitis vera.
E. Eung. Scdum Matheum. Venit ihs in p'tes cesaree philippi.
F. V. Non vos me elegistis.
G. Offr. Michi autē nimis.
H. V. Vitam petiit.
I. V. Inquirentes a' dn'm.

Three prayers, the Oratio, Secreta, and Communio of the second of the Missæ Generales, are copied in handwriting of the sixteenth century on a blank page at the end of the MS. There are two important alterations in the first of these prayers; for "dominum papam regem et episcopum nostrum et omnem plebem illis commissam," the copy reads "reges, episcopos et abbates nostros," &c., omitting all mention of the pope, whilst at the close the words, "et iter famulorum tuorum in salutis tuæ prosperitate dispone," are left out. The copy of the Secreta, "Deus qui singulari corporis tui hostia totius mundi solvisti delicta," &c., is almost erased. In the copy of the Communio the only important change is the addition before the name of the Blessed Virgin of the words, "semperque virginis."

A strange rubric occurs in the Canon of the Mass:

"Hic eregat sacerdos manus et conjungat et postea tergat digitos et elevet hostiam dicens. 'Qui pridie q' pateretur': ita quod non videatur a populo et sic debet tenere quousque dixerit verba consecrationis quia si ante

consecrationem elevetur et populo ostendatur sicut faciunt fatui sacerdotes faciunt populum ydolatriare adorando panem purum tanquam corpus Christi et in hoc peccant."

A canon of the Synod of Exeter, A.D. 1287, quoted by Maskell (*Ancient Liturgy of the Church of England*, second edit., p. 92, n.), may be cited in connexion with the above:—

"Quia vero per hæc verba, *Hoc est enim Corpus meum*, et non per alia, panis transubstantiatur in corpus Christi, prius hostiam non levet sacerdos, donec ista plena protulerit verba, ne pro creatore creatura a populo veneretur."

The description has, I fear, run to a somewhat inordinate length, but I have made it as brief as I could consistently with accuracy.

JOHNSON BAILY.

Pallion Vicarage.

THE BIBLIOGRAPHY OF ARCHERY.

In the following list works relating to archery societies are grouped and given first, then follow a group of MSS., then the general list. The works are ranged in the order of their age, excepting that the several editions of one work are grouped with the first edition. Excepting those works to the titles of which the words "not seen" are appended, and the few imperfectly given titles authorities for which are cited, copies of all the works noted were in my hand at the time I described them. A few entries are taken from *A Transcript of the Registers of the Company of Stationers of London*, 1554–1640, A.D., edited by Edward Arber, privately printed, London, 1875, &c., 4to.: they are distinguished by the letters "T. S. R.," followed by the numbers of the volume and page from which the entry is taken. The letters B., G., M. following a title denote that a copy of the work so distinguished should be found in the Bodleian, Oxford; Guildhall, London; and the British Museum libraries respectively.

Works relating to Robin Hood and to the William Tell group of mytho-historical tales are not included in this, but are reserved for separate lists.

The most valuable works noted in the list on the theory and practice of archery are the second edition of H. A. Ford's work, 1859; the lecture by Sir J. F. W. Herschel, 1866; the papers by James Spedding and F. Townsend in *The Archer's Register* for 1866–67; and the articles by Maurice Thompson in Harper's and Scribner's magazines, 1877. The article by the Hon. Daines Barrington in the *Archæologia*, 1783, is perhaps the most complete on the history of archery in England.

To the gentlemen who have helped me to perfect this list I tender my thanks.

To the Secretary of the Royal Company of Archers, Edinburgh (who forwarded a parcel of rare books to London for me to examine), and to the Honorary Secretary of the Royal Toxophilite Society, London, I am especially indebted for the courteous ways in which they complied with my requests for information.

SOCIETIES.

Royal Guard of Scottish Archers, 1425.

L'Escosse Françoise. Discours des alliances commencees depuis l'an sept cents septante sept, et continuees jusques à present, entre les couronnes de France et d'Escosse....A Paris, chez P. Mettayer,...1608. 4to. ff. 30. Dedication signed A. Houston [de Losse]. M.

Papers relative to the Royal Guard of Scottish Archers in France. From original documents. Printed [by T. Constable] at Edinburgh, 1835. 4to. pp. xvi-84. Pp. 47-84, Reprint of a work by A. Houston, entitled "L'Escosse Françoise. A Paris, chez P. Mettayer, 1608." Issued by the Maitland Club, Glasgow. M.

The Scot abroad. By John Hill Burton. W. Blackwood & Sons, Edinburgh, 1864. 2 vols. 8vo. Vol. i. pp. 47-59, R. G. of S. A. M.

Fraternity of St. George, afterwards the Honourable Artillery Company, 1537.

29° Novembris, 1615. John Trundle—Entred for his Copie vnder the handes of Master Tavernor and Master Lownes Warden a poeme called *The Artillery Garden*, by Thomas Dekker....vj^{d}. (T. S. R., iii. 578.)—This poem was published in 1616. I cannot hear of the present existence of a copy.

Londons Artillery, briefly containing the noble practise of that wo[r]thie Societie: with the moderne and ancient martiall exercises, natures of armes, vertue of Magistrate, antiquitie, glorie and chronography of this honorable cittie....By R. N. Oxon. London, printed by Thomas Creede and Bernard Allsopp for William Welby, and are to be sold at his shop in Paules Church Yard at the signe of the Swan, 1616. 4to. pp. viii-104. Dedication signed Richard Nic[c]olls. Pp. 86-88, 93 94, Archery. M.

12th April, 1639. Ra[l]ph Mabb—Entred for his copie under the handes of Master Wykes and Master Rothwell Warden The summons or bills for the Artillery Garden. Vj*d*. (T. S. R., iv. 464.)

The bowman's glory; or, archery revived. Giving an account of the many signal favours vouchsafed to archers and archery by those renowned monarchs, King Henry VIII., James, and Charles I. As by their several gracious commissions here recited may appear. With a brief relation of the manner of the archers marching on several days of solemnity. Published by William Wood, marshal to the regiment of Archers. London, printed by S. R., and are to be sold by Edward Gough at Charing Cross, 1682. 12mo. pp. xvi-80. The first part is B.L. Pp. 33-80, A remembrance of the worthy show and shooting by the Duke of Shoreditch, and his associates the worshipful citizens of London, upon Tuesday the 17th of September, 1583. Set forth according to the truth thereof to the everlasting honour of the game of shooting in the long bow. By W. M. M., G.

Royal patents, and letters, for incorporating and encouraging the H. A. C., viz.:—

1. The patent of Henry VIII. 1537.
2. The patent of James I. 1605.
3. The patent of Charles I. 1633.
4. The letter of William III. 1690.
5. The letter of Queen Anne. 1702.
6. The letter of George I. 1715.
7. The letter of George III. 1766.

London, printed by Stephen Clark,...1777. 8vo. [illegible] Folding plan of Finsbury Fields.

The history of the H. A. C., of the city of Lon[illegible] its earliest annals to the peace of 1802. I

Highmore....London, printed for the author by R. Wilks, ...and sold by J. White...and Messrs. Richardson,...1804. 8vo. pp. xvi-600. Frontispiece and two folding plates (one of the marks in the Finsbury Fields, 1737). G., M.

Captain Raikes is said to be compiling a history of the H. A. C.

Company of Finsbury Archers.

19th Novr., 1590. John Pyrryn—Entred for his copie under Master Cawoodes hand The Tectonicon of Fīnsbury feildes. Vj^{s}. (T. S. R., ii. 568.)—Perhaps by Leonard Digges the elder.

Ayme for Finsburie Archers, or, an alphabeticall table of the names of every marke within the same fields, with their true (or due) distances, both by the map and dimensuration of (or with) the line, published for the ease of the skilfull and behoofe of the younge beginners in the famed exercise of Archerie. By I. I. (or T. T.) and E. B. (or B. E.). Printed at London by R. F., and are to be sold at the sign of the Swan in Grub Street by T. Sergeant, 1594. 16mo.

Another edition—"to be Sold at the sign of the Frier, in Grub Street," 1601.

Another edition—1604. (Not seen.)

MS. Archers' Marks in Finsbury Fields.—Per me Henricus Dickmanus nomine: scribebam hunc librum et scriptus erat in anno Domini 1601, quarto die Mayij.—London, 1601. 24mo. ff. 93, paper.—The Marks are in a b c order. This MS., which is in the library of the Society of Antiquaries of London, I was courteously shown by the secretary.

Aim for Finsbury Archers, or an alphabetical table of ye names of every mark within ye fields, with ye true distance according to ye true dimension of ye line and pulley, gathered and amended, ye 2nd impression by James Partridge and by him dedicated to ye Archery of Finsbury with ye rules for ye use of ye same by I. N. Printed for J. Partridge at ye sign of ye Sun in St. Pauls Church Yard, 1626. 4to., 138 pages. (B. M. MS. Sloan 5900, f. 35, note by John Bagford.)

Ayme for Finsburie archers. Or an alphabeticall table of the names of every marke within the same fields, with their true distances according to the dimensuration of the line. Newly gathered and amended by James Partridge. London, printed by G. M. for John Partridge, and are to be sold at the signe of the Sunne in Paul's Church Yard, 1628. 24mo. pp. x-148. Preface signed I. N. M.

Aim for Archers, 1638. 12mo. ("N. & Q.," 4th S. iv. 330.)—Possibly the date is an error for 1628 or 1738.

Collection of the names of marks in Finsbury fields. London, 1728. 24mo. (Watt, B. B.)—Possibly the date is an error for 1628 or 1738.

Aim for Finsbury Archers: or, a table of all the names of the marks now standing in the fields of Finsbury; with their true distance from each other. Also a plan of the said fields and marks by which one may know their true bearing. Likewise a list of all the names of such as have been Captains or Lieutenants of the Easter- or Whitson- Target, from the year 1717 to this present year 1738.—London, 1738. 24mo., pp. 16. An engraved frontispiece and a folding plate, inscribed:—A plan of all the marks belonging to the Company of Finsbury Archers, in the said fields of Finsbury, with the true distance from each other as they now stand. May the 20th, 1737. (M. copy mislaid.) G.

Articles agreed on by the Society of Archers for the well ordering and regulating of their game yearely to be shott at in Finsbury Fields or other place nere adjoyning and more especially for the present yeare 1687. (Around the margin of which is:—)

An account of the number of the Archers that have shott at the Generall Targett from the year of our Lord 1658 unto this present yeare 1687 [and continued to 1757] in company with the severall Captains and Leiuetenants whose severall and respective names are here under written in the severall collums.—On a sheet of parchment in B. M. MS. Add. 28801.

Rules and records of the Society of Finsbury Archers, from 1652 to 1761, &c. In the handwriting of William Latham. In B. M. MS. Add. 29792. 4to. ff. 100.

Londinium redivivum, or, an ancient history and modern description of London....By James Peller Malcolm....London, printed by John Nichols & Son...and sold by Longman,...1802-1807. 4 vols. 4to. Vol. iv. p. 26, and plan of Finsbury Fields, by William Hole, copied from original (undated, but late sixteenth cent.) in the Bodleian Library, Oxford. M.

Fred. W. Foster.

45, Beaufort Street, S.W.

(*To be continued.*)

"The bellman's drowsy charm."—Nares quotes from Herrick a poetical version of the charm, and I find a notice of the bellman, some years later than Milton's allusion, in Pepys's *Diary* (1659-60, Jan. 16): "I staid up till the bellman came by with his bell just under my window, as I was writing of this very line; 'past one of the clock, and a cold, frosty, windy morning.'" What could our forefathers have been made of to endure their sleep being broken by this wholly unnecessary disturbance? I well remember the London watchman's "Past three o'clock and a cloudy morning." His drone could awaken none but the lightest sleepers. What if the watch had had a bell to ring! It seems from a line of Pope's that the bell-ringing continued down to his time:

> "To drink and droll be Rowe allow'd
> Till the third watchman's toll."
>
> *Farewell to London*, 1715.

Jaydee.

Field Names.—I desire to make an appeal to your country contributors and readers for their help in a very important historical matter. Even with the priceless treasures of the British Museum, London students must often appeal to students resident in the country for information on matters that have not yet found their way into our printed literature. I therefore simply state the plea of necessity in asking the aid of "N. & Q." on the question of field names in England. In many localities, especially agricultural districts, a local custom exists of calling certain fields within the neighbourhood by particular names: see Maine's *Village Communities*, p. 126, quoted by me in "N. & Q.," 5th S. vii. 344, and Mr. Woolley gives a peculiar instance at 5th S. viii. 192. Many of these field names are trade names, and are as well identified with the particular fields as personal names with their owners. I have collected some few from olden-time records, but what I am anxious to obtain now is a record of any existing customs of the kind. They are fast dying out;

they are eminently of historical value, being so indicative of local legend; they cannot be collected without aid, and I do not therefore think my appeal will be in vain. Instances forwarded to me direct I will, if permitted, insert in "N. & Q." when I have a sufficiently long list.

G. Laurence Gomme.

Castelnau, Barnes, S.W.

A Malay Superstition.—Surgeon-Major Davie, of the Buffs, in his "Medical History of the Laroot Field Force," given in the appendix to the Army Medical Department Report for 1876, mentions a curious custom which exists among the Malays in cases of dangerous illness, which are attributed to the influence of evil spirits. The Malays imagine that if they can remove the evil spirits they are all right; so, with this object, they construct a miniature prahu, or war boat, of wood, complete in every way, with mast, rigging, black flag, paddles, and a rudder. The boat is filled with various articles, a bag of rice at the stern, and a lamp made out of a cockle-shell at the prow; the body of the boat is stuffed with cups made of leaves, containing liquors of various sorts, entrails of fowls, sweetmeats of all kinds, tobacco, flowers, and copper coins. The boat is supported by a slender square bamboo platform, surrounded with pendent grass, to the ends of which are tied all sorts of eatables, and at the corners the legs and wings of a chicken. About eighteen inches below the boat are figures of turtles, crocodiles, and lizards, made of rice, resting on a plantain leaf; the whole being supported by four straight branches about seven feet high (the top leaves forming a canopy) stuck into a raft made of plantain trees. Slips of bamboo are stuck round the raft with partially burned red rags tied to them. The raft is set afloat, and it is supposed that the evil spirits, enticed away by the food in the boat, leave the patient and attach themselves to the boat. Should any Malay, by accident or otherwise, touch this raft after it has been set afloat, he or she becomes afflicted with the disease from which the person for whose benefit the raft was set adrift suffered.

Everard Home Coleman.

71, Brecknock Road, N.

The Poet Mickiewicz.—About a week ago the *Daily News* contained a genial article on this poet, so celebrated among Slavonic peoples, on the occasion of the honours lately done to his memory at Rome. The writer quotes triumphantly the high opinion passed upon the poet by Mr. George Borrow. Without wishing at all to depreciate the merits of the author of *The Bible in Spain* and *Lavengro*, whose works I remember to have read with so much pleasure when a boy, I must add that the praises of Mickiewicz have been heard in higher quarters. The Polish poet called upon Goethe just before the death of the great Coryphæus of German literature, and when bidding him farewell, the veteran is recorded to have said, "You are now the greatest poet of Europe, for Goethe is fast going to his grave."

W. R. Morfill.

Russian History.—The following note may possibly have interest for Russian students. In Bolingbroke's *Correspondence* (edited by Gilbert Parke), 1798, vol. i. p. 128, there is this foot-note:

"Charles Whitworth had been Envoy extraordinary to the Czar's court, and was now appointed Ambassador extraordinary. From this gentleman the Secretary of State received an account of Muscovy, written with judgment and accuracy, which is in the possession of the editor."

This was probably in MS.; was it ever published? The papers of Bolingbroke were kept at Stow Hall, in Norfolk, by his secretary, Thomas Hare, whose descendant handed them over to Parke for publication. Parke, in his preface, says the papers remained till the death of Thomas Hare, in 1760, "little known or noticed." In *Fugitive Pieces on Various Subjects*, vol. ii., 1762, one of the pieces is an account of Russia in 1710, by Baron Whitworth. If this is from the same MS. as that sent to Bolingbroke it must, I suppose, have been taken from among his manuscripts, printed, and put back again, to come by-and-by into the hands of Parke. Observe, Parke says the papers were little noticed till 1760; this may imply that they then received some attention, and *Fugitive Pieces* was published in 1762. The accounts are probably the same. At all events, here is an account of Russia in 1710 which all can get at, but of which perhaps all do not know.

Thos. Fairman Ordish.

"The Paston Letters."—I write to point out a slight error in Mr. Gairdner's edition of the *Paston Letters*. In the preliminary note to No. 939 (iii. 389) Isabel, wife of John Leghe, of Addington, co. Surrey, is stated to have been the daughter of Agnes Paston (*née* Morley) by her second husband, John Isley, of Sundridge, co. Kent. But Isabel's monument in Addington Church, wherein she is called "sole syster of Sir George Harvye," proves her to have been the daughter of Agnes by her first husband, John Harvye, of Thurleigh, co. Beds. Isabel (or Elizabeth, as she is called in her brother Sir George Harvey's will, 1520) married secondly William Atclyff, and died 1545.

The letter No. 939 is undated, and Mr. Gairdner assigns no date to it beyond saying that it must have been written after 1495. Its date may be fixed almost to a year. The writer, Sir J. Paston, speaks of his wife, the above-mentioned Agnes, as being about to ride into Kent "to my wydow, hir doughtir Leghe." John Leghe, according to the monument in Addington Ch

April 24, 1502, and Sir John Paston himself was dead in September, 1503. S. H. A. H.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

Did Morland ever paint "Fish Pictures"?—I have possessed for nearly thirty years a beautiful fish picture, about 26 by 20, not signed, and respecting which I have endeavoured in vain to obtain some definite information. All I ever did learn was some twenty-five years since from a gentleman advanced in years, who had a similar picture, and that was that his father had, many years ago, bought it off the easel of the artist, who was a very celebrated painter, and who had, in some freak perhaps, painted twelve fish pictures and no more, all differing merely in the grouping of the fish, pike, carp, perch, &c., and every one having the same background—fish-basket, sedges, and bit of blue sky, through clouds. The price my friend's father paid the artist was 100*l*., but he could not recollect the name. On showing the picture to a distinguished animal painter the other day he pronounced the whole treatment to be Morland's. To show its excellence, I may be permitted to mention that the picture was so admired by my friend Sir Daniel Macnee, P.R.S.A., that he begged the loan of it and kept it a long time in his studio. J. D. Dougall.

Kensington.

The Veners came over at the Conquest; they then called themselves Venoure. They then were connected with the Earls of Chester, and are alluded to under the name of Venator. It is my impression that a band of them settled in London. I know that William Venour was a merchant in London in 1350; that another William Venour was (Alderman) Sheriff 1388, and Lord Mayor in 1389 (he was of the Grocers' Guild); he, with his wife Elizabeth, was buried at Great St. Helen's, A.D. 1400, whose son William was Sheriff 1402, and was at the battle of Agincourt, 1415. I find that another Venour, who spelled his name Henry Vainor, of the Vintners' Guild, was buried at St. Martin's in the Vintry, A.D. 1391.

These, or some of them, certainly were alive when these guilds were founded, and I doubt not a succession of them existed in some or other guild until a late period, for I find that Sir Thomas Viner (the name then was changed into Viner and Vyner) was Lord Mayor in 1654, and Sir Robert Sheriff 1667 and Lord Mayor in 1675.

I see that Sir Henry Vynar (it was then Vynar) was of the Merchant Taylors' Guild in 1571, and Nicholas Vynar half a century later; again, 1459, William Vener was Warden of the Fleet, and his son Walter after him. I am collecting historical facts concerning this family, and shall esteem it a favour if any of your correspondents will give me information on the subject.

Henry W. Viner.

P.S.—The name has also been spelled Vynour. It would not surprise me if William Joyner, Sheriff 1223, William Joynour, Lord Mayor 1239, was really a Venour. Certainly I think Rauffe Fenour, Sheriff 1278, was a Venour. Three centuries later evidence at the British Museum and elsewhere shows that Vyner and Fyner were indiscriminately used, therefore I do not see why Venour and Fenour should not be one and the same.

An Antique Silver Bell.—I was shown the other day a very small silver bell, a copy of an antique one in gold about an inch long, found as I understood at Rome, and belonging to H.M. the Queen of Italy. The bell has the following inscription on the four sides, for the solution of which I shall be much obliged to any of your contributors:

TOI COM MAC IN
VIIO TGT AΓM AI

W. M. B.

Portuma.—Will any of your readers kindly tell me what place in England this is? Bishop Sherborne says of himself, "bis Richmundie, ac semel turris Portume, cum propugnaculo ei herente, edificiis prepositus fuit." Porchester (Porcestria) has been suggested to me, and Portsmouth (Portesmuthia, Portus Magnus), but I think without a show of likelihood.

Mackenzie E. C. Walcott.

Calling Cards: Crape as Mourning.—When did these come into fashion and use in Great Britain? Greysteil.

Numismatic.—I shall be obliged for information regarding any of the following:—

1. What does the following bronze medal commemorate?—Obv., Pope Gregory XIII. seated, and in the act of blessing a number of ecclesiastics; on a tablet on the wall is inscribed ITE OPERAMINI IN VINEAM DOMINI, and round obv. is legend SEMINANS IN BENEDICTIONIBUS DE BENEDICTIONIBUS ET METET; on reverse is the following, GREGORIVS | XIII PONT MAX | COLLEGIUM | SOCIETATIS IESV | OMNIVM NATIONVM | SEMINARIVM | PRO SVA IN CHRISTIANAM | RELIGIONEM ET ORDINEM | ILLVM PIETATE | A FVNDAMENTIS | EXTRVXIT | ET DOTAVIT. AN SAL | CIↃIↃLXXXII | PONT SVI X, and below, ROMAE. As the Society of Jesus was founded some years earlier, this has a little puzzled me.

2. A sixpence of Charles I., mint mark an anchor. Obv., crowned head to the left and VI; legend, CAROLUS D. G. MAG BRIT. FR. ET HIB REX;

on rev., shield with arms—1 and 4, quarterly, Engl. and France; 2, Scotland; 3, Ireland; legend (with the following misprint) CHISTO (*sic*) AVSPICE REGNO. It is in good preservation, which was the cause of my buying it at a silversmith's, and I did not at first detect the mistake on the reverse. Are other examples known?

3. What is the explanation of a franc of the first Napoleon bearing on the obverse the legend NAPOLEON EMPEREUR, and on reverse REPUBLIQUE FRANÇAISE, and date AN 13? T. M. FALLOW.

Chapel Allerton, Leeds.

OVID'S "METAMORPHOSIS."—The other day I came across an old and curious verse translation of Ovid's *Metamorphosis*, and I shall feel obliged if any of your readers can give me some idea as to the value or rarity of the book by the following description. It is 12mo. or 16mo., engraved frontispiece, with tablet in centre bearing the following title:—

"Ovid's | Metamor- | phosis. | Englished by | G. S. | London, | printed by | Robert Young; | are to be sold | by F. Grismond. | 1628."

The volume is dedicated to "The most high and mightie prince Charles, King of Great Britaine, France, and Ireland." WILSON BATTY.

HERALDIC.—What were the arms of Clarke of Lavington Gernon, whose heiress married Nicholas Englefield about A.D. 1390? W. F. C.

"EVERY MAN HAS HIS PRICE."—This cynical saying is attributed to Sir Robert Walpole. On whose authority? Mr. Ewald, in his recent *Life* of the statesman, suggests that he may have said, pointing to his supporters in the House of Commons, "All *these* men have their price." Mr. Lecky (*Hist. of England*, vol. i. ch. iii.) makes the same suggestion. This gives quite a different turn to the cynicism. Walpole might well apply it to men whose votes he had already bought, or was ready to buy. The late Sir Benjamin Brodie, in that most charming book, *Psychological Enquiries*, thus alludes to the saying:—

"The anecdote may or may not be true, but if it be so the answer to such an ungracious doctrine is sufficiently obvious. He drew his conclusions from a too limited experience, and did not bear in mind that those who had not their price were just the persons with whom it was least likely that he should come in contact."

JAYDEE.

HENRY ANDREWS.—I have an engraved portrait, dated 1798, of Henry Andrews, with a globe at his side. Underneath is printed the following:—"Henry Andrews, the celebrated author of *Moore's Almanac*." Any information respecting the life of the above, where born, &c., will greatly oblige.

E. C. H.

A "YOTING STONE."—Quite recently in a West-country paper appeared a letter from the Vicar of Bishop's Hull, Somerset, containing a query which I have not seen answered, and therefore I send you an extract in the hope that some of your contributors will enlighten me:—

"I should be very much obliged if some one would tell me what a 'yoting-stone' is. I find it in various wills. [Here follow several quotations from wills dating from 1578 to 1651, in which it is variously spelled 'yotinge-stone,' 'yowting-stones,' and 'yeotinge-stone."]

"We know that 'yote,' or 'yost,' is to pour in. Workmen are said to 'yote in' metal to fix iron clamps or railings. The word 'yote' also signifies to water, to pour water on.

"Instances of its use:—Grose says, 'The brewer's grains must be well *yoted* for the pigs'; and Chapman, 'My fowls found feeding at their trough their yoted wheat.'"

May I suggest, without pretending to know the derivation of the word, that it is equally applicable to a grindstone or the stone of a cider press?

F. C. F.

THE RIGHTS OF WOMEN.—I have read in *Le Brésil Littéraire*, par F. Wolf, Berlin, 1863, that so long ago as 1820 the Visconde de Pedra Branca, the Brazilian deputy to the Cortes at Lisbon, spoke in favour of the political emancipation of women. I fancied this a movement of a much later date; was it mooted in any other public assembly at that period? W. M. M.

THE ABBEY OF ST. VICTOR, PARIS.—In the annals of the once powerful and celebrated Abbey of St. Victor, Paris, the abbey where St. Thomas of Canterbury made a brief stay while in France, there is a long list of the sacred relics which were once preserved there. Two of the articles are so curious that I transcribe their description:—

"De oleo quod fluit ex imagine quæ facta fuit ad similitudinem Beatæ Mariæ Virginis, quæ Imago carnea facta est."

"De oleo Imaginis B. Mariæ quæ est in Bethlehem, quæ crescit et decrescit sicut Luna, et in tertio anno fit caro."

I should be very glad if any of your correspondents would kindly inform me whether they have ever met with any notice of these curious articles in the course of their reading. The late Drs. Eck and Husenbeth could most probably have told us something on the subject; perhaps Mr. Baring-Gould or Dr. Lee will do so.

W. H. HART, F.S.A.

Gravesend.

ELEANORA NUGENT.—Can any one tell me who were her parents? She was wife of Robert Ker or Kerr of Newfield, son of Lord Charles Kerr, and grandson of the first Marquis of Lothian. She died at Ayr, N.B., Sept. 9, 1795.

HASTINGS C. DEST.

SAINTE-BEUVE ON BOSSUET.—D'Haussonville in his *Sainte-Beuve* (Paris, Lévy, 1875) says:—"Il (Sainte-Beuve) dénigre

parle d'un ton dégagé des absurdités de Bourdaloue." In what work does Sainte-Beuve make these attacks? I cannot find any blackening of Bossuet or jeering at Bourdaloue in the *Nouveaux Lundis*. L. H. T.

Mary Queen of Scots.—Are there any means of finding out what needlework was done by Mary Queen of Scots and where it now is? C. P.

Letters of Washington.—Ex-President Grant, when passing through Leicester last summer, was presented with copies of four unpublished letters of Washington's, the originals being in the Leicester Museum. Is there any reason why they should not be published, seeing they are public property? At least, I believe the museum is a public institution. Kingston.

Col. Michael Jones, Governor of Dublin in 1649.—What were his arms? Are there any descendants of his now living? T. S.

John Hunter.—Who was "John Hunter, Esq.," who published *A Tribute to the Manes of Unfortunate Poets*, 1798, second edit. 1803—also a volume of *Poems*, third edit. 1805, with portrait and plates, this latter including the "Tribute"? Hunter seems to be only known to the bibliographers by his name or the titles of the above. J. O.

Mrs. Piozzi's Tea-pot.—In a note to Marryat's *Pottery and Porcelain*, p. 307, mention is made of a tea-pot formerly in the possession of a Mrs. Marryatt, of Wimbledon, who is stated to have purchased it at the sale of Mrs. Piozzi's effects at Streatham. The tea-pot was supposed to hold more than three quarts. In whose possession is this tea-pot at the present time? G. Ross.

Ceracci the Sculptor.—Can any of your readers give me information respecting him? He modelled the figures on the top of Somerset House; also the heads of Napoleon Bonaparte, Marquis of Buckingham, Admiral Keppel, and General Paoli. A. F.

Authors of Books Wanted.—

An Essay on Religion and Morality; or, the Scorn and Evidence of True Religion. 8vo. pp. 77 in verse. Glas., for David Baxter, 1767. With copious notes in dialogue between A., C., G., M., and W., in which the real or imaginary parties these initials indicate freely criticize the poet.

A Few Verses, English and Latin. Motto from Petrarch. 8vo. Cawthorn, 1812. Probably by an Englishman at Glasgow College.

Momentary Musings: Poems. By K. D., Esq. Hurst, 1840.

The Summer Day: a Poem in Four Cantos. London, 1769.

The Sportsman's Progress: a Poem. Sherwood, 1820.

Metrical Miscellanies. By A. C. S. Printed for Private Circulation. 1854. J. O.

Authors of Quotations Wanted.—

Can any one tell me where to find the passage in Tennyson in which the poet speaks of "the walls of Ilion," I think, being built up by invisible hands, "and therefore built for ever"? The other allusions to the same fact in *Œnone* and *Tithonus* are neither of them the quotation I want. B.

Replies.

WILLIAM (*NOT* CHARLES) CLARKE, AUTHOR OF "THE CIGAR," &c.

(5th S. ix. 286.)

I fear I have been the cause of error in ascribing this work in the *Handbook of Fictitious Names* (pp. 139, 145, and 197) to "Charles" instead of William Clarke. I am sorry that I am now able to give Mr. Blanchard Jerrold so little information. During the last ten years I have collected the following notes relative to W. Clarke, and am pleased to be able to publish them in order that your numerous readers may have an opportunity of supplementing and correcting what must be so imperfect. I think, however, it will readily be admitted that the information has not been collected without difficulty, which must be my excuse for asking you to print portions which may probably not be generally interesting. By searching through the *Gentleman's Magazine* I found the exact date of his death, which I did not know when the *Handbook of Fictitious Names* was published. The *Gentleman's Magazine* for 1838 says (p. 335) he died suddenly at his house near Hampstead of an apoplectic attack, on June 17 in that year, at the early age of thirty-seven, leaving a young family and their mother unprovided for. It does not say where he was born. The *Gentleman's Magazine* for January, 1836, p. 98, records the death of William Clarke, who died at Lambeth on November 22, 1835, aged forty, who was "for several years connected with the public press." The name is spelled with the final *e*, but I imagine should have been without. I find no notice of either in the *Annual Register*.

The first book I have in my list is autonymous, and it will be observed that the name is spelled without the final *e*. These two facts incline me to think that the work may possibly be by the W. Clark who died in 1835, and not the author of the *Cigar*, who would not be likely to spell his name wrong in his first book, though such things have happened.

The literary scrap book, or a variety of beauties from the most esteemed ancient and modern authors; in which are interspersed a number of interesting anecdotes: selected by William Clark [motto]. London, printed (by T. White) for James Paul 42 Holland Street Southwark 1824. Small 8° pp. 193.

This was published periodically in twopenny numbers.

The following works I believe to be by, or to

emanate from, William Clarke, author of the *Cigar*, &c., and they are without exception anonymous or pseudonymous :—

The Cigar [vignette]. London, T. Richardson 98 High Holborn 1825. In two volumes, 16° of 382 pages each.

The booksellers call it a "magazine of wit, humour, and instruction." "The only permanent mark left by this ephemeris was changing the spelling *Segar*, then universal, to *Cigar*" ("N. & Q.," 4th S. ix. 528). I have not been able to find it in the British Museum Catalogue, but presume it must be there nevertheless.

The terrific register or record of crimes, judgments, providences and calamities. London, published by Sherwood, Jones & Co. and Hunter, Edin. 1825, printed by T. Richardson 98 High Holborn. 8°.

The illustrations round the title are signed "Seymour de" and "M. Byfield Sc," the cuts throughout only "M. Byfield Sc." "Terrific" indeed it is. I inadvertently perused the first horrible description of a frightful execution. It was published in numbers. I should be surprised if this production, which is more horrible than the *Newgate Calendar*, were Clarke's, and yet it is advertised with other books which he published.

Every man's book or useful companion for 1826. London, T. Richardson 98 High Holborn [1826]. 8°.

After 1828 this was published by Vizetelly, and it ceased in 1830. At the end of the issue for 1828 are advertised *Old English Tales*, *Legends of Terror*, the *Terrific Register*, the *Cigar*, and *Gymnastics*.

Every night book, or life after dark; by the author of the Cigar [illustration "Mason sc" and motto]. London, published by T. Richardson 98 High Holborn 1827. 12° pp. 192.

A gossiping book, treating of the theatres, Almack's, the Cole Hole, fairs, taverns, and the different sights in London.

The book of health, a compendium of domestic medicine...London, Vizetelly, Branston & C° 135 Fleet Street 1828. 8° pp. 119.

At the end are advertised *Every man's book* for 1829 and *The Boy's own book*. Another edition (of the title-page) is dated 1829.

The boy's own book, a complete encyclopædia of all the diversions, athletic, scientific and recreative, of boyhood and youth [motto]. London, Vizetelly, Branston and Co. Fleet street 1828. Square 16°.

Mr. Henry Vizetelly, to whom I am indebted for several facts about W. Clarke, told me Clarke was editor and principal author of this book. The second edition is advertised in the *Book of Health*, 1828.

Boy's own book &c. London, D. Bogue 86 Fleet Street [1849]. Sm. sq. 8° pp. 611.

This edition has an index. The preface says that twenty editions, comprising eighty thousand copies, had been sold. The above edition, printed by Vizetelly & Co., was the first that received much alteration. It was edited and revised by Mr. Henry Vizetelly, who also engraved some of the additional illustrations from designs by W. Harvey. The preface describes it as enlarged and improved, every article having undergone a careful and competent revision, and several of the subjects been entirely rewritten, &c.

The boy's own book &c. London, W. Kent & C° Fleet Street (late D. Bogue) 1859. Sm. sq. 8° pp. 623.

This edition, printed by Thomas Harrild, is a reprint. The preface says twenty-two editions, comprising ninety thousand copies, had been sold. This book brought the printers and publishers between 500*l.* and 600*l.* a year, and upwards of two thousand copies a year were printed and sold at about 8*s.* 6*d.*, the original cost being less than a fourth of that sum.

Every family's book for 1829 containing everything that is most useful and necessary to be known by females in the different situations of maid, wife and widow... continued annually...London, T. Richardson [1828]. 8° pp. 64.

Advertised at the end : *Every night book*, the *Cigar*, *Old English Tales*, *Legends of Terror*, the *Terrific Register*, and *Gymnastics*.

The young lady's book, a manual of elegant recreations, exercises and pursuits. London, Vizetelly, Branston and C° 1829. 12° pp. 504 and 1, with illustration.

Three courses and a dessert; the decorations by G. Cruikshank [motto]. London, Vizetelly 1830. 8° pp. 432.

"By Mr. Clarke who wrote the notice of Mr. Cruikshank in the *New Monthly Magazine*" (Reid's *Descrip. Cat. of Cruikshank's Works*, 1871, vol. i. p. 322).

Three courses and a dessert comprising three sets of tales, West Country, Irish and Legal; and a melange: with fifty-one illustrations by G. Cruikshank; third edition [motto]. London, Vizetelly 1836. 8°.

Third edition of the title-page only; fifth edition in Bohn's Illustrated Library.

The Georgian Era, memoirs of the most eminent persons who have flourished in Great Britain from the accession of George the first to the demise of George the fourth, in four volumes...London, Vizetelly, Branston and C° Fleet Street 1832. 8° pp. 582; vol. ii. 1833 pp. 588; vol. iii. 1834 pp. 588; vol. iv. the same : closely printed in double columns with portraits.

This work, of which Clarke was editor, bears a very good character, and contains much information not to be found elsewhere. The arrangement is chronological, classified according to subject, the first volume containing the royal family, &c. The preface says "all the lives have been originally compiled and entirely rewritten . . . every possible exertion has been made, both on the part of the editor and his assistants, to elucidate doubtful points," and he "fearlessly asserts an unimpeachable claim to strict impartiality."

Twelve maxims on swimming, by the author of the Cigar. London, Charles Tilt 1833. 16° pp. 30, with the title-page. It is signed C. "Very good [illegible] written"; see A list of works on Swimming Hamst [1868], p. 6.

Wm. Clarke also wrote a work entitled *Old English Tales*, but I have not been able to see this, nor do I find it mentioned in any catalogue. He wrote a story called *The love and child*, and another *Mrs. (somebody's?) boarding-house*, or some such titles, and scores of others in the *Monthly Magazine*, of which he was editor, and wrote nearly half each number just before Charles Dickens began editing it.

The *Gentleman's Magazine* refers to a *Natural History* he was preparing at his death, "upon which an enormous expenditure must have been incurred." Query whether this was ever published.

His most successful work was the *Boy's own book*. The *Athenæum* (Nov. 22, 1874, p. 721) said, "and it is an oversight that, when writing of old toys, our contemporary [the *Graphic*] did not lay a wreath on the tomb of the illustrious author, whoever he was, of the *Boy's own Book*." For thirty years it held its place, and was without a competitor until the publication of *Every Boy's Book*, edited by the Rev. J. G. Wood.

Though Clarke's books have sold by thousands, he is still unknown. He has nevertheless left his mark behind him in his works, which one meets as constantly in booksellers' catalogues as almost any others.

For half a century the publishers have had a rich harvest from the *Boy's own Book*, and two generations of boys have had delightful and rich gleanings. What was the author's reward?

OLPHAR HAMST.

KING ALARIC'S BURIAL (5th S. ix. 248.)—The only poem of any note on the burial of Alaric in the bed of the river Busento is by Count von Platen. It is to be found not only in the five volumes of his collected works, but also in all the books composed of specimens of the best German poets. Indeed, this ballad, a few other ballads, and his fine lines descriptive of the rise of German poetry, have done more than Platen's many other elaborate works to perpetuate his name. I am not aware that any of his poems have been translated into English. I fancy that he is but little known in this country even to readers of German. Hence I append his exquisite ballad in the original for the enjoyment of those persons who can appreciate it in that form, and I add a not unfaithful rendering in English for the partial information of those persons whom the German words do not enlighten:

"Das Grab am Busento.

Nächtlich am Busento lispeln, bei Cosenza dumpfe Lieder,
Aus den Wassern schallt es Antwort, und in Wirbeln klingt es wieder!

Und den Fluss hinauf, hinunter, ziehn die Schatten tapfrer Gothen,
Die den Alarich beweinen, ihres Volkes besten Todten.

Allzufrüh und fern der Heimat mussten hier sie ihn begraben,
Während noch die Jugendlocken seine Schulter blond umgaben.

Und am Ufer des Busento reihten sie sich um die Wette,
Um die Strömung abzuleiten, gruben sie ein frisches Bette.

In der wogenleeren Höhlung wühlten sie empor die Erde,
Senkten tief hinein den Leichnam, mit der Rüstung, auf dem Pferde.

Deckten dan mit Erde wieder ihn und seine stolze Habe,
Das die hohen Stromgewächse wüchsen aus dem Heldengrabe.

Abgelenckt zum zweitenmale, ward der Fluss herbei gezogen:
Mächtig in ihr altes Bette schäumten die Busentowogen.

Und es sang ein Chor von Männern: 'Schlaf' in deinen Heldenehren!
Keines Römers schnöde Habsucht soll dir je das Grab versehren!'

Sangen's, und die Lobgesänge tönten fort im Gothenheere;
Wälze sie, Busentowelle, wälze sie von Meer zu Meere!"

"The Grave in the Busento.

On Busento at Cosenza muffled lays are whispered nightly;
From the water sounds an answer, by the ripples echoed lightly.

And beside the stream the spectral forms of valiant Goths are roaming,
Him, the chief among their people, slain, their Alaric bemoaning.

Here untimely and remote from home must they lay him underground,
While the flaxen locks of morning-tide still his shoulders circle round.

And they range them on Busento's banks, in emulation bending
To bar the path of the rushing wave, aside the water sending.

In the flood-deserted cavity, the earth first upward heaving,
They lower deep down the mail-clad corse, still to his charger cleaving.

Then upon him and his panoply the earth again are flinging,
That from out the hero's sepulchre may river plants be springing.

For a second time diverted is the torrent backwards veering,
Till Busento's waves again are in their olden bed careering.

Then a choir of men are chanting: 'Sleep in thy heroic glory,
Never Roman insult to thy tomb shall desecrate thy story.'

Sang, and the host of Goths prolongs the strain with a mighty motion;
Roll, Busento's billows, roll it on from ocean unto ocean."

W. FRASER RAE.

Reform Club.

DAINES BARRINGTON: WHITE'S "SELBORNE" (5th S. ix. 304.)—To call Barrington a "pompous

antiquary" seems a curious "tribute of praise." Pompous he may have been, for anything I know to the contrary, and an antiquary he was; but the union of the two words (and these alone) very ill describes the man, while his papers on scientific, and especially zoological, subjects, however mistaken he may at times have been, justify a protest in his defence. But will MR. P. W. TREPOLPEN give the date of the disallowed charge for sparrow poisoning? We shall then know whether it was before or after (and if after, how long) he made White's acquaintance, which appears to have been in 1769 or thereabouts. Granting, however, as seems possible, that the charge was made after they were known to each other, I do not know that we can complain very much of Barrington on this account. Are there not still estimable people in London who find their waterspouts occasionally blocked up by sparrows' nests and take measures accordingly? And is it not possible that White himself might not have objected to such measures? Look at what he says in Letter xvi. to Pennant about willow-wrens eating pease—a passage over which I would willingly pass, because it contains one of the very few grave errors of observation that White ever made—and one can hardly doubt that he would not scruple much as to the means he might take to rid himself of the "horrid pests" when scaring them failed.

The mistake of "Gray" for "Gay," as the author of *The Beggars' Opera*, is not due to Prof. Bell's printer. It stands in the note as originally printed in the *Transactions of the Norfolk and Norwich Naturalists' Society*, and it failed to attract any attention until it was pointed out to me by a kind correspondent.

I may perhaps be allowed here to add to my last note on "The Published Writings of Gilbert White" (*ante*, p. 150) that since writing it I have, by favour of MRS. MORTIMER COLLINS, become aware of another edition of his famous book—one that I am all the more glad to know since I formerly doubted its existence. Its description is thus:—

*1825. The | Natural History | of | Selborne, | by the late | Rev. Gilbert White, A.M. | Fellow of Oriel College, Oxford. | To which are added, | The Naturalist's Calendar, | Miscellaneous Observations, | and Poems. | A new edition, with engravings. | In two volumes. | London: | Printed for C. and J. Rivington; J. and A. Arch; Long- | man, Hurst, Rees, Orme, Brown and Green; Harding, | Triphook and Lepard; Baldwin, Cradock and Joy; | J. Hatchard and Son; S. Bagster; G. B. Whittaker; | James Duncan; W. Mason; Saunders and Hodgson; and | Hurst, Robinson and Co. | 1825. | 8vo. Vol. i. flyleaf, title-page, and advertisement, pp. viii; text, pp. 351. Vol. ii. pp. 364.

The plates are the same as in the 8vo. edition of 1813, of which indeed the present is very nearly a page for page reprint. ALFRED NEWTON.

Magdalene College, Cambridge.

A TURNPIKE ACT MARRIAGE (5th S. ix. 267.)—This refers to the authority of Parliament which had to be obtained to enable the wardens of Wadham College, and (unless I mistake) the principals of Jesus College also, to marry. Dorothy Wadham, who carried out the intentions of her deceased husband, Nicholas Wadham, was the foundress of the college bearing their name in or about the year 1610. Though this date was post-Reformation, celibacy was enjoined on the wardens. Dr. Tournay, who was warden from 1806 to 1831, was instrumental in obtaining the removal of this restriction. But he did not avail himself of the privilege obtained, considering, it is said, that he was not released thereby from the pledges voluntarily given by him when elected warden.

Dr. Tournay resigned in 1831, and Dr. Benjamin Parsons Symons became warden, and not long afterwards married Miss Masterman. Dr. Symons has just died at the great age of ninety-three or more. Like his predecessor he resigned the government of the college. He is the only warden of Wadham who as yet has *committed* matrimony. About ten years previously Dr. Ffoulkes, the Principal of Jesus College, married, I believe, under sanction of the same authority, and no disability now exists in any headship to prevent marriage, though it happens, at the present time, that about one-third are unmarried.

Now with regard to the obtaining authority of Parliament, it happened that, wishing to avoid expense and notoriety in passing a special Act for the purpose, the matter was arranged by simply adding a clause to a Turnpike Bill which was passing through the House. A notice of these facts will be found in *Recollections of Oxford* by G. V. Cox, M.A., pp. 183–4. GIBBES RIGAUD.

18, Long Wall, Oxford.

[Dr. Symons died on the 11th inst.]

MAYNELLS OR MANELL (5th S. ix. 287.)—These words are of French origin, and were originally applied to the bells rather than the tower in which they hung. In mediæval Latin we find *menellum*, *maanellus*, *monellus*. Thus, in a concessionary charter A.D. 1235, we read, "Concessit etiam eis quod ad pulsationem campanorum quæ chori appellantur et aliarum quæ mediocres sive *maanelli* appellantur, quamdiu vixerint, minime teneantur." Again, in another charter of the same year, "Et quando *meenella* vel grossiora signa sonabunt." In another document, bearing date A.D. 1497, respecting the ringing of bells (Statuta Capit. Tullensis), "In Dominicis et profestis ultimæ cum duabus mediocribus campanis simul; et in duplicibus cum *monellis*." In French the equivalents were *moisneau*, *moineau*, or *moinel*. So in a MS. of Eccl. S. Wulfran, "Ca Guillelmo majore et les deux *moisneaux*." these cases the word has the same mea

of a moderate sized bell, Lat. *medianellum*. In the *Glossaire François* attached to Ducange, *moisneau* is interpreted "moyenne cloche." Ménage, *sub voce*, says, "Dans l'église de N. D. de Paris, on appelle *moineaux* les cloches qui sont entre les dessus et les basses."

The transition in England, where the word was foreign, from the bell to the tower in which it was hung, is not unnatural. J. A. Picton.

Sandyknowe, Wavertree.

This has an analogous derivation with *campanile*. *Maanellus* or *mannellus*—there are both forms—is a bell. The word occurs in Ducange.

Ed. Marshall.

Edmund Waller (5th S. ix. 286.)—Some confusion is introduced by the expression "authorized." Waller's poems were at first handed about in MS. as copies of verses, and as small printed pamphlets. There was no collected edition of them till after his imprisonment, and, therefore, whilst he was living in France. It is said that an English lady of his acquaintance desired him to make a collection of his poems, and send them to her from France. Waller did so, and accompanied them with a letter, which is prefixed to the first collected edition of his poems, printed in 1645. The name of the lady is not given, and Waller's biographers have failed to identify her. From a note by Mr. W. C. Hazlitt in "N. & Q.," 3rd S. vii. 435, it would appear that she was the Lady Sophia Bertie, daughter of the first Earl of Lindsey, who married Sir Richard Chaworth, Kt., and died in 1689, aged seventy-two. It has generally been stated that Waller's Lady Amoret was the Lady Sophia Murray, and this appears to rest solely on Fenton's recollection of what he had heard the late Duke of Buckingham say many years previously (Fenton's *Waller*, ed. 1729, p. lxii). Whether this was correct might perhaps, as Dr. Johnson observes, be ascertained from family traditions. The note just referred to may fairly raise the question whether Waller was devoted to two Ladies Sophia, Bertie and Murray. It is possible that the duke was speaking of his own Lady "Amoretta," and not of Waller's Lady "Amoret."

Whether Waller did or did not design that the lady should print the volume of his poems is doubtful; but it is certain that, on his subsequent return to England, he was displeased with the little book, and that in 1664 he published his poems, which bear upon the title-page the words "never till now corrected and published with the approbation of the author," and with a preface or notice from the printer stating that, "when the author returned from abroad some few years since, he was troubled to find his name in print, but somewhat satisfied to see his lines so ill rendered, that he might justly disown them." The printer further adds that, for the last twelve years, he had importuned Mr. Waller to enable him to print a complete and correct edition.

The first collected edition was, therefore, that printed in 1645, but the first authorized one was that published in 1664. The notice of Waller's works in Watt's *Bibliotheca Britannica* is very imperfect. He calls him "a poet of popularity in his day," and does not even mention the first edition of his poems. Lowndes and Allibone give good lists of the chief editions, but they both err in calling that of 1645 the first genuine edition.

Edward Solly.

Sir Richard Grenville (5th S. ix. 222.)—May I be allowed to draw the notice of your correspondents to a difficulty in the Grenville pedigree on which I should be glad to have some light—the place in it rightly belonging to Honor, Viscountess Lisle? All the pedigrees—known to me—which notice her at all enter her as a daughter of Sir Thomas Grenville (d. 1515) and Isabel Gilbert. Now, while I do not presume to assert that it is not so, I find but one statement in the *Lisle Papers* that harmonizes with it, and several that seem difficult to accommodate to it. I append the extracts in question, and I shall be obliged to any one who will favour me with an opinion upon them.

"My cousin John Granfile and his wife . . . have given me good cheer at their house" (James Basset to his mother, Lady Lisle, dat. London, 1539, *Lisle Papers*, i. 72).

"Your Ladyship hath two nyeces with the Queen, which are daughters unto Mr. Arundell" (John Husee to Lady Lisle, dat. London, May 25 [1536]; *ib.*, xii. 35).

"Mr. Diggory Graynfield and his wife, my Lady's nurse" (Tho. Pectree to Lady Lisle, no date [1532-40]; *ib.*, xiii. 46).

"Your brother, Mr. John Graynfield" (Rev. Tho. Raynolde to Lady Lisle, dat. Paris, April 19 [1534-40]; *ib.*, xiii. 63).

"[Signed] by yr loving and lowly Sister, Mary Seyntaubyn" (to Lady Lisle, dat. Clowens [Clowance], Midsummer Day [1533-9]; *ib.*, xiii. 101).

"Yr nieces my daughters. . . . My daughter Phelypp is departyd on Crstmas Day, Almyghtie pardon her soule, and my wyffe hath take greatte discomfort therbye" (Tho. St. Aubyn to Lady Lisle, dat. Jan. 31 [1534-40]; *ib.*, xiii. 102).

By examination of such pedigrees as I know, I find that Sir Thomas Grenville had two daughters married to gentlemen named Arundel—Jane, wife of John A. of Trerice (mother of Sir Humphrey A. and Mary, Countess of Sussex), and Katherine, who married Sir John A. of Lanherne. This looks as if Lady Lisle were Sir Thomas's daughter, since I find no Arundel marriage among the daughters of his son Sir Roger. But I find a John among

the sons of Sir Roger, and none among those of Sir Thomas. I see a Mary (not a Mary St. Aubyn, whom I cannot discover anywhere) among the daughters of Sir Roger, and none among those of Sir Thomas. And I am told that Diggory was the son of Sir Roger, while no such name appears among the family of Sir Thomas. How, moreover, would Lady Lisle's niece be her nurse—even if it mean her children's nurse? Was Lady Lisle, then, the daughter of Sir Thomas and Isabel Gilbert, or was she the daughter of Sir Roger and Margaret Whitleigh? HERMENTRUDE.

"LIBERTY AND PROPERTY" (5th S. ix. 129.)—The latest use known to me of this long-popular cry was during the furious agitation against the "Excise" scheme, or so-called "Cyder Act," of Lord Bute's most injudicious ministry, the term of office held by Sir Francis Dashwood, otherwise Lord Le Despenser, of Medmenham Abbey infamy, as Chancellor of the Exchequer. As such it was said that "a sum of five figures was to him an impenetrable mystery." At this period, *i.e.* 1761 to 1763, no cry was so frequently in men's mouths as "Liberty, Property, and no Excise." The last part of the denunciation was expressive of so strenuous a degree of wrath that the apple farmers of the West publicly announced their resolution to cut down their apple trees, and let their stocks of cider run to waste, rather than submit to the hated inquisitorial excise law of the chancellor ignoramus, whose attempt thus to tax the people was the more stupid, insomuch that not more than a quarter of a century before the catastrophe of Sir R. Walpole culminated in his proposal to impose an excise. *Pasquin* was published in 1756. There are numerous satirical prints in the British Museum collection which illustrate the use of the cry in question in Lord Bute's day. F. G. S.

SAMUEL BAILEY, OF SHEFFIELD (5th S. ix. 182, 216.)—Since my communication to "N. & Q." at the former reference I have seen a French work entitled "*La Psychologie Anglaise Contemporaine*, par Th. Ribot, ancien élève de l'Ecole Normale, agrégé de Philosophie, Paris, 1870," in which there is a chapter devoted to Bailey. I give the following extract from the chapter referred to :—

"Par le nombre de ses publications philosophiques, dont quelques-unes remontent à une époque déjà fort ancienne, M. Samuel Bailey mériterait une étude à part, si nous nous étions proposé ici autre chose qu'une courte esquisse de la psychologie Anglaise contemporaine. Il n'est guère possible de le classer. Partisan déclaré de l'expérience, il forme comme une transition entre l'école Ecossaise et les psychologistes dont nous venons de parler. Par sa manière nette, exacte, précise, non sans quelque sécheresse, il diffère totalement de la psychologie descriptive dont M. Bain nous a offert le type le plus complet; il rappelle plutôt le xviii^e^ siècle et la clarté un peu maigre de Condillac et de Destutt de Tracy. Il est, comme eux, plus logicien que psychologue, et son analyse verbale ne pénètre pas assez dans une science 'aussi enfoncée dans les faits' que la psychologie. Esprit plus pénétrant qu'étendu, avide de clarté, il poursuit en ennemi acharné les métaphores, la phraséologie vague, les arguments de rhétorique qui usurpent la place de la science, les explications qui font semblant de résoudre les difficultés: il demande pour la psychologie une langue aussi précise que possible. Il n'est point cependant si épris d'algèbre qu'il ne céde aux entraînements de l'éloquence, quand c'est le lieu: et il a revendiqué les droits de la science dans un langage si ferme et si élevé, qu'il faut traduire" (here follows a long quotation from *Letters on the Philosophy of the Mind*, by S. Bailey, 2nd Series, Letter 21).

ALEX. IRELAND.

THE OXFORD AND CAMBRIDGE BOAT-RACE, 1829 (5th S. ix. 246, 271, 280, 292.)—We have no record of the dimensions of the eight-oared boats used in the above race, but we should be happy to show SCULLER a small photograph of a picture of an eight-oar which we built for University College, Oxford, and which was second on the river in 1827. SEARLE & SONS.

Lambeth, S.E.

[Have our correspondents seen the note at the last reference from the pen of the stroke in the race of 1829?]

The Cambridge boat was built by Searle, of Lambeth. J. W.

WHOEVER "HEARS THE WHISTLERS" WILL DIE (5th S. ix. 309.)—The novel in which the above superstition is alluded to is *Edina*, by Mrs. Henry Wood. C. W. P.

AN "AQUÆBAJALUS" (5th S. ix. 268.)—

"We do decree" (Boniface) "that the offices for holy water be conferred upon poor clerks."—Lindwood, p. 142.

"For the understanding of which constitution, it is to be observed that parish clerks were heretofore real clerks, of whom every minister had at least one, to assist under him in the celebration of divine offices; and for his better maintenance the profits of the office of *aquæbajalus* (who was an assistant to the minister in carrying the holy water) were annexed unto the office of the parish clerk by this constitution; so as in after times *aquæbajalus* was only another name for the clerk officiating under the chief minister."—From Burn's *Eccles. Law*.

H. T. E.

Dr. Oliver, in his *Monasticon Diœcesis Exoniensis*, p. 260, says—

"Aquebajuli were persons who carried the vessel of the holy water in processions and benedictions. Scholars in the minor orders were always to be preferred for this office (*vide* Synod. Exonien., A.D. 1287, cap. 29). In small parishes the aquebajulus occasionally acted as sacristan, and rang the bell. See Abp. Boniface's decree, lib. iii. Lynwode's *Provinciale*."

The word also signifies "parish clerk." Thus, in 1613, William Cotton, Bishop of Exeter, licensed John Randall to exercise "Officium aquebajuli sive clerici parochialis apud Gwennap, et docendi artem scribendi et legendi" (*Hist. Cornwall*, vol. ii. p. 135). E. H. W. D.

"Aquæbajulus" was originally the bearer of the holy vase of water in the church. After the

formation the office merged into the office of parish clerk. Bishop Hall, in 1627-8, licensed a John Lyle to the parish church of St. Paul in Exeter: "Emanavit licentia exequenda officium aquæbajuli sive clerici parochialis ecclesiâ S. Pauli Exon Johanni Lyle." T. E. D.

URCHENFIELD (5th S. ix. 168.)—The *Liber Landavensis* will probably explain the origin of the peculiar legal customs prevalent in Urchenfield. This part of Herefordshire belonged originally to the diocese of Llandaff, which was formed (we are told) by Germanus and Lupus in the fifth century:—

"They consecrated the eminent doctor St. Dubricius, who was elected by the king and the whole district to be archbishop. Having received this dignity, they granted to him, with the consent of King Meurig and of the princes, clergy, and people, the episcopal see, which was founded in the district of Llandaff in honour of St. Peter the apostle;.....the diocese to have five hundred wards, the bay of Severn, *Ergyng* and Anergyng, from Mochros [now written Moccas] on the banks of the Wye as far as the island Terthi [probably Barry Island, in the Bristol Channel]."—*L. L.*, pp. 310, 311.

The editor adds in a note that "Ergyng or Archenfield comprehended the portion of Herefordshire S.W. of the river Wye, of which the present ecclesiastical deanery of Archenfield, or Irchenfield, constitutes a part."

In the twelfth century this territory was claimed by the Bishop of Hereford, and Urban, Bishop of Llandaff, appealed to Pope Honorius II. against the claim. Honorius summoned the Bishop of Hereford, and also the Bishop of St. Davids, to appear before him in order that the dispute might be determined. He complains in a bull issued in the year 1129 that "they neither came nor sent persons to answer for them." Honorius continues:—

"Thou, however, our brother Urban, in the appointed term, didst present thyself in our sight ready with witnesses, and we, having for some time waited for those who were invited, took the oaths of six witnesses, two of whom, that is, a certain intelligent priest and a layman, swore that thy portion, respecting which the lawsuit had been instituted, that is Gower, Kidwelly, Cantrebychan, Ystradyw, and *Ergyng*, was contained within the bounds of the diocese of Llandaff, that is, between the rivers Towy and Wye.... ..We, therefore, with the common deliberation of our bishops and cardinals, have determined that the aforesaid districts should be held and possessed by thee, and thy successors for ever, without any interruption from the churches of Hereford and St. Davids, or either of them."—*L. L.*, pp. 580, 581.

The peculiar customs of the district belong to the Keltic races (see *Laws of Howel, Myv. Arch.*). This fact and the long continuance of this part of Herefordshire as a portion of the diocese of Llandaff lead to the inference that the district was occupied, even to the middle ages, by a predominant Keltic people, who adhered to the customs of their forefathers.

It is worth a passing notice that the name Archenfield, or Erchenfield, is Keltic in the first part. This hybrid form is found in many other names of places, as Ewyas Harold; Maesbury (W. *maes*=field); Nantwich (W. *nant*=valley); Pendle, prim. Pen-hull (W. *pen*, head or hill; A.-S. *hull*, hill); Glenfield (Ir. and O.W. *Glenn*, a valley or dell); and many other instances. With these may be compared the name Cel-bridge, in Kildare, the first part of which has been taken from the O. Irish name *Cill-droichid*, and Manchester, which was called, according to Dr. Whitaker, *Man-cenion* by its Keltic inhabitants, and Latinized by its Roman conquerors into *Mancunium*. J. D.

Belsize Square.

SIR NATHANIEL RICHE (3rd S. xi. 256, 392.)—A writer from Boston, U.S., inquires who this individual was, and does not appear to have received any satisfactory reply. Having had occasion to investigate the subject, and found it by no means easy to attain a tolerable certainty, the subjoined results may perhaps interest some readers. Sir N. Riche is referred to, about 1630, in a MS. history of Bermuda in the British Museum (Sloane MS. 750), as "a near kinsman of the Earl of Warwick, and a very temperate and honest gentleman." He had a sister Jane Riche, married to Thomas Grimsditch, who is reputed by her descendants to have been a niece of Sir Henry Riche, first Earl of Holland, and a brother of the second Earl of Warwick. A close connexion of some sort, therefore, stands on good evidence. Notwithstanding this, there is a total silence as to both Nathaniel and Jane Riche in all accounts of the Warwick family. See, for example, Morant's *Essex*, Banks's *Dormant and Extinct Peerages*, and Collins's *Peerage*; but one of these works, I have neglected to note which, does say that Robert Riche, first Earl of Warwick, left one illegitimate son and three illegitimate daughters, and here appears the key to the whole mystery. Sir Nathaniel Riche was, I apprehend, an illegitimate son of Robert, first Earl of Warwick, who died in 1619. He sat in Parliament for Retford, 1614 and 1620; for Harwich, 1623 to 1629; and died in 1636, bequeathing four shares of land in Bermuda for school purposes, and six shares to the Earl of Manchester in trust for one of the children of his sister Jane. He was knighted between 1614 and 1620. J. H. L. Y.

CHEDDLE (5th S. ix. 248.)—This name in both mentioned counties was formerly *Chedle*. The last part of the word is *dale*. Three of the Cheadles are situated on or near rivulets, from which, however, they could not have derived their names. The first syllable of Cheadle is no doubt the ancient appellation of such rivulets, say the *Ched*, *Chet*, *Chat*, *Cad*, *Cat*, *Ket*, or *Kit*. Conf. *Chetwin* in

Speed's map of Staffordshire; *Chat*burn, co. Lancaster; *Quat*ford, co. Salop; the Göta river in Sweden; the Gade in Herts.

R. S. Charnock.

Junior Garrick.

Primitive Coffins (5th S. ix. 285.)—It has been a common practice in all ages whereof we have records to inter relics of mortality in the simple manner described by Mr. R. P. Hampton Roberts. The most interesting example of this practice, as it obtained in this country, is in the Scarborough Museum, being the bones and coffin of a Bernician (?) chief. At any rate, there is a gigantic male human and absolutely perfect skeleton, comprising even the smallest sesamoid and the hyoid bones, and its inclosure the cleft trunk of an enormous oak, which, together with several weapons and ornaments, were found in a tumulus on Gristhorpe Cliff, between Scarborough and Filey. Owing to the presence of a large proportion of ferruginous earth in the tumulus, and the occurrence of a considerable quantity of water in the oak cist, the gallates of the timber had produced a fluid of the nature of black ink, so that, having been saturated for centuries in this fluid, every bone, implement, and other relic of this peculiarly important interment is now "as black as ink." These relics have been more than once engraved, but never in a manner which is sufficient to give a fair idea of their extraordinary interest.

O.

There is a fine example of a coffin formed out of the trunk of a tree in the museum at Scarborough. It was dug up in that part of England, and has a rudely cut representation of the head of the dead man on the outside, giving it something of the appearance of a mummy case. The skeleton is singularly perfect, of great size, and the front teeth are worn down in a remarkable way, reminding one of the times when it is said that man lived upon acorns. Some ornaments of jet were, I believe, found in the coffin. J. C. J.

"Galy halfpenny" (5th S. ix. 187.)—The following quotation from Camden's *Remains*, under "Money," will illustrate this term:—

"Gally halfpence, brought hither by the gallies of Genoa, who had great trade in England, was eftsoons prohibited by Parliament in the time of King Henry IV."

Gwavas.

"Galihalpens were a kind of coin with which Suskins and Dotkins were forbidden by the stat. 3 Hen. V. 1. They were a Genoa coin, brought in by the Genoese merchants, who, trading hither in gallies, lived commonly in a lane near Tower Street, and were called Galley Men, landing their goods at a place in Thames Street called Galley Key, and trading with their own small silver coin called Galley halfpence. See Stow's *Survey of London*, 137. Sir Francis Bacon writes them Gauls halfpence; and 'tis like, more truly."—Cowel, *Interpreter*.

R. S. Charnock.

Touching for the King's Evil: Forms of Prayer (5th S. ix. 49, 236, 251, 273.)—Thanking your correspondents very much for their replies, may I remark that no one of them has answered my first and main question, "When [*i.e.* at what date] did James I. of England first perform this ceremony?" I am strongly convinced that, if only for politic reasons, he commenced it very early after his accession; but I wish much for the actual date, and thereby for the proof of my belief.

With all thanks also to Mr. J. C. Cox, will he permit me without offence to say that, as was meant to be shown by the very form of my query —"James I. of England"—I never supposed (nor, I believe, any other) that James VI. of Scotland, and heir of England, ever touched for the evil. Tradition and its historical following never gave the power to the heir while heir, but only to the legal and actual monarch. Moreover, Elizabeth would have had more than a word to say to such an infringement and usurpation of her rights.

B. Nicholson.

I am in possession of a copy of the Book of Common Prayer, printed in 1728, the first year of George II., without printer's name, which contains the form "At the Healing" in the usual place, after the three state forms. As the service for the king's accession is for August 1 (*i.e.* Geo. I.), the book must have been printed before the date given on the title-page. It is an exact copy of Baskett's quarto edition of 1715, of the same size, but with a smaller though beautifully clear type, so as to bring the whole within 124 pages, Baskett's extending to 160 pages. It is not mentioned in Lowndes. Like Baskett's, it does not give the Epistles and Gospels in full, but only the references and the first three words. When did this practice commence? In what other editions is it found? Does it not imply that the reader must turn to the Bible in order to find and read thence these Epistles and Gospels? And, if so, does it not imply that the practice then must have been to read the Communion Service, not from the altar, but from the reading-desk where the Bible was?

G. B. Blomfield.

Chester.

The queen of 1717 was a very different person from her predecessor. Before we can consider Mr. Ferrey's book as exceptional, it would be well to know whether Queen Sophia was ever prayed for in England. Gwavas.

The form of prayer is found in a quarto Prayer Book printed by Baskett at Oxford, in 1732, as I have mentioned in my short notice of the office printed in Blunt's *Annotated Prayer Book*, p. 580. Of this edition a copy was purchased by the Bodleian Library in 1866. W. D. Macray.

Henry Ingles (5th S. vi. 490; vii. 14, 99; ix. 256.)—If H. W. and J. P. E. were to apply to Henry Ingles-Chamberlayne, Esq., of Maugresbury Manor, Stow-in-the-Wold, Gloucestershire, they would probably obtain information relative to their queries. J. R. S.

"The Bristol Memorialist" (5th S. ix. 188, 236.)—From the style of "Sayings of my Uncle" I should ascribe those articles to the Rev. John Evans, of Park Row Academy, Bristol, author of *The Ponderer*, 12mo., 1812. He was a friend of Tyson. J. F. Nicholls, F.S.A.

John Fleetwood (5th S. viii. 335; ix. 232.)—Lowndes, in *Bibl. Man.*, mentions this John Fleetwood as the author of a *Christian Dictionary; or, a True Guide to Divine Knowledge*, Lond., 1773, 4to. Ed. Marshall.

Chronograms (1st S. ix. 60; 5th S. ix. 69, 112.)—The following may interest Dr. Sparrow Simpson:—

"De spIrItaLI IMItatIone ChrIstI,
aDMonItIones saCræ et VtILes,
pIIs In LVceM Datæ.
A. R. P. Antonio Vanden Stock Societatis Jesu. Ruræmondæ, apud Gasparem du Pree." Sm. 8vo. pp. 92, engraved frontispiece.

This is the *Imitation of Christ*, by Thomas à Kempis, travestied into chronograms, each line giving the date 1658. The author in a short preface ("aVthorIs aD LeCtores præMonItIo") explains why he was induced to compose this curious work:—

"Tum ut optimus ille ac saluberrimus animæ cibus, alio quam unquam fortasse fuit modo coctus, magis lectorum palato arrideat."

"ChrIsto aDhærens non aMbVLat In tenebrIs.
ChrIstI Mores attenDe, et seqVI Labora.
et Interne sentIes LVMen CorDIs.
freqVenter MeDItare ChrIstI Labores."

This book is of considerable rarity. I have never seen a copy. (Cf. De Backer, *Écrivains de la Compagnie de Jésus*, second ed., *sub nomine*.)
Edmund Waterton.

I send three from Devonshire:—1. William, Earl of Bath, 1623, at Tawstock:—

"eXIIt en bon teMps nVnCq' VIenDra patet."

2. Thomas Ford, 1658, at Ilsington:—

"DorMIo et vt spero CIneres sIne Labe resVrgent."

3. Mary Elford, aged 25, 1642, at Widdecombe-in-the-Moor:—

"A° ætat } { VIXIt obIIt sVperIs.

MarIa oaLe IohannIs eLforD VXor tertIa heV obIIt pVerperIo."

T. F. R.

Leeds Pottery (5th S. viii. 409, 455; ix. 78.)—I saw a plate, very much like one of those referred to by Chaffers as having been made on the occasion of Prince William V.'s marriage, in a shop window at Whitby in 1876. The embellishment consisted of two busts, a lighted candle, and some orange branches. There was also a legend in Dutch, of which I have a copy made by the shopman, and accompanied by what is said to be a "literal translation," due to himself or to one of his friends:—

"ik brand Light Voor de
Prins Zyn Nigt
En ook de Oranje Sprúit
Die het Niet Wil
Zien die blaast het U'it."

"Literal Translation.—I burn a light for the Prince's Niece and also for the Orange bud / sprout who will see it. He blows it out."

St. Swithin.

I give the modern Dutch and a translation of the inscriptions on B. J.'s bottle:—

"Ziet wat
recht
van achteren
Staat."

—"See what there is behind."

"Bidt voor uwen
Vorst wenscht
voor geen
Kwaad."

—"Pray for your king and wish no harm."

The date indicated by the initials of William V., Prince of Orange, was certainly before Leeds produced earthenware. Is the bottle Delft?
Hugh Owen.

G. and H. Cabot, of Boston (5th S. ix. 9, 112.)—The Cabots of Boston, Mass., have claimed to descend from Sebastian Cabot. The family of the late Mr. C. C. Foster, of Cambridge, Mass., a relation, I suppose, of the Boston Cabots, possess an heirloom, a mourning ring, over two hundred years old, with the name "Sebastian Cabot" engraved on it. Mr. Payne says, in regard to the Cabots, "The eldest branch of this family, which formerly held much landed property in the parish of St. Trinity [Jersey], emigrated to America in the person of George Cabot [son of François]," &c. (*Armorial of Jersey*, p. 50). This was about 1700. Besides proving the descent of the Boston family from that of Jersey, my authority (of whom presently) states the claim, as a lineal ancestor to Sebastian Cabot, to be doubtful, though he appears to have been of the same stock. M. de la Roque (*Armorial de Languedoc*) has said he died without issue, but gives no proof of his assertion. The name Cabot is found in England, France, Belgium, and Italy. "The coat of arms of the Jersey family is perfectly defined and well known. The device is three fishes, or, in the Jersey phrase, 'three chabots.'" The motto of the Boston family is "Semper cor caput Cabot." There are other details in the work from which the above is de-

rived, which is, by the way, a valuable contribution to American political history—*Life and Letters of George Cabot*, by Henry Cabot Lodge, Boston, 1877. This George Cabot, born Dec. 16, 1751, died April 18, 1823, was the grandson of John, a younger brother of the first George who came to America. WILLIAM JOHN POTTS.

Camden, New Jersey.

PROVINCIAL FAIRS (5th S. vi. 108, 214, 278, 363; vii. 99, 437; viii. 156, 269.)—No mention has been made in any of the notes on this subject of the continental fairs, and I agree with K. P. D. E. that some information about them would be valuable. I was in Rotterdam last year in the middle of the fair there (Aug. 21), and the variety of costumes alone was remarkable, interesting, and amusing. On Aug. 29 I arrived at Arnhem at the annual fair time, which should have lasted from Aug. 27 to Sept. 2. The burgomaster and town authorities, however, had given notice a few days before that the fair would not be permitted to be held, as it was contrary to their religion (Lutheran). This was of course injudicious, and the consequence was that the people determined to have the fair, while the Roman Catholics and Jansenists from Utrecht took it up as an insult to their religion and determined to revenge themselves. Accordingly on Monday the 27th, the first day of the usual fair, a great number of people came from neighbouring towns, filled the streets, and began breaking the shop windows. The military were called out, and, firing on the mob, killed two or three and wounded several. This checked them for that night. Every succeeding evening the streets were crowded with people, principally women. All the shops which possessed no shutters were boarded up, and soldiers in bodies of about twelve infantry and six cavalry paraded the streets throughout the night. On Aug. 30, which was the maid-servants' fairing night, a riot was expected. But, alas! I was obliged to return to England that day, and have not heard what happened. I was told that at Zaandam in 1876 the fair was stopped in the same way by the authorities; but the mob seized the burgomaster, and, carrying him off to the Stadhuis, made him sign a paper giving them permission to continue holding the fair for five more years.

A great movement is being made throughout Holland for the suppression of the annual fairs, principally on account of the immorality which it is alleged they produce. Knowing hardly any Dutch, I was unable to ascertain all the particulars I should have liked; but I hope some attempt will be made, if it has not yet been made, to gather together the customs of the fairs before these interesting festivals become a thing of the past. H. C. DENT.

Gunning, in his *Reminiscences of the University and Town of Cambridge*, gives an amusing account of Stourbridge fair as it existed in his early days at Cambridge. Also in the *Musæ Anglicanæ* may be found a poem upon it entitled "Nundinæ Sturbrigienses." JOHN PICKFORD, M.A.

Bushey Rectory, near Watford.

"CATALOGUE OF FIVE HUNDRED CELEBRATED AUTHORS" (5th S. viii. 428; ix. 72.)—I see in Bohn's *Lowndes*, as precisely and usefully indicated by MR. POCOCK, a record of the book, and it states that Marshall bought up the copies and destroyed them, but it does not say it was edited by Rivers of Highgate, as reported by Lowndes. I conclude from this that MR. POCOCK has Bohn's *Lowndes* and also Lowndes's own work, which, oddly enough, Bohn does not chronicle at all under the head of Lowndes. I have never had an opportunity to compare these books together. Can MR. POCOCK say whether Bohn is in the habit of omitting such important facts as that Rivers edited this *Catalogue of Five Hundred Authors* when it is mentioned by Lowndes? If so, both the works are necessary; for Bohn's becomes merely a work based on Lowndes, and not a reprint with valuable additions, as it ought to have been, and as I supposed that it was. It is ridiculous to see the diversity of the estimates given of the value of the book. One calls it libellous, another a contemptible catchpenny, a lady devotes her time to covering it with MS. notes, and Lowndes, who was the best possible judge of such a thing, calls it "a useful work to the time when it was published." No doubt but Mr. Marshall, ensconced in his snuggery at Epsom, wrote just what he thought of a great number of the said five hundred who passed as *littérateurs*, and taken anywhere would always be more or less a contemptible and laughter-moving lot. Having published, he would suddenly find his Epsom bower converted into a hornets' nest, would lament past peace and the pleasant honey stowage of his industry, and hurriedly set about buying up copies to make a bonfire on the lawn, and from the funeral pyre hope to revivify that domestic Phœnix, peace. C. A. WARD.

Mayfair.

RUSSIA IN THE BIBLE (5th S. vii. 306; viii. 56.)—The etymology of the word *Russia* is thus explained by Dr. V. Thomsen, Professor of Comparative Philology in the University of Copenhagen:—

There is an old Swedish word *rother* (O.N. *rôðr*), meaning "rowing, navigation," from which is derived *Roslagen*, the coast of Upland, formerly *Rother*, *Rothin*, the people of this district being called *Rods*-Karlar, now *Rospiggar*, "rowers, seafarers." From *Rods*-Karlar or *Röths*-Karlar the Finns have *Ruotsi*=Sweden, *Ruotsalamen*=a Swede. From the Finns, who came first in contact with the Northmen, the Slavs borrowed the word *Rus'* as a designation of the Scandinavians. The evolution of the word in Russian history is as follow

(1) it was the name of a foreign dominant clan, whose homestead was the coast of Sweden, opposite the Gulf of Finland; (2) the land under the sway of the *Rus'*, ruling at Kiev; (3) the inhabitants, Slavs as well as Northmen.—See Thomsen, *Origin of the Ancient Russ*, Lect. iii.

A. L. Mayhew.

Chevalier D'Eon (5th S. ix. 307.)—Most of the documents are said by M. Gaillardet himself to have been deposited in the public library at Tonnerre. K. H. B.

The First Institution of Sunday Schools (5th S. viii. 367; ix. 110, 156, 271) is ascribed by Catholics to Cardinal Borromeo, Archbishop of Milan (born 1538, died 1584). Their chief object was the oral instruction and repetition of the Catechism. Another "pious practice" may perhaps be traced to the saintly reformer of Church discipline. It was the custom of the archbishop to leave devotional books on the tables of his waiting-rooms, in order that visitors to his house might occupy themselves profitably whilst waiting for an audience.* Is not this same idea reproduced in the Bibles, &c., placed in most, if not all, of our railway station waiting-rooms? F. C. V.

Authors of Books Wanted (5th S. ix. 268.)—

Poems for Youth, by a Family Circle, was the united work of the Roscoe family (one of the ladies acting as editor), and contains poems by the head of the house, William Roscoe, William Stanley Roscoe, William Caldwell Roscoe, Margaret Roscoe, Robert Roscoe, Mary Anne Roscoe, Henry Roscoe, and Jane E. Roscoe. It consists of two parts, and is dated not 1820, as given by T. W. C., but 1821 in my copy. As I possess only part ii., I should feel greatly obliged if T. W. C. would kindly inform me whether part i. contains William Roscoe's famous sonnet *On Parting from his Books*, beginning—

"As one who, destined from his friends to part";

and, if so, quote page, title, and, if not too much trouble, exact text as there given. Wm. Buchanan.

87, Union Street, Glasgow.

Miscellaneous.

NOTES ON BOOKS, &c.

Notes on some Passages in the Liturgical History of the Reformed English Church. By Lord Selborne. (Murray.)

Did Queen Elizabeth take "other order" in the "Advertisements" of 1566? A Letter to Lord Selborne. By James Parker, Hon. M.A. Oxon. (Oxford and London, Parker & Co.)

The "Queen of Festivals" can hardly be said to have brought the gift of a cessation from controversy to the parties who are at issue within the comprehensive limits of the Church of England as by law established. In the eyes of some, perhaps, such a gift would be a doubtful blessing, a sign of lethargy rather than of life. Whatever be the true view of the benefits of controversy it is certain that there is "a very pretty quarrel" between Lord Selborne and Mr. James Parker. It is needless to say that the disputants are both learned in the special lore of their subject, and that they are as courteous towards each other as the gentlemen of the English Guards who requested the gentlemen of the French Guards to fire first. How the difference between the two is to be bridged over, it is not for us to suggest. If Lord Selborne's view be accepted, Queen Elizabeth did take in the Advertisements of 1566 precisely the "other order" reserved to her in sec. xxv. of 1 Eliz. cap. 2. But a difficulty still seems to remain, involved in the very fact of the *cadit quæstio* which we presume to be the intended result of the learned Lord's argument. The difficulty is, if we may be allowed the comparison without suspicion of an intention to derogate from his lordship's authority, somewhat similar in kind to that which was felt by M. Jourdain when he found that he had been always talking prose without knowing it. The "bright Occidental Star" took "other order," which settled for ever in 1566 questions still rife in 1878, only we did not know it. We much fear that notwithstanding the deference which naturally attaches to so illustrious a name as that of Lord Selborne, the last word has not yet been spoken on these controverted matters, and that the liturgical history of the Reformed Church of England is not so easily to be settled on the basis of 1566. We need scarcely say that the author of the *Introduction to the History of the Successive Revisions of the Book of Common Prayer*, to which Lord Selborne in his own opening words pays a graceful tribute of praise, makes a very good and stubborn fight in his Letter on the Advertisements. How Queen Elizabeth took "other order" in 1561, and what was the nature of that "order," and how far oppugnant to the supposed effect on the ornaments of the minister of any "order" in 1566, we must leave the readers of Mr. Parker's valuable and interesting pamphlet to find out for themselves. The disputants are both before the world, and their respective works should be in the hands of the same reading public for the formation of an impartial judgment.

The Works of Robert Burns. Poetry. 3 vols. (Edinburgh, W. Paterson.)

It is seldom that a more satisfactory book than Mr. W. Scott Douglas's edition of Burns's poetry presents itself for review. Its object is to supply, in handsome library form, a strictly chronological edition, as faithful to the poet's own MSS. and copies as may be, with variations noted, particulars as to MSS. and bibliography carefully recorded, biographical and other illustrative notes added, and in fact everything done to present the poet before us in a connected story told by himself in verse and by his editor in prose. And yet the result is not such a work as that of Robert Chambers, half life and half works, but, in the strictest sense, a library edition of the works; for the notes are unobtrusive in extent, and full of closely packed information. The text is copiously supplied with glossarial foot-notes, and these are supplemented by a combined glossary from Burns's editions, enlarged, and appended to the third volume. Many of the songs are furnished with the music to which they were composed. Each volume has an alphabetical list of first lines prefixed as well as the usual numerical table of contents; and then there is a general list of first lines for the three volumes at the end of vol. iii. This and the glossarial arrangement of course involve a certain lavish consumption of space; but this is not to be regretted when the advantages are so manifest. No pains seem to have been spared in carrying out an unusually exacting programme; the material arrangements, typographical and other, are most excellent; the text bears close examination, and is as readable as it is scholarly. The illustrations are well chosen and excellently engraved, though in the mechanical style of the

* See *Life of S. Charles*, edited by Edward Healy Thompson, M.A.

day, and the fac-similes, judiciously selected from the poet's MSS., only need to be printed on the paper of the latter part of last century to be first-rate. The first volume contains, besides other illustrations, a pretty and useful map of the principal portions of Ayrshire at the close of last century, and the title-pages bear a beautifully engraved vignette of the Scottish Muse, in appropriate if not in the highest taste. There has been no such full edition of Burns yet; and it may be fairly questioned whether a fuller is desirable. We should be very sorry to assume the editorial responsibility of adding to the transgressions currently admitted into the body of Burns's writings; and yet we cannot deny that the tabooed book, *The Merry Muse*, contains verses no whit more inadmissible than much which has been too long included to be thrust forth from any standard edition. The editor's views on this and many other subjects may be expected to be set forth at large in a general preface which is to accompany the prose works; and we can hardly doubt that a book executed in a manner so lavish of trouble and expense will contain what we miss very much at the point already reached—a subject index. As long as the three volumes of poetry and valuable notes be duly indexed, it is no matter whether now or at the end of the series. This series can hardly fail to be, when completed, *the* edition of Burns: the three volumes before us are certainly *the* edition of his poetry; for though, for students and others who can give room to more than one edition, this does not supersede the beautiful set of books known as the Kilmarnock edition, based upon a fac-simile of the *editio princeps* of *Poems chiefly in the Scottish Dialect*, it yet covers more ground than that or any other edition.

THE current *Quarterly Review* (Murray) contains much of general interest, but the paper that will attract of course chief attention at the present time is that on "The Aggression of Russia and the Duty of Great Britain." Of Lord Salisbury's now celebrated despatch of the 1st inst. the writer says, "Manly and dignified in tone, it does not mince matters, or shrink from saying the plainest truths in the calmest words."

THE May number of the *Law Magazine and Review* will contain an exhaustive article on Parish Registers, by the editor, Mr. Taswell-Langmead, B.C.L., who drew attention to this important subject in "N. & Q." some years ago.

A DANTE CURIOSITY.—According to the *Times* a Padua publisher is to send to the Paris Exhibition an edition of Dante scarcely longer than the thumb-nail, and intended for a watch-chain appendage. The letters are so small as to resemble grains of sand, and few, of course, can decipher them without a magnifying-glass. It being impossible to distribute the type after the edition had been worked off, it was returned to the foundry. This *Iliad* in a nutshell will be bound in red velvet, with silver clasps.

MR. EDWARD R. VYVYAN is now engaged on a biographical sketch of the bishops of Gloucester from the creation of the distinct diocese in 1541 to the present day. MR. VYVYAN would be glad to receive any information about the more obscure occupants of the See.

Notices to Correspondents.

We must call special attention to the following notice:—

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

EARLSCOURT.—Legitimation *per subsequens matrimonium* is common to the laws of France and other continental countries, and is also the law in Scotland. It was one of the three modes of legitimation known to the later Roman Civil Law, the other two modes being *per oblationem curiæ* (now extinct) and *per Rescriptum Principis* (still obtaining on the Continent). It appears to have originated in the Civil Law through a constitution of Constantine, renewed by Zeno. It passed from the Civil into the Canon Law, in which it is said to have been established by two constitutions of Pope Alexander III., preserved in the Decretals. It has never been received into the English Common Law. Where it has been followed this has arisen, as Lord Mackenzie points out, "not by authority of the Decretals, but in consequence of the equity and expediency of the rule itself." Reference may be made to *Code Civil*, Art. 331-3; Lord Mackenzie, *Studies in Roman Law*; Mackeldey, *Systema Juris Romani*, &c.

M.—The Calendars of State Papers published under the authority of the Master of the Rolls are very numerous. There are eight volumes of the reign of Henry VIII., edited by Rev. J. S. Brewer; twelve volumes of the "Domestic Series," including the reigns of Edward VI., Mary, Elizabeth, and James I., edited by Mr. Lemon and Mrs. Green; and of the subsequent reigns of Charles I. and Charles II., edited by Mr. Bruce, Mrs. Green, and Mr. Hamilton, no less than twenty-five volumes have been issued. Our correspondent should consult the catalogue of *Record Publications* on sale. It could, we presume, be procured from Messrs. Longman, and may also be found in the *Annals of England* (Parker).

SIGMA (Brooklyn, U.S.) thanks MR. WOODWARD for his reply, *ante*, p. 114. SIGMA is anxious to place himself in communication by mail with HIRONDELLE in reference to the book, *Casa de Sousa*, mentioned by HIRONDELLE in our last volume, p. 179.

F. L. D. asks for information concerning the airs to which the songs in Shakspeare's plays are sung. [We shall be happy to forward prepaid communications.]

J. W. writes that he has extracts from two newspapers of the day giving a description of the Oxford and Cambridge boat-race (1829) which are at the service of SCULLER.

ACADEMICUS should consult *The Coins of England*, by H. Noel Humphreys (London, Wm. Smith, 113, Fleet Street).

W.—You should go to the British Museum. Knight's *Cyclopædia* (biographical division) might answer your purpose.

W. GARNETT.—The "D. G." was accidentally omitted—hence the epithet. The florin was withdrawn as far as possible from circulation.

J. J. H.—A general article on the subject of the assumption of baronetcies might prove acceptable.

GEO. A. M. will now find that he has been anticipated, *ante*, p. 174.

E. R. VYVYAN.—We have not seen the work referred to in the latter part of your letter.

A. S. ELLIS.—"Chauncy Family" next week.

C. ROGERS.—It was from you.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print to this rule we can make no exception.

LONDON, SATURDAY, MAY 4, 1878.

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Notes on Books, &c.

Notes.

BURNS'S EDINBURGH PRIVATE JOURNAL.

The world has been long familiar with the introductory part, and sundry extracts from this document, dated "Edinburgh, April 9, 1787," which were included by Dr. Currie in the poet's biography.

In D'Israeli's *Curiosities of Literature*, vol. i. p. 136, occurs the following passage concerning this journal:—

"Once we were nearly receiving from the hand of genius the most curious sketches of the temper, the irascible humours, the delicacy of soul, even to its shadowiness, from the warm *shozzos* of Burns, when he began a diary of his heart—a narrative of characters and events, and a chronology of his emotions. It was natural for such a creature of sensation and passion to project such a regular task, but quite impossible to get through it."

Lockhart, in 1828, thus referred to the same manuscript, after quoting the portions printed by Currie:—

"This curious document, it is to be observed, has not yet been printed entire. Another generation will, no doubt, see the whole of the confession; however, what has already been given, it may be surmised, indicates sufficiently the complexion of Burns's prevailing moods during his moments of retirement at this interesting period of his history."

Dr. Currie evidently was put in possession of the original journal. His words are these:—

"Of the state of the poet's mind at this time an authentic though imperfect document remains in a book which he procured in the spring of 1787, for the purpose of recording in it whatever seemed worthy of observation .....The intentions of the poet in procuring this book (so fully described by himself) were very imperfectly executed. He has inserted in it few or no incidents, but several observations and reflections, of which the greater part that are proper for the public eye will be found interwoven in the volume of letters. The most curious particulars in the book are the delineations of characters he met with. These are not numerous; but they are chiefly of persons of distinction in the republic of letters, and nothing but the delicacy and respect due to living characters prevents us from committing them to the press."

The only delineations of character included by Currie in his printed extracts from that journal are those of the Earl of Glencairn and of Dr. Blair. Can any person inform the present inquirer what became of the book after Currie's death, which event happened in 1805? Is it known to be still in existence? and if so, where is it?

From another jotting-book used by Burns (of date 1788) Cromek printed in his *Reliques of Burns* a few pages, headed "Fragments, Miscellaneous Remarks, &c.," but these consist almost entirely of scraps, every one of which can be traced to some particular letter in the "Clarinda Correspondence." These form no portion of the journal now inquired after. Allan Cunningham, who in his edition has tagged together those scraps from Cromek with the extracts given by Currie from the missing journal, quotes from Cromek's manuscript notes a most absurd story, to the effect that the journal in question was stolen from the poet's lodging (at Mrs. Carfrae's, Baxter's Close, Lawnmarket) by a carpenter working in Leith who often called to see Burns, and which carpenter shortly thereafter sailed for Gibraltar. That story is easily accounted for. Cromek had evidently seen a letter, hitherto unpublished, addressed by Burns on April 19, 1787, to an intimate friend, Mr. George Reid of Barquharrie, in which he narrates the fact that, during his absence, "a fellow now gone to Gibraltar" had entered his room and stolen some of his manuscripts.

It remains further to be stated that the poet has described the missing book as a clasped volume, with "lock and key—a security at least equal to the bosom of any friend whatever." W. S. D.

SHAKSPEARIANA.

"CORIOLANUS," ACT I. SC. 1, LL. 82-5 (CAM. ED.).—

"*Menen.* I shall tell you
A pretty tale,—it may be you have heard it,—
But since it serves my purpose I will venture
To scale 't a little more."

So run the folios. But Dyce, the Cambridge editors, and, I believe, all moderns, following Theobald, substitute "stale't" for "scale't." The

change is a very plausible one, the more so that it substitutes a phrase more in use with and more understood by modern readers than one that is somewhat antiquated. The rule, however, is beginning to be better understood (except by some emending critics) that a change which the emender believes to be an improvement is not to be adopted if the old reading give a sufficient sense. Here I believe it gives not only a sufficient but a better sense.

To "scale a fish" is to disfurnish or clear or clean it from its scales that it may be used by man. To "scale a piece of old and rusty metal" is to clear off its rusty scaling, and so furbish it up anew for use or ornament. To "scale a bone" as practised by the old surgeons was to scrape off the diseased surface, and so clear or clean it.

The ordinary supposition (founded on the reading "stale't") is that Menenius only intends to say that "he will tell the tale again." But he does not merely do this, nor intend to do it. What he intends to do and afterwards does do is intimated in the words "but since it serves my purpose." In accordance therewith he not only tells the tale, but also takes off its covering and lays bare its meaning or moral to their use, or, to use other synonyms, clears it or shells it open to their apprehensions, that they may see and taste it in all its goodness.

Nor are we without contemporary examples of a similar use of the word. A very pertinent one is to be found in James I.'s *Dæmonologie*, a work probably read by Shakspere, though the royal author may not be complimented on his collocation of terms:—"The brightness of the Gospell . . . scaled [= cleared off] the cloudes of all these grosse errors [*i.e.* all these gross clouds of error]" (bk. ii. ch. vii. p. 53, first ed.).

This example is sufficient for the reinstatement of "scale" as Shakspere's word. Richardson, in his *Dictionary*, following Skinner, also reads "scale" in this passage, though he quotes it as showing that it always implies "dividing" or "division"; as that here "the tale was scaled by being divided more into particulars and degrees," more circumstantially and at length. The phrase in *Measure for Measure* (iii. 1, 241, Cam. ed.), "the corrupt deputy scaled," he however explains "by slipping off his covering of hypocrisy," and here I fully agree with him, and claim this as a second or third example.

B. NICHOLSON, M.D.

"THE MOBLED QUEEN," "HAMLET," ACT II. SC. 2 (3rd S. vi. 66, 111.)—"*Mab-led* or *mob-led* in Warwickshire signifies being led astray by a will-o'-the-wispe": thus Longstaffe, in his *History of Darlington*, p. 14, where he gives a long list of the *aliases* borne by the *ignis fatuus*. Brand makes the same statement (*Antiquities*, vol. iii. p. 397, Bohn). The Warwickshire poet may have applied the word to Hecuba because she ran wildly about, *mab-led* or *mob-led*, as it were, by the dreadful fascination of the flames. ST. SWITHIN.

[See *ante*, p. 255.]

"HAMLET," ACT I. SC. 4 (5th S. ix. 103.)—

"The dram of eale
Doth all the noble substance of a doubt
To his own scandal."

Adopting Knight's reading *ill* for *eale*, that of Steevens, *dout* (*i.e.* do out) for *doubt*, and *oft* for *of a*, and *its* for *his*, which, as Malone observes, is so common in Shakspear that every play furnishes us with examples, the lines would read as follows:

"The dram of ill
Doth all the noble substance oft do out
To its own scandal."

F.

"THE TAMING OF THE SHREW."—In the collection of Lord de Tabley (*Hist. MSS. Commission*, vol. i. p. 49) is a 12mo. volume of poems by Sir P. Leycester, containing an "Epilogue to *Taming of the Shrew*, acted at Nether Tabley, by the Servants and Neighbours there, at Christmas, 1671. P. L." ALICE B. GOMME.

"MERCHANT OF VENICE."—In the *Annales du Crime et de l'Innocence* (Paris, 1813) I read:—

"Un Turc ayant prêté à un Chrétien 300 livres, à la condition que si le Chrétien ne rendait pas cette somme au jour fixé, le Turc lui couperait deux onces de chair sur le corps. Le Chrétien n'ayant pas pu rendre l'argent, Amurath premier en fut averti. Il fit venir devant lui ces deux hommes, et dit au Turc que si il coupait plus ou moins que les deux onces, il lui serait fait autant."

Where could the writer have met this new version of the old legend? Amurath I. reigned in the fourteenth century. Amurath III. died in 1595-6. Shakspear says (*Henry IV.*, part ii. Act v. sc. 2):—

"Not Amurath an Amurath succeeds,
But Harry Harry."

PHILIP ABRAHAM.

Gower Street.

CHAUCER AND LYDGATE FRAGMENTS.

I. ON MISRULE AND GOOD RULE IN CONDUCT AND MANNERS.*

[Mr. Hy. Huth's paper MS. of Chaucer and Lydgate fragments, &c., about 1460-70 A.D.; last leaf, 144.]

1.

Hit/ is ful harde to knowe ony estate
Double visage loketh oute of/ euery hood
Sewerte is loste / Truste is past/ the date
Thrifte hathe take his leue ouer/ the flood
Lawe can do no thyng/ with/ -outen good
Thefte hathe leue / to goo oute at/ large
Of/ the commune/ mysreule / hathe take the charge./

2.

And thou desire thy self/ to auaunce
Poure or riche / whether that/ thou be
Be lowly and gentyl in thy gouernaunce

* Possibly part of two or more poems.

Good reule douteles/ may best/ preserve the
Yf/ thou be gentyl/ hurte not/ thy degre
And thou be poure / do alle that/ thou canne
To vse good maners/ for maner/ maket/ man. /

3.

Atte thy mele be glad in countenaunce
In mete and drynke/ be thou mesurable
Beware of/ surfete and mysgouernaunce
They cause men ofte to be vnresonable
Suffre no thyng/ be sayde at/ thy table
That/ ony man may hurte or displese
For good mete and drynke axeth loye and ese

4.

Yf/ thy goodes to the not/ suffyse
Conforme the euer to that/ thou hast/
Gouerne so thy self/ in suche a wyse
In thyn expences/ make no waste
Grete excesse causeth vnthrift/ in haste
Beware be tyme bere this in thyn herte
Misrewle maketh/ ofte many men to smerte. /

5.

Beware of/ nouellis that/ be new brought/
Thoughe they be plesant/ lokke fast/ thy lyppe
An hasty worde may be to sore bought/
Close thy mouthe / leste thy tounge trippe
To thy self/ loke thou make not/ a whyppe
Hurte not/ thy self/ lest/ thou sore rewe
For/ thyn owne ese / keepe thy tonge in mewe. /

II. Balade made by Halsham.*

1.

The worlde so wyde / the ayre so remeuable
The sely man so lytel of/ stature
The graue and grounde / of clothyng/ so mutable
The fyre so hoote / and subtylle of/ nature
The water/ neuer in oon/ what/ creature
That/ made is of these foure thus flyttyng/
Maye endure stable and perseuere in abydyng/

2.

The further I goo / the more behynde
The more behynde / the ner my weyes ende
The more I seche / the werse can I fynde
The lyghter leue / the lother for to wende
The truer I serue / the ferther oute of/ mynde
Though I goo loose I am teyde with a lyne
Is hit/ fortune or Infortune thus I fynde. /

Explicit.

III. Woe to Seven Evils.†

Wo worthe debate. þat/ neuer may haue pease. /
Wo worthe penaunce. þat/ asketh no pyte. /
Wo worthe Vengeaunce. whiche mercy may not sease. /
Wo worthe þat Iugement. þat/ hathe none equite. /
Wo worthe þat trouthe. þat/ hathe no charite. /
Wo worthe þat Iuge. þat/ may no gilt[y] / saue. /
Wo worthe þat right/. þat/ may no fauor haue. /

Can any one tell me of other copies of the first and third poems?

* According to Shirley, in his MS. Addit. 16165, Brit. Mus., leaf 244. Often printed as Chaucer's, as part of his *Proverbs*; see Aldine ed., 1866, vi. 303.

† In a different but contemporary hand.

Recipe for Edward IV.'s Plague Medicine.

[From Mr. Huth's paper MS. of Chaucer and Lydgate pieces, &c., about 1460–70 A.D.; leaf 150 bk.]

Ihesus.

Thys ys þe medesyn þat þe kyngis grace vsythe every day for The raynyng seknys þat now raynthe þe wyche hathe ben prowyd & be þe grace of god yt hathe olpyn þys 3ere lxxi personys he most take a hanfvll of rewe, a hanfvll of marygoldis, halfe a hanfvll of fetherfev, a hanfvll of bvrnett, a hanfvll of sorell, a qvantyte of dragonys—þe crop or þe rovte:—then take a potell of rvngyng water, Fyrst wasche them clene & let them sethe esely tyl yt be a-moste cvm from a potell to a qvarte of leker: then take a clene clothe, & strayne ytt & drynke yt; & yt be byttyr, pvt ther-to a lytyll svger of candy, & thys may be dronkyn oftyme; & yf yt be drokyn be-fore eny pvrpyl a-pere, By þe grase of god ther schall be no perell of no dethe.

F. J. F.

THE LAST OF THE WYCLIFFES.

As our great Reformer, John Wycliffe, has recently been brought before the notice of the English public, perhaps an account of one who was the last of the family who bore that name may be thought worthy of a place in your columns.

Some years ago I copied the following inscription from a tombstone in the churchyard of Whitkirk, Yorkshire:—

"Sacred to the Memory of
Mrs. Catherine Wade,
of Halton,
the last descendant
of the family which in the 14th century
produced the Reformer,
Wickliffe.
She died in great peace, Janr 29th, 1838.
Aged 75 years.
Precious in the sight of the Lord is the
death of his saints. Ps. cxvi. 15."

Being anxious to gain some particulars of Mrs. Wade, I made inquiries in the neighbourhood, and learned that Walter Sellon Gibson, Esq., her son by her first husband, resided at York. I called upon him, and was most courteously received, and took down from his lips the following, among other, recollections of his mother, whose memory he venerated in no ordinary degree. They showed that Mrs. Wade inherited in no small degree the uncompromising fearlessness and decision of character for which her great ancestor was famed.

Mrs. Wade (*née* Catherine Wickliffe) was remarkable not only for uncommon powers of mind, but for great beauty of person. Mr. Gibson showed me two portraits of her, both taken after she was seventy years of age—one by Noel Carter, an artist of York, the other by some artist unknown. Both are on ivory, and show that she must have been not only very handsome, but that the expression of her features was remarkably intellectual.

A specimen of her handwriting at sixty-one,

which Mr. Gibson showed me, is remarkable for beauty and character. She had a great taste for music, and could bring harmony out of almost any instrument. At forty she began to learn Latin, and attained some proficiency; having also made some progress in the Hebrew language. She invariably read her Bible in Wickliffe's translation, and never used the Authorized Version. She had some talent for painting, and indeed appeared to have a genius for everything she engaged in. Among her other accomplishments was a remarkable skill in carpentering!

She was engaged to Richard Hey, the eldest son of the celebrated surgeon, but he died within three days of their intended marriage. Mr. Hey's house was the head-quarters of John Wesley when at Leeds, and by that means she became intimately acquainted with him, as also with several of the early Wesleyans. Samuel Bradburn thought very highly of her. She was a member of the Methodist Society from an early age, and continued in it to her death. A short account of her appeared in the *Wesleyan Magazine* in 1838.

Her first husband was Walter Sellon Gibson, Esq., of Leeds, the father of my informant. He took a black fever when visiting some poor in Leeds, and died a few months after the birth of his son. Mr. Gibson was the nephew of the Rev. Walter Sellon, Vicar of Ledsham, near Castleford—a man remarkable not only for his piety, but for his learning, being one of the first Greek scholars of his time. He was the almoner of Lady Betty Hastings, and is frequently mentioned in the life of the Countess of Huntingdon. As a proof of the high esteem in which Mr. Sellon held Mrs. Wade, he left his property to her personally, and not to his nephew. Mr. Sellon died before the birth of Mr. Gibson's son, who was to have been baptized by the names of John de Wycliffe, but in consequence of Mr. Sellon's death he was called after him.

After fourteen years of widowhood Mrs. Gibson married Edward Wade, Esq., of Stourton Grange. He died after they had been married about fourteen years. The latter part of her life she lived at Halton.

Mrs. Wade had several brothers, but they all died young, except Thomas, who was brought up to the law. At his death he left Mrs. Wade about 2,000*l.* per annum. He was the last male heir, the only surviving children of his father being three daughters, of whom Catherine, Mrs. Wade, being the last to marry, was the one who longest bore the venerated name of Wickliffe. Mrs. Wade was greatly beloved in the village in which she lived, not only for her extensive benevolence, but for her consistent piety. Her death was sudden, though not unexpected by herself. She breathed her last in her arm-chair.

Mr. Gibson furnished me with many interesting particulars of the Wickliffe family, and showed me many interesting documents—arms, seals, &c. One singular relic I must mention, and then close this long account, fearing I have sadly trespassed on your valuable columns. This was a solid gold ring, cut out of the metal, and given to his uncle Thomas Wickliffe by the Duke of Northumberland, as being found in Palestine, along with another ring belonging to the Percy family. The ring is stamped, and not engraved, with the Wickliffe arms and crest.

Two years ago I was in York, and had intended to have called on Mr. Gibson and to have added to my information about the Wickliffe family, but, to my great regret, I learned that he had been dead some time. I find in "N. & Q.," 2nd S. xi. 484, there is an account of one Francis Wickliffe. That person was not named in my conversation with Mr. Gibson, but had the latter lived to have seen me again he might have thrown some light upon the matter. H. E. WILKINSON.

Anerley, S.E.

JUDGES IX. 53.—A controversy is going on in the correspondence columns of the *Guardian* with regard to the expression in Judges ix. 53, "And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his scull." Upon this Mr. R. Druitt pointed out, with copious illustrations from Chaucer, what one would have thought was obvious enough, that the words should be printed "all to-brake." In the glossary to his little edition of *Piers the Plowman*, published in the Clarendon Press Series, Mr. Skeat says:—

"To- *prefix;* (1) apart; answering to German zer-, Old Frisian *to-*, *te*, Old High German *za*, *ze*, Mœso-Gothic *dis-*, Latin *dis-*, with the force of in twain, asunder; examples, *to-broke*, *to-lugged*, *to-torn;* (2) exceedingly, a modification of the former; example *to-bolle.*"

In Chaucer there also occur *to-burst*, *to-bere*, *to-beten*, *to-go*, *to-hewen*, *to-race*, *to-rent*, *to-shyvered*, and *to-sterte*. The Bishop of Bath and Wells, however, says that the letter has not carried conviction to his mind, and that "till Mr. Druitt can produce passages in English of the late sixteenth or early seventeenth century in which *to* is prefixed to verbs as it was in the Anglo-Saxon," he "must think his point very defective." The bishop goes on in happy unconsciousness to do this very thing, for he cites the following:—

"She fell in hand with him (he told me) and all to rated him."—*Sir T. More.*

"With briers and bushes all to rent and scratched."
Spenser.

"She to be quit with them will all to finish and nip both the fox and the cubs."—Holland's *Pliuie.*

"She plumes her fethers and lets grow her wings,
That in the various bustle of resort
Were all to ruffled."

Who does not see that the words he

rated, to-rent, to-ruffled? In the well-known nursery rime—

"This is the man all tattered (*i.e.* to-teared) and torn
That kissed the maiden all forlorn"

—nobody would think of reading "all-to teared" and "all-for lorn." C.

Curiosities of History.—The following is copied from *The Perils of War: a Discourse delivered March* 31, 1878:—

"In the last century Vandreuil brought from America to France a famous Indian chief who had been fighting for the French. He was presented to the king, and when he came into the royal presence the Sagamore lifted up his hand and said, 'This hand has slain 150 of your majesty's enemies in the territory of New England.' This so pleased the king that he knighted the chief on the spot, and ordered a pension of eight livres a day to be paid to him during life. On the Sagamore's return to New England he was so impressed by the popularity of his deeds of slaughter that he set about murdering everybody he met. After he had gone on adorning a state of peace with the arts of war which had gained him knighthood and fortune, his neighbours combined against him, and he was forced to flee the country."—P. 17.

The story is new to me, but I may have read it in another form. I could not have forgotten the strange variations, such as "knighting on the spot" by a king of France, and the New Englanders being obliged to combine against a man who "murdered everybody he met," instead of trying him for the first murder and hanging him in the ordinary way. Any reference which may enable me to get at realities will oblige.

Fitzhopkins.

Garrick Club.

Surnames now Obsolete.—The records of the ancient borough of Wallingford contain a large number of surnames of persons which have now wholly disappeared from our nomenclature. The following, which are given in the *Sixth Report of the Historical Manuscripts Commission*, are selected as being some of the most remarkable:—Threehalfpence, Scaldwater, Mainwrench, Brokenfoot, Timeofdaye, Peekepeni, Waps, Hurlebat, Petipas, Pesewips, Brusebaston, Putti, Pelekoc, Moppe, Tredewater, Cake, Goldeye, Skylli, Kykaw, Hentekake, Wrawe, Scikerwit, Wholeheart.

It will be observed that the name "Pelekoc" was known to Shakspeare, as evidenced by the passage in *King Lear*, iii. 4:—

"Pillicock sat on pillicock's hill."

The female names occurring in these records are of a no less singular character, and all in total disuse at the present time. Many of them, it will be seen, are of Roman and some of Greek origin:—Estrilda, Scolastica, Eliwiz, Claria, Asselina, Claricia, Hawis, Bona, Yngeleis, Gunnild, Dionisia, Sabelina, Alota, Edelota, Evelota, Orenge, Sueta, Basille, Limota, Elmita, Agasa, Juiveta, Pimma, Ydelota, Deonira, Wymarca, Piancia, Ysoda, Helietta, Adula, Marcilia, Gunelina, Cinelote, Magota, Tomason, Ybbe.

Hugh A. Kennedy.

Price of Food in 1801.—The following is copied from writing on the fly-leaf of an old family Bible:—

"1801. February, butter sold at Shaftesbury and Wincanton, 1*s.* 4½*d.* per lb. March, meat sold—viz., beef and mutton at 9*d.* per lb., veal at 8*d.*, fat pigs 15 and some at 16 shillings per score. Wheat at Shaftesbury 5 guineas per sack, other places the same; flour at Pin Mill and Long Lane Mill 7 guineas per bag; barley flour 3lb. for a shilling; fine garkins 5lb. for a shilling for people to eat. Potatoes 12 and 14 shillings per sack; Castle Cary, 1*l.* 1*s.*, and at many other places. Cheese 14*d.* per lb. Malt 54 shillings per sack. Beer 9*d.* [per gall.]."

Josiah Miller, M.A.

Proverbs which have changed their Meaning.—Archbishop Trench gives examples of words which have, through lapse of time and usage, lost their primitive meaning, and adopted a secondary one, very different from the first. There are some proverbs which have gone through a similar process with a like effect.

"The schoolmaster is abroad." Forty years ago this proverb meant that ignorance prevailed, because the schoolmaster had shut up shop and gone abroad. To-day it is generally used to signify that knowledge is universal, because the schoolmaster is to be found everywhere.

"To put a spoke in his wheel." This now means putting a block between the spoke and the carriage so that the wheel cannot turn, thus impeding motion. It had not always this meaning. It once meant that the more spokes a wheel had the stronger it was; thus:—

"If, when th' oud Mester wur alive himsel,
The Justices, for fear he shid rebell,
Had usend him as yo done other foke,
Yoar wheels had wanted monny a pratty spoke."

A dialogue about compelling a person to take the oaths to the government (Byrom's *Poems*).

The mistake in the common use of the proverb, "Exception proves the rule," has already been pointed out in "N. & Q."

E. Leaton Blenkinsopp.

Bedfordshire Proverbs.—Amongst the personal or nominal proverbs of this county there are two which relate to Crawley:—1. As crooked as Crawley; 2. Crawley! God help us. The first is most probably derived from the brook of that name, which runs a distance of eighty miles in a space of eighteen; and the second may refer to the same, or it may possibly be derived from Judge Crawley, 1632-1645. May I venture to express a hope that the Folk-Lore Society, from which so much may be expected, will not disdain to collect, collate, and explain these local sayings?

Edward Solly.

PORTRAITS IN ACKERMANN'S "OXFORD."—In 1814 the *History of the University of Oxford* was issued in quarto form by the enterprising publisher Rudolph Ackermann,* of the Strand. It is a book that will always prove interesting to old Oxonians, and forms one of a series of works of a similar kind hitherto unparalleled, as *The Microcosm*, *Westminster Abbey*, *History of the University of Cambridge*, *History of the Public Schools*. There are contained in the two volumes eighty-four engravings of different public buildings in Oxford, thirty-two of the founders, and seventeen of the costumes of the members of the university.

Having frequently heard that the portraits of the wearers of the academicals were those of resident members at the time, it would be useful to ascertain if their names have been preserved, and, as many old Oxonians collect "Oxoniana," it occurs to me that the information may be supplied from these sources. A former rector of mine, a contemporary of Thomas Arnold and John Keble, and who is still flourishing in a green old age (*diu vivat*), once told me that the portrait of the Scholar was intended for him when an undergraduate of C. C. C., and gave me the names of some others, but unfortunately they have been forgotten. The portraits are cleverly executed, and the academical dress is much the same as that worn at the present time, though the fashionable attire of stiff cravats, knee-breeches, silk stockings, shoes, watch-ribbons with seals appended, &c., belonging to the period of the Regency, has long since departed. How very few survivors are there of the Oxford of that day, sixty-four years ago! The senior member of the university at the present moment seems to be, from the Calendar, the Rev. Arthur Gibson, M.A. of Queen's College, who graduated as B.A. in 1804, ten years prior to the publication of the book referred to, and who is still Rector of Chedworth in Gloucestershire. The date assigned by the same authority to the graduation of the present respected Warden of Merton College, Dr. Bullock Marsham, is 1807.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TOBACCO SMOKING IN FRANCE.—The late Dr. Munaret makes the following remark as to the date of the introduction of tobacco smoking into France:

"L'introduction du tabac en France, date-t-elle seulement du règne de François Ier? J'ai la preuve d'une ancienneté bien plus reculée; c'est une pipe en fer, rongée par la rouille, dont je vous transmets le croquis, qui a été déterrée par la soc d'une charrue, sur le champ de la célèbre bataille dite des *Tard-Venus*, arrivée à Brignais, en 1362, d'après les *Chroniques* de Froissart."—*Bulletin de la Société contre l'Abus du Tabac*, 1877, p. 25.

This ancient pipe would in all probability, like other evidences of the same kind, prove illusory. Further details respecting the find would be acceptable.

WILLIAM E. A. AXON.

Bank Cottage, Barton-on-Irwell.

ANTWERPIAN SPANISH INQUISITION TORTURE DUNGEONS.—A young friend has told me that he had lately seen at Allmannshooven,† sixteen English miles from Antwerp and five from Lier (station on direct Antwerp-Louvain Railway), the ruined palace of those times (probably Duke of Alva's period), with the rack, pictures (to be had for asking), secret panels, &c., as I saw at Ratisbon, on the Bavarian Danube. Since humanity is more concerned with these realities than with minute criticisms on picture galleries, I recommend this to public notice and insertion in the guide-books; further antiquarian information being doubtless very desirable to the English tourist's personal inspection of the barbarous tortures of those times, which quite sickened me when seeing them at Ratisbon, Nuremberg, Venice, Münster, &c.

S. M. DRACH.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

FRENCH HERALDRY.—It is proposed by the present directors of the French Protestant Hospital to decorate the Court-room with the armorial bearings of the past governors, deputy governors, and some of the more distinguished early directors. Will any of your correspondents versed in French heraldry supply information as to the arms borne by any of the following persons?—Philippe Hervart, Baron d'Huningue, elected governor 1720; Jean Robethon, Conseiller Privé, do. 1721; Guy de Viçouse, Baron de la Court, do. 1722; Moise Pujolas, do. 1728; Paul Buissiere, do. 1729; Pierre Cabibel, deputy governor 1730, governor 1739; Jaques Gaultier, elected governor 1745; Jean Buissiere, do. 1776; Jean de Blagny, do. 1781; Jaques Baudoin, elected deputy governor 1718; Henri Guinand, do. 1739; Pierre Gaussen, do. 1756; Claude Desmarets, do. 1759; André Girardot-Buissieres, do. 1763; Jacob Albert, do. 1779; Francois Duroure, do. 1755; René Briand, do. 1797. Philippe Hervart, Baron d'Huningue, gave 4,000*l.* towards the foundation of the hospital. Pierre Cabibel was probably related to the wife of Jean Calas. All the persons mentioned must after the dates given have lived in or near London, as their attendance at the hospital, or "La Providence," then situated in Bath Street, St. Luke's, was very frequent. Be-

* See an interesting account of Rudolph Ackermann and of his many and varied publications in "N. & Q.," 4th S. iv. 109, 129.

† Jardin de tous les hommes.

sides their armorial bearings, I shall be glad of any other authentic information relating to any of them.

ARTHUR GIRAUD BROWNING,
Hon. Sec. French Protestant Hospital.
3, Victoria Street, Westminster Abbey, S.W.

ACRE.—Had the word *acre* (or rather *half-acre*) ever the sense of a plot of ground without any hint of dimensions? Piers the Plowman (Pass. vi.) says :—

"I haue an half acre to erye by þe heighe way;
Had I eried þis halfacre and sowen it after,
I wolde wende with ȝow and þe way teche."

Then he sets the whole company, which is described (Pass. v. 517) as "a thousand of men," to work at ploughing this *half-acre*, which is represented as taking many days—in fact till harvest. Further on he says :—

"And þanne seten somme and songen atte nale
And hulpen erie his halfacre with 'How! trolli-lolli!'"

Hence I infer that *half-acre* could only mean a field without regard to size. But why *half* acre?

A. R. C.

PORTRAITS AFTER VANDYCK, &c.—I lately picked up a thin undated quarto consisting of plates only, without any letter-press, entitled "*Sketches after Antº Van-Dyck.* Dedicated by permission to Henry Raeburn, Esq., R.A., by his obliged servant, Edward Mitchell, Engraver, Edinburgh." It contains twenty portraits, with their names attached, but nineteen only are by Vandyck, as the last portrait is a bust of Canova "se stesso scolpi in Roma l'anno 1812."

I have been able, after some little research, to identify them all, with the exception of the following, and shall be glad if some one of your learned correspondents can inform me who these were, with date of birth, where born, and time of death :—1. Hubertus Vanden Eynden; 2. Adam De Coster; 3. Theodorus Vanlonius. As regards the last mentioned, there was a Belgian painter so called, said to have been born in 1629; but it cannot be his portrait, Vandyck having died in 1641, unless his birth be wrongly dated; or was there an earlier painter of the same name?

I shall also be glad of any information respecting the two following engraved portraits :—1. A full-length figure, apparently, from the costume, of the latter part of the seventeenth century, under which is inscribed :—

"This is no Muckle John, nor Summers Will,
But here is Mirth drawn from yᵉ Muses quill;
Doubt not (kinde Reader) be but pleasᵈ to view
These witty Jests; they are not ould but new."

It probably formed the frontispiece to a book of jests.

2. In a small oval the bust of a man in profile, with falling band, a pen behind his ear, and his right hand raised across his breast, with one outstretched finger pointing beyond his shoulder. Over his head in two lines across the field :—

"Toe but a Windy-bancke, and
Thou art out of thier reach."

I am disposed to think this has reference to the persecution of the Scotch Covenanters.

JOHN J. A. BOASE.
7, Albion Terrace, Exmouth.

PRIVATE PROPERTY IN LAND UNKNOWN IN ENGLAND.—I venture to appeal again to MR. PICTON, or any other reader of "N. & Q." who may be conversant with the subject, for information on the following points :—1. Is there any historic authority for MR. PICTON'S belief, expressed in "N. & Q.," 5th S. viii. 109, that among the "Anglo-Saxons," or other Teutonic or Scandinavian settlers in Britain, the customs of their original country, as described by Tacitus and Cæsar, prevailed after their immigration, and that private property in land was unknown? Mr. Wingrove Cooke, whose opinion on the subject is certainly entitled to consideration, writes as follows in his *Treatise on the Law of the Rights of Common* :—"In our own country we have neither record nor tradition anterior to the existence of a property in land. Without entering upon the question of the origin of feuds and of manors, we may sufficiently understand that, since the time when the history of this island begins, a title has never been wanting in some person to every rood of land in Britain."

2. Can MR. PICTON'S allegation in the same paper, that the "folc-land" was, in England, divided every year into convenient portions, according to the wants of the families, be supported by evidence? If so, I am further curious to learn MR. PICTON'S authority for his description of the mode of division adopted, namely, the "running of furrows to a certain distance," and for his statement that forty times the width of the ridge was the length of the furrow.

T. SMITH WOOLLEY.
South Collingham, Newark.

EDITH, WIFE OF THOMAS FOWLER, ESQ., AND "GENTILLWOMAN" TO MARGARET, MOTHER OF HENRY VII.—Of what family was she? The arms on her brass in Christ's College Chapel are, quarterly, 1 and 4, four fusils conjoined in fess; 2 and 3, three arches (?), two and one.

W. F. C.

BARTLETT=GREEN.—Who were the ancestors of Benjamin Bartlett, of Bradford, Yorkshire, who married a Miss Green? Their son Benjamin married Martha Heathcote, a niece of Sir John Rodes. Their only son Newton died s.p. about the end of the last century. One of these B. Bartletts was a surgeon, to whom the celebrated Dr. Fothergill was a pupil.

R. H. J. GURNEY.
Northrepps Hall, Norwich.

POPULAR NAMES OF PLANTS.—Are there any works which treat of the French, German, and other popular names of plants as Dr. R. C. A. Prior has treated those of England? I know of H. C. L. von Jenssen-Tusch, *Plantenavne i forskellige Europæiske Sprog.* W. G. PIPER.

ALEXANDER TAIT.—I want to find the name of the wife of Alexander Tait, of Edinburgh, who lived at the end of the seventeenth century. Her daughter Catherine married William Blair of Blair. Alexander Tait was probably a merchant. HASTINGS C. DENT.

HOTEL.—When did this word come into use in England as signifying an inn? Latham has it in his *Dictionary*, but no example. In *St. Ronan's Well*, ch. i., note, Scott writes:—"This Gallic word (hôtel) was first introduced in Scotland during the author's childhood, and was so pronounced [*i.e.* hottle] by the lower class."

T. LEWIS O. DAVIES.

Pear Tree Vicarage, Southampton.

"BRISTOL AND WEST OF ENGLAND ARCHÆOLOGICAL MAGAZINE."—How many numbers of this quarterly periodical were issued? It was "in connexion with the Bristol and West of England Architectural and Heraldic Society," and No. i. is dated May 1, 1843. I have Nos. i.–iii.

ABHBA.

"IT IS AN ILL WIND," &c.—Thomas Fuller is said to be the father of this well-known saying (see Chambers's *Book of Days*, vol. i. p. 367). Can any of your readers supply an earlier author?

W. H. C.

JAMES, FOURTEENTH EARL OF GLENCAIRN, the patron of Burns, died at Falmouth on the 30th of January, 1791, and was buried in the chancel of the church there. Is there any memorial to his memory in the church? and if so, will some of your readers kindly copy the inscription? The earl was returning from Lisbon, where he had been for the benefit of his health, and only landed a few days previous to his death.

JAMES GIBSON.

Liverpool.

THE POET BERONICIUS.—Who was he, what was his nationality, where was he born, what did he write, and what information can be found about him? are all questions I should like your (almost) all-wise readers to answer me if possible.

DACCARP AIKONE.

THE ARMS OF NOTTINGHAM AND COLCHESTER.—Can any of your readers explain to me the reason why the arms of Nottingham are the same as those of Colchester save only in respect of tinctures? Had the two towns ever any connexion? And how are the arms of Southwark blazoned? TIRO.

SWORD-MILL.—In John Leyden's ballad, *The Cout of Keeldar*, the following verse occurs:—

"The iron clash, the grinding sound,
Announce the dire sword-mill;
The piteous howlings of the hound
The dreadful dungeon fill."

The author says in a note that "he is unable to produce any authority that the execrable machine, the sword-mill, so well known on the Continent, was ever employed in Scotland; but he believes the vestiges of something very similar have been discovered in the ruins of old castles."

What was this machine, and where can I find a description of it? I do not remember any allusion to it in Sir Walter Scott's writings. As, according to Leyden, it appears to have been an instrument of torture or execution employed by tyrants and oppressors on the Continent, one would naturally expect to find some mention of it in *Quentin Durward* or *Anne of Geierstein*.

JONATHAN BOUCHIER.

ROBERT SMALL, MUS. DOC.—I possess a pencil portrait by "Geo. Dance, May 6, 1801," of my mother's uncle, Dr. Robert Small. Who was Geo. Dance? Is anything known of Dr. Small? By tradition he was organist in some London church, and teacher in the royal family. It is said that he lent the Prince Regent 3,000*l.*, the savings of a lifetime, and that the non-payment of this money broke his heart. In the portrait he appears to be about fifty years of age.

WM. J. BAYLY.

35, Molesworth Street, Dublin.

TWO IRISH FAMILIES.—I should be obliged for any information concerning the families of Bonvill and Dolphin. The former were seated—and the name is there yet—about Kilkee (Clare). The Dolphins had lands along the south-eastern shore of Loughrea (Galway); and tradition makes them to have been the owners of the old castle in the town of that name. The Four Masters record the slaying of John Dolifin in the year 1270. Both families are, as would seem, of English origin.

D. F.

Hammersmith.

WASHINGTON IRVING.—In the *Echo* of Nov. 21 last was "A Little Sermon," attributed to Washington Irving, and commencing, "The sorrow for the dead is the only sorrow from which we refuse to be divorced." Not being able to find it in those of his works which are accessible to me, I should esteem it a very great favour if you could help me. CHISLEHURST.

CLERICAL TITLES.—When did the title of "Venerable" for an archdeacon and "Very Reverend" for a dean come into use? In a list of subscribers to Borlase's *Natural History of Corn* 1758, I find the following names:—"

D'Oiley, Archdeacon of Chichester"; "*Rev.* Mr. Hole, Archdeacon of Barum"; "*Rev.* Charles Lyttelton, LL.D., Dean of Exeter"; "*Rev.* Mr. Sleech, M.A., Archdeacon of Cornwall." In the *Gentleman's Magazine* I find the following work noticed:—"*A Charge delivered in August*, 1823, &c. By the *Ven.* and *Rev.* Francis Wrangham, M.A." H. BOWER.

BIBLICAL ERRORS.—Prof. Robertson Smith, in his *Answer to the Form of Libel now before the Free Church Presbytery of Aberdeen*, says, at p. 43 (third edit.):—

"All the leading reformers are at one in admitting the existence of verbal errors in the Biblical text, and supposing that the authors did not always write with scrupulous exactness, or observe in their narratives the order of events. Some of these opinions are quite as startling as anything I have said, and the list might easily be added to."

Can any of your readers tell me where I can find a list of such errors and inaccuracies? B.

THE BROSELEY REGISTERS.—In searching the Broseley church registers the name of Huxley occurs—it also occurs in the burgess roll, 1662; that of Ffosbrooke, 1637, and that of Jevons, 1733. No families of that name have lived here for many years. Roger Ffosbrook de Madeley occurs in 1620. Can any of your readers inform me whether these are likely to have been ancestors of the men of the same name so well known in our time in literature and science?

JOHN RANDALL.

Madeley, Salop.

THE LATE BISHOP OF LICHFIELD.—So far as I have observed no obituary notice of this lately deceased prelate has noted his ancestry. Was he a direct or collateral descendant of his namesake, the wit of the last century? W. C. J.

T. W. JONES, CHEMIST, 1767.—I am interested in knowing whether one Thomas William Jones, a chemist and druggist, resided in or near Petticoat Lane, Whitechapel, about the year 1767; and, if so, at what time the business was relinquished by him, and who succeeded him. H. C.

FEMALE FREEMASONS.—Marie Antoinette writes to her sister Marie Christine, Feb. 26, 1781:—

"Ces jours derniers la princesse de Lamballe a été nommée *grande maîtresse* dans une *loge*, elle m'a raconté toutes les jolies choses qu'on lui a dites.....il n'y a pas de mal à tout cela.....tout le monde en est, on sait tout ce qui s'y passe, où donc est le danger?"

She is saying that Freemasonry is thought little of in France, as it is so public. Have other women been made *grandes maîtresses* of any lodge?

K. H. B.

DARTMOOR: SCOTLAND.—I have heard from various sources of some half-savage families that lived a short time ago, or live now, on Dartmoor, and I believe also in parts of Scotland. I should be much obliged if you could give me any information on the subject through the medium of "N. & Q." Z. Y. X.

JEAN MONNET went to London in 1749 with a company of French actors, and gave some representations of French plays at the Haymarket Theatre. His enterprise gave rise to much discussion, to articles in the journals, pamphlets, &c., *pro* and *contra*. I should be thankful for any information concerning Jean Monnet and his undertaking which would aid me in a work I am at present writing upon the subject.

ARTHUR HEULHARD,
Rédacteur du "Moniteur du Bibliophile."
34, Rue Taitbout, Paris.

ROMANO-CHRISTIAN REMAINS IN BRITAIN.—I am anxious to ascertain whether any Christian inscriptions or symbols have been found on the Roman remains discovered in this island, and should feel greatly obliged for any trustworthy information on the point. T. S. H.

Vicar's Close, Wells.

"THE MIGHT AND MIRTH OF LITERATURE."—I want some information about the author and the literary merits of this work. Is it a trustworthy authority on figures of speech? W. S. R.

AUTHORS OF BOOKS WANTED.—

The Unfortunate Author: an Elegy. By Motte Facetum, Esq. Oxford, Talboys, 1840.

Essays, Religious, Moral, Dramatic, and Poetical, addressed to Youth, and Published for a Benevolent Purpose. By a Lady. Charleston, S.C., 1818.—The only copy I have seen or heard of. Internal evidence seems to point at the name of Pinckney as the authoress. Not in Allibone or any other authority.

Poems, principally founded upon the Poems of Meleager. Cadell, 1817.

The Exhibition: a Poem. By a Painter. Lond., 1819.

Poetical Compliments to Painters of Eminence in Scotland. Edin., 1797.

Mischief of the Muses. Bogue, 1847.

Ex Oriente: Sonnets on the Indian Rebellion. 12mo. Chapman, 1858. J. O.

AUTHORS OF QUOTATIONS WANTED.—

"O consistency, thou art a jewel."

EDWARD P. TENNEY.

Replies.

ST. GEORGE.

(5th S. viii. 447; ix. 189, 209.)

The festival of St. George was ordered to be observed by Archbishop Chichele, by general desire of the clergy, as a Major Double, like Christmas Day, in the reign of Henry V., 1415, on the ground that he was "martyr gloriosissimus B. Georgius, tanquam patronus et protector nationis

specialis: cujus (ut indubitanter credimus) gentis Angligenæ armata militia contra incursus hostiles bellorum tempore regitur" (Lyndl., App., 68, 69).

I find no notice of St. George in the Council of 1222. The church of St. George, Botolph Lane, London, was in existence before 1321; St. George's, Colegate, Norwich, before 1349; St. George's, Seaton, about the same date. The priory church of Dunster is dedicated to St. George, and, like St. George's, Thetford, Oxford, and Southwark, dates from the reign of William I. Gresley Priory was founded in the time of Henry I. The dedication is most frequent in the diocese of Norfolk; but there were few altars of St. George in English cathedrals: these occurred at Hereford, Chichester, Lichfield, St. Paul's, and York. There was a St. George's guild at Wolverhampton.

There are figures of St. George on brasses at Elsing, Norfolk, 1347, and Cobham, Kent, 1407. On the famous chest of the latter part of the reign of Henry V. in York Minster St. George appears with a cross upon his shield.

Edward I. had banners with the arms of St. George, St. Edmund, and Edward the Confessor. At the siege of Calais Edward III. raised the war cry, "Ha, St. Edward! Ha, St. George!" and, in Spenser's words, he became his "owne nation's freend and patrone: St. George of mery England, the sign of victoree."

It must be borne in mind, however, that the old English war cry, in recollection of the Rood of Waltham, was "Holy Cross," and the "Red Cross Knight" was a familiar term.

MACKENZIE E. C. WALCOTT.

H. W. is mistaken in supposing that "the red cross was first displayed on the English flag when the first Union Jack was formed, and a national ensign invented, under James I., in 1606." England was certainly not without a national ensign up to the year 1606. The very name "Union Jack" tells us how the new flag of 1606 was formed, *i.e.* by the union of the two previous national ensigns of England and Scotland. The cross of St. George and that of St. Andrew were then placed together on the same flag. Before 1606, the "jack flag" of the English navy was a plain white flag bearing a red St. George's cross. Representations of it may be seen in many old engravings of ships, the fight with the Spanish Armada, &c.

From 1606 to the union with Ireland in 1801 this same Union Jack remained the national ensign, with the exception of the period of the Commonwealth, when, in 1649, the authorities replaced the Union Jack by the old St. George's Ensign or Jack, which was itself supplanted by a new Union [illegible] of a different design) ordered by the Protec[illegible] in 1658. See an article of mine on [illegible] Flags of the Commonwealth, 1649—1660," printed in vol. xxxi. (1875) of the *Journal of the British Archæological Association*. I have to apologize for taking up your space with a subject perhaps not very closely connected with the original query about St. George, but I hope you will allow me thus to enter my protest against H. W.'s ignoring the St. George's Jack—the flag under which Howard, Drake, Hawkins, Frobisher, Grenville, Blake, Penn, Monk, and other admirals gained their glorious naval victories, and rendered the English the acknowledged masters of the sea.

HENRY W. HENFREY.

"THE PASTON LETTERS" (5th S. ix. 205, 326.)—I am under obligations to two of your recent correspondents for pointing out errors in my edition of the *Paston Letters*. All corrections are to me most valuable, and particularly any correction similar to that furnished by S. H. A. H., where information derived from a monument in a church, or some other local source, leads to the true identification of a person and the correct dating of a letter. In a work attended with so great difficulty and labour, it is impossible but that there must be many such slips, unknown to me, as those above referred to, and I shall be very glad if future contributors to your columns will help to point them out. I should be much disposed, if a sufficient number were discovered, to publish, at some future date, a sheet of corrections to be inserted in the work.

Let me add that I should be the more willing to follow this course if the gentleman who owns the originals of the letters printed in Fenn's third and fourth volumes could be induced in some manner to make these and the other Paston documents in his possession more available for the purposes of historical research. These documents, invaluable in themselves, are simply of no value whatever so long as they remain shut up in a country house in Norfolk, and if Mr. Frere is not disposed to sell them to the British Museum, it is greatly to be wished that he would place them in such custody as would really enable literary men to study them at leisure. If they were thus accessible it might be worth while to collate minutely every one of the newly recovered originals reprinted from Fenn, and to print all the omitted passages, together with the letters as yet unedited, as a supplement to the last edition. JAMES GAIRDNER.

THE ORDER OF THE LION AND SUN (5th S. ix. 188, 255.)—Since the publication of the works of Burke, Carlisle, and Schulze, the Persian order of the Lion and Sun has undergone a complete reorganization at the instance of Ferukh Khan, ambassador at Paris. It was remodelled on the lines of the Légion d'Honneur, and, like it, consists of five classes. The form of the decoration resembles that of the Turkish Medjidié. The ribbon is of green silk. By the first class the decon

(consisting of six groups of silver or brilliant rays, separated by as many rays of green enamel, and having in enamel, on the circular centre, a lion couchant on a mound proper in front of the rising sun) is worn *en écharpe* from the right shoulder to the left side. The decoration is attached to the ribbon by a sun surrounded by rays. A star similar to the badge, but of course without the link group, is worn on the left breast. The second class (Grand Officers) wear the badge at the neck, and a smaller star on the right breast. The third class (Commanders) also wear the badge *en sautoir*, but have no star. The fourth class (Officers) wear the badge, of a smaller size, on the breast; while the fifth (or Chevaliers) have the same without the sun in splendour, or group of solar rays, which surmounts the badge of the preceding class. Besides these there are certain minute differences in the badges which, without drawings, could only be rendered intelligible by a long description. Probably the above will suffice for ordinary inquirers. MR. CLEGHORN will see that there is not "much uncertainty about it."

JOHN WOODWARD.

Montrose, N.B.

This order was conferred upon Sir Robert Ker Porter, the celebrated artist and traveller, by the Shah on the occasion of his painting his Majesty's portrait. E. H. A.

CODEX DIPLOMATICUS, NO. DXXXIV., EADGAR, A.D. 967 (5th S. ix. 300.)—I do not think it would be impossible to identify the two localities quoted from this charter. But they are not, as Mr. Coote appears to have thought them, in Cornwall, but in the southern limb of Glamorgan. It is true that a name Lismanoch or Lesmanaek does occur in Cornwall, among the endowments of Mount St. Michael (Oliver, *Mon. Exon.*, Nos. iii. and vii.), but this is not the one conveyed by King Edgar's charter. In this the landmark names of Lesmanaoc most likely include the district of Nash Point, St. Donat's, and Marcross. Of the boundary names, the only ones that I will presume to have realized are "Lembroin" and "Alan" river. There can be no doubt that Lembroin is the place of which the church town is now known as Llanvrynach, with the still surviving dedication of St. Brynach, called the Irishman, though the place is perhaps better known as Penlline, the name of the castle and principal village in the parish. That the Lembroin of the charter is identical with this Llanvrynach we are helped to believe by the intermediate evidence of Leland, who, minutely describing this coast, calls it "Llesbroinuith." This Anglo-Saxon corruption of St. Brynach may be compared with those at another of his dedications, "Braun" and "Barum," at Braunton, on the opposite coast of Devon. Leland also says that "this Alein" river riseth at "Llesbroinuith, about a 4 miles above the Place wher it cummith by itself into Severn," and that its mouth is three miles beyond St. Donat's, which would be near Dunraven Castle.

Perhaps the property conveyed by the charter may be the same as in what appears to be a Welsh charter, "De Lann mocha," printed in *Monasticon Angl.* (Llandaff, No. vii.). One of the landmarks in this is "Castel merych," and one of those in King Edgar's is "Cestell-merit." The Welsh *Llan-* and Cornish *Lan-* appear to be liable to English corruptions such as *Lem-* and *Les-*.

As to "Pennarth," the smaller property granted by King Edgar, it is evidently the small eastern promontory of the same southern cape of Glamorgan, now well known by the same name. The simplicity of the landmark—"from the sea along the dike to the rill, then along the rill to the sea"—could only apply to such a small peninsula.

That this is the true placement of the charter will appear more likely when it is found that King Edgar was at this very time actively and personally concerned in the affairs of this very district of Glamorgan, as may be seen by the entries under A.D. 952 and A.D. 967 in the Gwentian Chronicle. Besides, the witnesses to the charter are nearly the same as those to Archbishop Dunstan's consecration of the Bishop of Llandaff (*Liber Llandaff.*, p. 509), and it is most probably one of the acts of the same council, and thus it would also fix the date of that consecration, which otherwise seems to be hitherto uncertain. In these South Wales expeditions, perhaps to and from Bath, King Edgar used the port of Bristol (Caer Odornant) for the left side of the channel, and Caerleon upon Usk for the right side.

Mr. Coote appears to be justified in citing the charter for the word "hide"; for although the text of it grants Lesmanaoc as "iii. mansas," in the vernacular landmarks it is described as "iii. hida." THOMAS KERSLAKE.

Bristol.

SIR SAMUEL FERGUSON (5th S. i. 288, 335.)—Under the latter of the above references, I was able to inform a correspondent that the author of the vigorous poem, *The Forging of the Anchor*, was Mr. Samuel Ferguson, Q.C., M.R.I.A. I did not, however, answer that other portion of your correspondent's inquiry, "Did he ever write anything else?" As Sir Samuel Ferguson has just had the honour of knighthood conferred upon him, for literary as well as official reasons (he is the Deputy Keeper of the Records, Dublin), it may be here as well to state, on the authority of the *Athenæum*, March 23, that

"Sir Samuel Ferguson's spirited *Forging of the Anchor* is well known. He is the author also of *Congal*, *Lays of the Western Gael*, and various stories and essays, including the very humorous 'Father Tom and the Pope,' which originally came out in *Blackwood* many years ago. In the same periodical appeared, a few months ago, a

given signed by him called 'The Widow's Cloak,' a symbolical expression denoting the Queen's sovereignty over India. Sir S. Ferguson is also a distinguished worker in the field of Irish archæology."

To this I may add that "Father Tom and the Pope; or, a Night at the Vatican," originally appeared in *Blackwood*, May, 1838, and was reprinted in *Tales from Blackwood*, No. 7. It was supposed to be written by "Mr. Michael Heffernan, Master of the National School at Tullmactaggart, in the County of Leitrim." The author of the *Handbook of Fictitious Names* might make a note of this. CUTHBERT BEDE.

THE PREVIOUS QUESTION (3rd S. i. 345; 5th S. ix. 316).—MR. SOLLY'S explanation of the previous question is itself erroneous, as all may see who will refer to Sir T. Erskine May's *Law and Practice of Parliament*, or to Mr. Palgrave's *Chairman's Handbook*. T. P. Q.

INVITATIONS WRITTEN ON PLAYING CARDS (5th S. ix. 108, 214, 339, 276).—My great-great-uncle, a great traveller and wonst during the concluding twenty years of last century, preserved a quantity of cards of billets on him. They form probably the most extensive and curious collection in existence, and are now lying before me. Among them are an invitation to a ball from the Ambassador and Ambassadress of Spain, written on the back of the nine of diamonds; a printed invitation to a ball at Geneva, in 1784, on the king of diamonds; and the following calling cards:—The Chamberlain of the Elector of Bavaria, on half the three of diamonds, written over the pips; Le Baron de Bilfe, on the queen of diamonds; Mr. Stapleton (the future Lord Despencer), on half the six of clubs; "Mrs. Morris of Philadelphia," the loyalist who was attainted of high treason, the quondam flame of Washington, printed within a border on half the four of clubs.

Calling cards in those days were either printed or written on card or paper indifferently. Those of Cardinal Rezzio, Earl Cowper, Mr. Piozzi, Sir John Hawkins, &c., in the above collection, are on paper.

It was greatly the fashion to write the name on cards engraved with views of classic ruins, which were ordinarily bought in packs, as two cards of hardly three have entirely different pictures. Mr. Crowley had a card engraved by Skelton, with his favourite busts of Isis, Pericles, and Homer, which he only left at particular houses, however. Sir Richard Worsley (the author of the *Museum Worsleyanum*) had a card engraved by the same artist, with a view of the Acropolis at Athens. Sir Joshua Reynolds's card was engraved by Bartolozzi.

In the fourth plate of "Marriage à la Mode," [illegible] may be seen some cards on the table, the five and six of diamonds, and four other cards, evidently written on the backs of playing cards, which read as follows:—

"Count Basset begs
to no how lade
Squander sleapt
last nite."

"Lady Squander's
Com. is desir'd at
Lady Heathans
Drum Major on
Next Sunday."

"Lady Squander's
Company is desir'd at
Miss Hairbrane's Rout."

"Ly. Squander's Com.
is desir'd at Lady
Townly's Drum
Munday next."

JOHN W. FORD.

A good illustration of the undoubtedly frequent practice of writing notes on playing cards occurs in the well-known legend to the effect that the Duke of Cumberland wrote cruel orders to part of his troops, after the fight at Culloden, on the back of a nine of diamonds, which is said (?) to have thenceforth been called "The Curse of Scotland." O.

[See 4th S. vi. 194, 289 ("The Nine of Diamonds, the Curse of Scotland"). At the latter reference LORD GORT states that he has a letter on a matter of business written by a right reverend prelate in 1767 on the back of an ace of hearts.]

GREAT SEAL OF CORSICA (5th S. ix. 308.)—The arms described by MR. SOLLY as engraved upon the great seal of Theodore, King of Corsica, are the personal arms of that unfortunate prince, impaling those of his realm. Theodore was a member of the German family of Neuhoff, or Neuenhof, which bore the arms, Sa., a chain composed of two links and a half in pale arg. (c. Siebmacher, *Wappenbuch*, ii. plate 117). As these were the personal arms of Theodore, MR. SOLLY'S ingenious suggestion that they may have been assumed to commemorate the breaking of the Moorish dominion over Corsica, or the casting off of the equally heavy yoke of Genoa, is obviously untenable. The arms of Corsica are simply the coat which Theodore impaled with his own—Arg., a Moor's head in profile, couped at the neck, sa., wreathed round the temples of the first. I do not know when these were first assumed. Spener says: "Quâ tesserâ hæc utatur insula nondum vidisse memini" (*Opus Heraldicum*, p. spec. lib. i. xxxviii. 169). But the Moors' heads appear also in the arms of the adjacent island of Sardinia, which were, Arg., a cross gu. betw. four Moors' heads in profile ppr., wreathed of the first. These are the arms of Genoa, differenced by the Moors' heads, which indicate the Saracenic occupation of the island. Spener says that this coat was assumed by the kings of Arragon in memory of

a victory gained over the Saracens by Pedro of Arragon at Sarragossa in 1096, by the miraculous aid of St. George, whose cross, together with the heads of four Moorish princes who fell in the battle, appears in the shield. I have, however, never seen the smallest evidence that this coat was used in Arragon, and we must, for more reasons than this, incline to the belief that we have here another of those old legends with regard to the origin of national arms which are utterly without foundation in fact. My own explanation given above appears in every way a more probable one. I have only to add that the arms of Corsica are borne as a "chief of augmentation" in the arms of the Earls of Minto, who descend from Sir Gilbert Elliot, fourth baronet, viceroy of the island during its tenure by Great Britain. He was created Baron Minto on his return from the island in 1797.

JOHN WOODWARD.

Montrose.

"MARQUIS" v. "MARQUESS" (5th S. ix. 167, 315.)—A mere reference to peerages will not give much evidence on this point, for out of nineteen which I am now using in compiling the "Index of British Titles" for the Index Society, nine give Marquess, nine Marquis, and one gives both. The same nearly may be said of dictionaries, which vary according as the word is assumed to be derived from the Latin, German, French, or Italian. I trust I shall not be accused of making a bull when I say that the first English title of this order was an Irish one, but the oldest English patent is that by which Robert de Vere was created Marquess of Dublin in 1385. In this he is styled Robertus de Vere Marchionis Dublinæ. Selden, in *Titles of Honour* (third edit., 1672, p. 628), observes that the designation of Marchiones, as applied to the Lords Marchers, had been long previously used, but was not employed as a distinct title before 1385. At this time Court documents were drawn up in Latin or French indifferently; and John de Beaufort, the son of John of Gaunt, who was created Marquess of Dorset in 1397, but from whom the title was taken in 1400, petitioned the king in 1402 not to restore the marquessate to him—he "molt humblement pria au Roy, que come le noun de Marquis feust estrange noun en cest roialme, q'il ne luy vorroit ascunnement doner cet noun de Marquis" (Selden, p. 629). It does not seem certain, however, that the title was spelt Marquis in this petition, for in Courthope's edition of Sir H. Nicolas's *Historic Peerage of England*, 1857, lx, this same passage is quoted as from the Rolls of Parliament, and it is there given as Marquys. The Rev. Mr. Webb, in *Archæologia*, xx. p. 193, says that contemporary writers called Beaufort "*the* Marquess"; but he gives no authority for this mode of spelling.

There is of course no evidence how the title was at that time pronounced; but in all the earliest documents which I have examined, when the title is written in English, it is spelt Marques. It is thus in Willoughby's letter to the Lord Cromwell, 1539 (Ellis, *Orig. Let.*, first series, ii. 105), and in that of the Lords of Council to Lord Shrewsbury, 1549 (Lodge, *Illustrations*, 1791, i. 133). In nearly all the best old writers of authority, such as Hollinshed, 1586; Speed, 1605; Vincent, 1622; Walkley, 1642; Ashmole, 1672; Selden, 1672; and Dugdale, 1682, it is spelt Marquess. On comparing the three versions of Camden's *History of Elizabeth*, in the Latin it is Marchionem, in the French Marquis, and in the English (ed. 1675) it is Marquess. I am therefore led to conclude that precedents are in favour of Marquess.

EDWARD SOLLY.

PUBLIC-HOUSE SIGNS (5th S. ix. 127, 174, 257, 293.)—Some doubts have occurred to my mind while reading CLARRY's interesting and valuable communication. I would invite his consideration of such signs as "The Bull and Mouth," "The Bull and Bush," "The Bull and Gate," and "The Bull and Last." These incongruous combinations, not to be accounted for by any principle of heraldry with which I am acquainted, I have always referred to Henry VIII.'s expedition to France. Doesn't Butler in *Hudibras* make his knight wear

> "Breeches of woollen
> That had been at the siege of Boullen" (Boulogne)?

I take it that Boulogne was considered by the English the gate or mouth (Fr. *bouche*) of France. Thus the first three signs mean the same thing, "The Boulogne Mouth," "La Boulogne Bouche," and "The Boulogne Gate." The derivation of the fourth seems less apparent, but we have only to remember that there is a village near Paris which gives name to the celebrated wood in that vicinity, and which is legally known as Boulogne l'Est, in contradistinction to Boulogne-sur-Mer, which, of course, is l'Ouest, to detect the derivation at once. Some innkeeper with a superficial knowledge of European topography I conceive to have started the title, in contradistinction to the numerous Bulls or Boulognes of his competitors; or, even discarding our hypothesis, which may perhaps be considered somewhat fanciful, Boulogne l'Ouest itself might serve as the basis of the corruption. Anyhow, I should like CLARRY to explain whether he holds that this sign (actually that of a public-house at Kentish Town) has anything to do with that article to which we are proverbially told it is the cordwainer's duty to adhere.

S. P.

HOMER'S "NEPENTHES" (5th S. viii. 264, 316; ix. 57.)—Any one who will compare the description of the effects of the use of the Egyptian drug, as detailed in the fourth book of the *Odyssey*—taking the plain meaning of the words, without the

medium of a poetical translation—with those produced by the use of the Indian hemp, or *bhang*, so well known to all acquainted with daily life in India, Persia, and Scinde, must, I think, be struck with the great similarity between them. The use of the drug is universal in the countries named. It is either smoked or used as a beverage; in the latter case the leaves of the hemp are prepared by washing in three waters, then they are pounded and mixed in any drink, oftenest in a bowl of milk. This mixture is said to be sweet, rather sickly, and to taste as of pepper, but not unpleasantly. I question if a quantity of opium sufficient to produce the results described by Homer would form, when mixed with wine, a very palatable drink. As to the effects of *bhang*, it is said to intensify to a wonderful degree the feelings of the drinker, according to what may be his peculiar temperament or momentary excitement, besides being, like Helen's drug, "grief-assuaging and relieving from sorrow." For these reasons, amongst others, its use is very common among Indian soldiers of the *swashbuckler* class in the Native states.* Few of our Indian campaigns have been without instances of most determined, sometimes almost irresistible charges made on our troops by native horsemen. These were executed by men maddened and infuriated with *bhang*, who are for the moment literally "forgetful of all perils" possible from British bayonets. To men in this state it must be a small matter though their "fathers and mothers should die," or anything conceivable happen "before their eyes" from "the brazen sword" to their "brothers or sons," or, what is more to the purpose, to themselves.

At the risk of some little injury to Indian romance, it may be said that it is believed that in many cases the wonderful self-devotion of the *sattee* was in great measure attributable to this "well-adapted drug" causing "forgetfulness" (or unconsciousness) "of peril," till the wretched child, as it might be, was choked by the smoke of the funeral pyre. Perhaps it may bear a little against the argument of *bhang* being *nepenthes* that the effects of the former on a beginner are said to be anything but pleasant.† *Hashish* is the Arabic name of *bhang* in the prepared state.

ALEX. FERGUSSON, Lieut.-Col.

Edinburgh.

DE QUINCEY: ALDORISIUS (5th S. viii. 369.)—On the principle that "half a loaf is better than no bread," I beg to offer to my friend MR. NORVAL CLYNE's still unanswered question the following crumbs of a reply. Aldorisius was a philosopher of Geneva who flourished in the sixteenth century. This is all I know about him; but I would ask any of your readers who have access to Leu's *Dictionnaire de la Suisse* (a great authority with Gibbon) to kindly jot down any particulars therein contained, if our mysterious friend is there noticed at all. J. MYERS DAWSON.

ST. MARK'S DAY A FAST (5th S. ix. 266.)—The fast is attached to April 25, and it is accidental that it comes on the same day as the feast of St. Mark. On this day, as well as on the Rogation Days, which are the three days which precede the feast of the Ascension, the Litanies are sung in procession in Catholic countries, and they are considered days of penance and special prayer to avert the evils of pestilence, famine, and war. These processions and supplications on April 25 are at least as early as the time of St. Gregory the Great. C. J. E.

THE WORD "READ" (5th S. ix. 28, 134.)—The word is by no means so irregular as it seems at first sight, but it is necessary to go back a thousand years to see this. The Anglo-Saxon forms were inf. *rédan*, imperf. *rédde*, p. part. *réded*. The like are the verbs *laédan, laédde, laéded; fédan, fédde, féded; maénan, maénde, maéned*. In the fourteenth century the forms are already shortened; we have *rede, redde* and *radde, rad; lede, ledde* and *ladde, ladde; fede, fedde, fed; menen, mende, ment(l)*. At that time the inf. *e* was long, the imperf. and part. *e* were short. Very soon, I suppose, the final *e* of the inf. as well as of the imperf. was dropped, and then all forms were written alike, as one *d* of the imperf. was dropped too, for a double *d* cannot stand at the end of a word. Thus we must have had the forms *réd, réd, réd*. In the sixteenth century a new change took place, though only for the eye, the pronunciation being the same as to-day. The long *e* in the infinitive was changed to *ea*, and the short *e* of the imperfect and p. part. too, without giving up the short sound. For what reason the two latter forms got *ea*, instead of retaining the spelling *e*, is not easily to be seen; but this word is not the only one with a short *ea*—to *mean*, to *spread*, and others have it likewise. In to *spread* the short vowel has even gone into the infinitive, which of old had a long vowel. This MR. SPURRELL would call "a change for the worse." Whether that expression is correct I will not dispute. The fact is that the vowel of some tense has frequently been of influence upon the vowel of another tense, not in English alone, but in all Teutonic languages, and the spelling has certainly done very little to this. It is true if at present we wrote "to read, red, red," it would be quite correct, and we should accommodate the spelling to the pronunciation, and thus meet the aims and

* "...the Nuwab Subzee Khan....It is a pity he is so addicted to *subzee* or *bhang*, from which, however, he has gained a name which it is well known has struck terror into his enemies on the battle-field."—*Confess. of a Thug*, by Col. Meadows Taylor, ii. 136.

† On this point see *Scinde; or, the Unhappy Valley*, by Capt. R. F. Burton, i. 259-262.

endeavours of the spelling reformers; but then we ought to be consistent and write also *ment* for *meant*, *dremt* for *dreamt*, and even *lernt* for *learnt*. Besides this, we ought to spell the infinitives in the same way, either with *ea* or *ee*, as to *feed*, to *heed*, to *speed*, to *deem*, to *read*, and even to *lead*, to *leave*, and to *mean* might receive the same vowels, though in Anglo-Saxon they have *æ*, whilst the others have *é*. If Byron wrote *redde* he used an archaic form, and therefore, I suppose, he only did so when he was compelled by the metre.

If the verb to *eat* has undergone such a change in pronunciation as Mr. Spurrell assumes, it only proves what I said before, viz. that one tense frequently changes another one. As to the verb to *beat*, this is as regular as a word only can be. The A.-S. was *beátan*, *beót*, *beáten*. Now the A.-S. *eá* as well as *eó* generally gives a long *e* in English, which can be written *ea* or *ee*. So the A.-S. *neád* is English *need*; A.-S. *beám*, Eng. *beam*; A.-S. *beán*, Eng. *bean*; A.-S. *fleá*, Eng. *flee*; A.-S. *hleápan*, Eng. to *leap*; likewise A.-S. *freósan*, Eng. to *freeze*; A.-S. *cleófan*, Eng. to *cleave*; A.-S. *cneó*, Eng. *knee*; A.-S. *hreód*, Eng. *reed*; A.-S. *deóp*, Eng. *deep*. The verb to *beat* had in the fourteenth century the forms inf. *bete*, imperf. *bete* and *beet*, p. part. *beten*, all three with a long vowel. The next change was the dropping of the *e* in the inf. and imperf., giving the forms *bet*, *bet*, *beten*, and the modern forms to *beat*, *beat*, *beaten*, must necessarily arise from those old forms. Thus the spelling and pronunciation are quite regular, and we are wrong if we say the spelling had corrupted the pronunciation. We might, of course, write both tenses with *ee* instead of *ea*, which would not make any difference, since we have seen that A.-S. *eá* and *eó* turn into English *ea* or *ee*, which two different signs denote one and the same sound, viz. a long *e*.

F. Rosenthal.

Hannover, 17, Burgstrasse.

Fans (5th S. ix. 88, 137.)—Please permit me to offer my sincere thanks to the gentleman, unknown to me, who has kindly sent me the catalogue of the loan collection of fans exhibited at the Liverpool Art Club.

J. Brander Matthews.

Lotos Club, N.Y.

Junius: Dr. Francis (5th S. ix. 147, 314.)—Bibliographers give little or no information about the *Test* and *Contest*. The *Test* is sometimes called a pamphlet and sometimes a newspaper. The truth is there were two publications of the name. In June, 1756, the *Test* was printed under the auspices of Charles Townshend; it was intended to have been a weekly publication, but no second number was issued. In November, 1756, a second paper of the same name was brought out by the other side in politics, to assist Fox, by Murphy. This was met by the immediate publication of the *Contest*, and the two continued as twopenny weekly papers for about six months; the *Test* terminating on the 9th of July, 1757, and the *Contest* on the 6th of August, 1757. There is a review of these two papers, said to be by Dr. Johnson, in the *Literary Magazine* for 1756, pp. 453–61, which commences thus:—

"The change of Ministry has produced a paper called the *Test*, written in favour of Mr. H. F., to defame Mr. P., who is insulted with every invidious recollection of the past and anticipation of the future; the charge which has been urged with most Humour and Spirit is, that since his Engagement in the Administration he has not freed himself from the Gout. To this *Test* a zealous Writer has opposed a *Con-test*."

The reviewer ends by saying:—

"Of the motives of the author of the *Test*, whoever he be, I believe every man who speaks honestly speaks with abhorrence.....Wit is frequently attempted, but always by mean and despicable imitations, without the least glimmer of intrinsic light, without a single effort of original thought."

It is generally stated that the *Test* was written by Arthur Murphy and the *Contest* by Owen Ruffhead (*Biographia Dramatica*, 1812, i. 536; Chalmers's *Bio. Dictionary*, xxvi. 457; Gorton's *Bio. Dictionary*, 1833, iii.). I am not aware that the name of Francis has been put forward as writing the *Contest*; it used to be associated with Murphy as that of a writer on the same side as the *Test* (Walpole, *Memoires of George II.*). The Francis here spoken of as the "poetic clergyman" was the Rev. Philip Francis, best known as the translator of Horace, but who, employing his pen in defence of Government, acquired the patronage of Henry Fox, Lord Holland, who rewarded him with the rectory of Barrow, in Suffolk, and the chaplaincy of Chelsea Hospital. His political writings, together with his Church preferment, drew upon him the wrath of Churchill, in *The Author*, in lines of terrible satire. Dr. Francis died in 1773. He was the father of Sir Philip Francis, who held so distinguished a part in Parliament at the end of the last century.

Edward Solly.

Milton Queries (5th S. ix. 107, 176, 256.)—I doubt if any of the suggestions hitherto made in explanation of the line in *Il Penseroso* are quite satisfactory. They all seem to me to put more upon the words than they will fairly bear. I would suggest (but with great diffidence) that *hist* may not be a verb at all, but a participle—in fact, identical with *whist* = hushed. Then the passage would read thus: "First, with thee bring . . . the cherub Contemplation, and [next *bring*] the *mute hushed Silence* along." This position of a noun between two epithets is distinctly Miltonic, *e.g.* "mortal sin original," "temperate vapours bland," &c.

C. S. Jerram.

The word *haste* is so spelled in the 1645 edition of Milton's *Poems*, in the passage referred to in

MR. DIXON'S reply. As a further answer to his inquiry I extract from that volume the following particulars, the references to the numbers of the lines being from Cleveland's *Concordance* to Milton's works:—

"*Haste* (verb), L'Allegro, l. 25; Arcades, 58; Comus, 920, 956; Ode on the Nativity, 23.
"*Haste* (noun), L'Allegro, 87.
"*Hast* (verb), Ode on the Nativity, 212.
"*Hast* (noun), Comus, 568."

MR. DIXON is quite correct in stating that *haste* is always printed *hast* in the first editions of *Paradise Regained* and *Samson Agonistes* (1671). It occurs twice as a verb and four times as a noun in those poems. J. F. MARSH.

Hardwick House, Chepstow.

"And the mute Silence *hist* along."

The meaning suggested by DR. ROSENTHAL (p. 176) will scarcely commend itself to students of Milton, for the idea of *mute* Silence going about "saying to every one *hist!* so as to bring all to silence," is not only almost ludicrous in itself, but entirely out of harmony with the rest of the poet's address to Melancholy. MR. DIXON'S substitution of *haste* for *hist* at once makes the interpretation clear. In *Paradise Regained* and *Samson Agonistes* he finds *haste* always printed *hast*, and it may support his supposition that *hist* is a misprint for *hast* to know that in the first edition of *Paradise Lost* (Pickering's reprint, 1873) *hast* is found three times—i. 357, ix. 17 (now x. 17), and x. 115 (now xi. 104). I hope, however, that MR. DIXON would not propose to alter *hist* into *haste*. Even although no other example of *hist* as a verb could be adduced, I should be loth to see it pass from the familiar place. It is possible the word was a coinage of Milton's own—an onomatopœia—more suitable in the line than *haste*. Anyhow, the ejaculatory meaning is quite impossible.

WILLIAM GEORGE BLACK.

1, Alfred Terrace, Hillhead, Glasgow.

THE DE STUTEVILLE FAMILY (5th S. viii. 447; ix. 17, 110.)—I am afraid SYWL will find that what he states of the early part of the Skipwith pedigree rests on no better foundation than a "Family Genealogy" of the seventeenth century,* which Sir Bernard Burke perpetuates apparently from the old baronetages. A younger son of the Norman family of De Estoteville *might have been* settled by the head of the family at Skipwith, but nothing more can be said. Whether Erneburga was daughter and heiress (or co-heiress) of Hugh fitz Baldric or not there is no certain evidence, though Robert de Estoteville seems to have claimed, as her son perhaps, which he was, some of the lands of Hugh fitz Baldric, who, however, was not a "great Saxon thane," but a Norman, of whom there is a notice before he left Normandy. Wido, a *son-in-law* of Hugh, is mentioned in Domesday Book, 1086 (fo. 356), so he had at this date at least one married daughter.† John, or William, son of Osbert de Schipwith, gave a toft, essart, and lands in Skipwith to Selby Abbey, apparently in the reign of John or Henry III. (Burton's *Monasticon Ebor.*, 400), but neither figures in the pedigree. A. S. ELLIS.

Westminster.

Pedigrees of this family are given in Banks's *Dormant and Extinct Baronage*, vol. i. p. 174; Baker's *Hist. of Northamptonshire*, vol. i. p. 230. See also Watton's *Engl. Baronetage*, vol. iv. p. 528; *The Patrician*, vol. ii. p. 268; and other works referred to under the name in Bridger's *Index to Pedigrees of English Families*. For the family arms, see Berry's *Heraldic Encyclopædia*. The first of the name in England was Robert d'Estoteville, so called from Estouteville, formerly Estoteville, now Etouteville in the present arrondissement of Yvetot, in France. He came in the train of William, Duke of Normandy, at the Conquest in 1066. His name appears on the Roll of Knights as the "Sire d'Estoteville." In the parcelling of lands by the Conqueror he was granted large estates in various parts of the realm, principally in Yorkshire. In the time of Edward I. Walter de Stuteville, who had as his patrimony lands at Latton in North Wilts, assumed the name of Latton, and from him descended the Lattins of Upton in Berks, of Esher in Surrey, and the family which settled at Morristown Lattin in Kildare. J. J. LATTIN.

64, Madison Avenue, New York, U.S.A.

HERALDIC (5th S. viii. 147, 254; ix. 277.)—There are two old maxims which seem to apply to MR. HYDE'S note at the last reference: "There is no rule without an exception," and "The exception proves the rule." If Margery Cater had been entitled by descent to bear the arms and crest of her family, she would not have needed any "grant, ratification, or confirmation" to authorize her and her issue to do so. Indeed, this grant would seem to imply a doubt whether John Cater himself was previously entitled to the arms in question, for it will be observed that Hervye's (misprinted Hervye) grant was made not only to Margery and her issue, but "unto all the posteritie of the saide John Cater." What I have urged, and do urge, is that a *crest*, unlike arms, is not *inherited* through

* Elaborated perhaps by the same ingenious hand from which came the genealogies of the old Yorkshire families of Brodrick, Cave, Eastoft, Hotham, which last begins with Sir John de Trehouse, *Lord of Kilkenny in Ireland*, who served under the Conqueror!

† An account of Hugh fitz Baldric, who was Yorkshire, will be found in "Biographic Yorkshire Tenants named in Domesday *Yorkshire Archæological and Topogra* vol. iv. p. 237.

woman, and neither this grant nor twenty such grants would prove the contrary. Undoubtedly under this "special grant" it must be admitted that Margery and her issue have a right to use the arms and *crest* so granted. JOHN MACLEAN.
Bicknor Court, Coleford, Glouc.

"THE LITTLE DUSTPAN" (5th S. ix. 199.)—This was the sign of a general ironmongery shop in High Holborn, close to Museum Street. It was opened in opposition to a then famed house hard by known as "The Big Dustpan." The date was prior to the opening of New Oxford Street, about 1830-1. The clue I have to this date is memory of a famous waxwork show within a few doors of "The Little Dustpan." Here I remember at ten years of age seeing a representation of the murder of Maria Martin, and Corder digging her grave in the barn. This was then the only permanent waxwork exhibition in London. Madame Tussaud used then to "meander" the country.
SEPTIMUS PIESSE.

THE GREAT BELL AT BRAILES, CO. WARWICK (5th S. ix. 166, 255.)—The lines—

"Gaude quod post ipsum scandis,
Et est honor tibi grandis
In cœli palatio"

—occur in the hymn of the "Seven Earthly Joys of the Blessed Virgin Mary," commonly attributed to St. Thomas, Archbishop of Canterbury, and refer to her Assumption. Some readings give *Christum* for *ipsum*. The concluding lines are (a comma occurring usually after *palatio*) :—

"Ubi fructus ventris tui
Per te nobis detur frui
In perenni gaudio. Amen."

These stanzas are given in many modern Latin prayer books, and they are to be found in all the Sarum Horæ and Prymers. Mone gives several versions from different early MSS.
EDMUND WATERTON.

SWALE FAMILY (5th S. i. 188, 253, 297, 476; ii. 78.)—This baronetcy has at length been formally claimed by the Rev. John Swale, O.S.B., as the eldest male descendant of William Swale, son of Dr. Robert Swale, and grandson of the first baronet. There seems to be good documentary evidence in support of his claim. Can any readers of "N. & Q." give me any information as to the representatives of the last baronet, Sir Sebastian Fabian Enrique Swale? He is said to have married Elizabeth, daughter of a Mr. Smith, of Poole, in Dorsetshire, and to have died in Spain, leaving three daughters —1. Elizabeth Easter (?), 2. Frances Theodora, 3. Dorothy Fabiana.
JOHN H. CHAPMAN, M.A., F.S.A.
Woodgreen, Witney.

WEST INDIES: BARBADOES (5th S. ix. 249, 297.) —Bristol and London were the ports from which ships usually sailed to the West Indies. The first ship which touched at Barbadoes was the Olive, in 1605. The only lists of ships and their passengers that I have heard of are to be found in the Record Office (Colonial dep.), London. While answering this question it will probably prove interesting to many of your readers to know that in the Col. Sec. Office, Barbadoes, there is an immense mass of genealogical information to be obtained, as wills and deeds are to be found there in large numbers which date from about 1645. Some of the parish registers, such as St. Philip, Christ Church, and St. James's, are perfect from about this date. I fancy that many a missing link in old English and Scotch families is to be found in the Sec. Office, Barbadoes, judging from what I have seen during my researches there. N. FORTE, Jun.
7, The Paragon, Clifton.

THE EAR-LOBE (5th S. ix. 146.)—Where does the "orthodox faith" mentioned by DR. HYDE CLARKE prevail? In a paper read by Mr. H. G. Kennedy before the Indian section of the Society of Arts, on May 1, 1874 (DR. HYDE CLARKE himself presiding), "On the Antiquities of Siam and Camboja," Mr. Kennedy referred to the practice of piercing the ears prevalent among the Cambojans; and, in the discussion that followed, Mr. Parke Harrison remarked :—

"One very singular case was the enlargement of the lobe of the ear, which had been referred to by Mr. Kennedy: he [the speaker] had paid some attention to it, and would briefly trace its extent. In the southern part of India and Ceylon, and again in the north, this custom prevailed, which had been alluded to by ancient authors as that of making windows in the ears, the ears of children being pierced when very young, and the aperture gradually enlarging by inserting leaves and other materials, until at last it would receive a metal disc of two or three inches in diameter. When the disc was removed, the ears hung down on the shoulders or chest, as was seen in the images of Buddha. Col. Hamilton and others, who visited Burmah 150 years ago, described the kings, priests, and nobles as having their ears enlarged in this singular manner, and the same was found in the Solomon Islands, the Fiji Islands, and even Easter Island, probably the most isolated island in the world, being about two thousand miles from any other island, or from the coast of Peru. When the Spaniards conquered the latter country they found a similar custom prevailing principally among the nobles, though imitated to a certain extent by the common people. It was curious to find such a singular custom prevailing in such widely separated countries, and as he had mentioned at Bradford last year, other customs were also found associated with it."

And Mr. Thompson remarked that this peculiarity had been noted by him in almost all the sculptures and antiquities of Camboja, and would therefore seem to have been practised by the ancient Cambojans.

After noting the wide field over which Mr. Harrison's remarks travelled, the "orthodox faith" referred to by DR. CLARKE cannot prevail in a

large part of the world, or the whole population of each place mentioned would be hanged, and the last survivor in each case reduced to the extremity of suicide—a martyr to his superstition. Dr. Clarke's note would seem to imply that the superstition is well-nigh universal, his only exception apparently being England.

Might I conclude by asking whether any of your readers know what the "other customs," mentioned by Mr. Harrison at Bradford in 1873, are? R. P. Hampton Roberts.

Gipsies in England (5th S. ix. 149, 295.)—For information as to the first arrival of Gipsies in Great Britain, K. P. D. E. should refer to Simson's *History of the Gipsies*, Lond., 1865, chap. iii. pp. 99, 100, or to *Blackwood's Magazine*, vol. i. (April, 1817), p. 167. H. T. C.

At present I do not remember any mention of Gipsies in England earlier than 1530. The works mentioned by Dr. Charnock contain much information relative to the early history of the Gipsies. In Scotland their first appearance, according to Simson, was about 1506. At that date they were called new-comers. Although the name Tinkler can be traced in the Scotch records as far back as 1165, it does not prove that the term was then applied to Gipsies. The term seems to have been applied to any one pursuing the trade of a tinsmith. When the Gipsies came into Scotland about 1506, many of them being tinsmiths and workers in horn, it is not singular that they should be called Tinklers and Horners. Mr. H. T. Crofton, the joint author with Dr. Bath C. Smart of an admirable *Vocabulary of the English Gipsy Dialect*, has some very excellent observations upon this subject in "N. & Q.," 5th S. v. 129.

With regard to the period of time the Gipsies have been in Europe, much information may be obtained from a recent publication by the well-known and reliable author M. Paul Bataillard, entitled *Etat de la Question de l'Ancienneté des Tsiganes en Europe*. It is a work full of interest, and the result of much careful investigation and research. Hubert Smith.

British and Continental Titles of Honour (5th S. ii. 23, 95, 195, 351; iii. 252.)—I trust I may be permitted finally to fortify my position by quoting an authority which puts the whole matter in the clearest possible light. I came upon the passage while reperusing my *Coke upon Littleton* the other day. It will be found in Butler's long note to *Co. Litt.*, 191 a, and runs thus:—

"V. 4. The difference between the English nobility and English Parliament and the nobility and Parliaments of the nations on the Continent is very remarkable. The three states and three orders of the state on the Continent have been mentioned. In almost every country on the Continent, the third state, or third order of the state, was originally distinguished from the nobility, and consisted of the commonalty only. In England all the barons or lords of those manors which were held immediately of the king were entitled to a seat in the national council. In the course of time they became numerous, and the estates of many of them became very small. This introduced a difference in their personal importance. In consequence of it, the great barons were personally summoned to Parliament by the king; the small barons were summoned to it in the aggregate by the sheriff. They assembled in distinct chambers. The king met the great barons in person, but, except when he summoned their personal attendance, left the latter [qy. lesser?] "to their own deliberations. These, and some concurrent circumstances, elevated the great to a distinct order from the smaller barons, and confounded the latter with the general body of the freeholders.

"In the mean time a considerable revolution took place in the right to the English peerage. From being territorial it became personal.....when they were granted in this way, if the party had not a baronial dignity the king conferred it on him, and thus entitled him to a seat in the higher house. Where the dignity was hereditary, if he had more than one male descendant, his eldest son only took his seat in the house, and the brothers and sisters of that son were commoners. Thus a separate rank of nobility, unknown to foreigners, was introduced in England; and thus, in opposition to a fundamental principle of the French law, that every gentleman in France is a nobleman, it became a principle of the English law that no English gentleman is a nobleman unless he is a peer of the upper house of Parliament."

Middle Templar.

Perrott and Sharpe Families (5th S. viii. 369, 458, 516.)—According to the *Gentleman's Magazine* for Feb., 1770, p. 59, the *elder* brother of "Dick Parrott" was an apothecary, but then practised as a physician at Tewkesbury "by virtue of a diploma from Leyden." The subject of my query is stated to have practised as a surgeon for "near forty years" in Earl's Shilton. I hardly think, therefore, that he was, as suggested, the "James, M.D.," of Kimber and Johnson's mendacious pedigree, though as his "lady wife" is asserted to have been the widow of a personage whose name (like Sir John Maclean) I was unable to find in any baronetage, I own that I had my suspicions. But in propounding my query I had no intention of reviving this unpleasant subject. I am interested in a Worcestershire family of Perrott (whose descent I may mention, *en passant*, is very inaccurately given in Mr. Barnwell's book), and thinking it possible that the Earl's Shilton surgeon might be a member of that family, I asked about him in "N. & Q."

The replies which my query has elicited from Sywl and others almost compel me to add that I *have* read Mr. Barnwell's *Perrot Notes*, and also the article by the late Mr. Gough Nichols in the *Herald and Genealogist*, and that in the course of my researches I have turned up documents which have revealed to me the true pedigree of the personage known as "Sir Richard Perrott, who, I need scarcely say, was not in any way to "the great and eminent house of Pe Haroldstone." H.

Chauncy Family (5th S. viii. 427.)—Ebor is referred to Clutterbuck's *History of Hertfordshire* for a pedigree amplified from that given by Sir Henry Chauncy in his history of the same county (pp. 55-61). But the commencement is not quite correct in either, and it should begin not with a William, but with that Anfrid or Alfreit de Canceio or Canci mentioned in that valuable fragment—all that remains—of a survey of Lincolnshire made for Henry I. soon after he came to the throne (1100-8), which is preserved in the Cottonian Library (Claudius C. v.).*

This is the first time the name occurs, and it is found herein five times. Anfrid was tenant in capite of lands in Wilgeton (fo. 4), Duneham (fo. 6), Walesby (fo. 11), Swineopa (fo. 12), Blesebi (fo. 23). In the second and last instances his name is spelt Alfreit and Alfræit. This difference is curious, but I do not think there were two persons with similar Christian names, for Anfrid, son of Walter, is once called Alfrid in the Whitby cartulary.

This valuable document furnishes us with proof that as early as 1100-8 Anfrid was already in possession of some at least of the lands belonging to Odo Balistarius at the time of the Domesday Survey, 1086. It follows, then, that in all probability Odo's estate in Yorkshire (Skirpenbeck, Bugthorp, &c.) was also then in his hands. The family pedigree says William de Canci *bought* it; but this is less likely than that it was a royal reward to Anfrid for his support of Henry I., being an escheat of one of the king's vanquished enemies.

Anfrid was no doubt the father of Walter de Canceio, the son's name suggesting for his wife a daughter of one or other of his influential neighbours in Yorkshire and Lincolnshire, Walter de Perci or Walter de Gaunt, or of the family of Scotney. The father was dead 1131 (Pipe Roll, 31 Hen. I.), when Walter fined 15*l.* with the king to marry whom he wished, also 20*s.* of the pleas of Blythe, and he had paid that year—being pardoned the 20*s.* by the king's brief—7*l.* 3*s.* 4*d.*, but the rest he owes. I think it will be found the lady of his choice was a sister of Simon de Kyme, which would account for the introduction of the names of Simon and Philip into the family. This is the Walter who, with the assent of his son and heir Anfrid, gave the advowson of Skirpenbeck to the monks of Whitby. Simon de Canci, who seems to have been another son, witnessed the charter of Philip de Kyme, dated 1162, to the monks of Kirkstead (*Mon. Angl.*, i. 809).

Walter was dead 1168, when Amfrid de Canci, his son, returns himself as a tenant in chief of five knights' fees, all of the old feoffment, *i.e.* held "the year and day when King Henry [I.] was alive and dead." One knight's fee only he kept in his own hands (*Liber Niger*, i. 318, where for "Guggetorp" read Buggetorp).†

A. S. Ellis.

Westminster.

Mr. Arber's Reprints (5th S. ix. 243, 295, 312.)—I answered A. J. M. because, though I have not the pleasure of Mr. Arber's personal acquaintance, I think that that gentleman has done, and is doing, excellent service in our old English literature. I must express my regret that A. J. M. and myself cannot read Mr. Arber's circular with the same eyes, and that A. J. M. does not understand the words in what seems to me their plain and obvious sense. B. Nicholson.

Authors of Books Wanted (5th S. ix. 309.)—

Hermit in London is by Capt. Macdonough. Let your correspondent consult the Index to the Fourth Series; he will be able to get further information. O. H.

(5th S. ix. 329.)

Momentary Musings.—I venture to suggest that the author is Kenelm Digby, Trin. Coll., Camb., B.A., 1819. K. H. S.

Authors of Quotations Wanted (5th S. ix. 309.)—

"Vast plains and lowly cottages forlorn," &c.

The "old poet" is Dr. Henry More, and the lines occur (only "with" for "and") in the twenty-fifth stanza of *The Argument of Psychathanasia, or the Immortality of the Soul.* I am just about completing my edition of More's complete poems in the Chertsey Worthies' Library, and in preparing the full Glossarial-Index, *s.v.* "glowing," I penitently confess that the original word "gloring" (which I took to be a misprint) has a more More-ish sound, and ought at any rate to have been left. J. D. will do well to read and re-read the whole very vivid stanza and its context. See as above, p. 68.

A. B. Grosart.

(5th S. ix. 329.)

"For, an ye heard a music, like enow
They are building still, seeing the city is built
To music, therefore never built at all,
And therefore built for ever."

These lines, which refer not to Ilion, but to Camelot, occur in *Gareth and Lynette*, at p. 19 of the edition of 1872. R. R. Lloyd.

* It is not improbable that this unique fragment of the original is all that exists of a return of all the tenants and their lands throughout the realm ordered by Henry I., but this refers only to the three ridings of the parts of Lindsey. The leaves were formerly pasted together. It was printed by Hearne in the second volume of *Liber Niger*. Mr. Stapleton has pointed out that it cannot be later than 1108, because Odo, Count of Champagne, is named, who must have died that year.

† Charlton, in his *History of Whitby*, gives this ridiculous story of the origin of the family (p. 118): "When William the Conqueror came into England he gave considerable possessions near Battle Bridge, now called Stamford Bridge, to an adventurer that came along with him, called Cancy or Chancy." Where he got it from I do not know. The charters of the Cancis to Whitby Abbey will be found in this volume, but translated unskilfully.

Miscellaneous.

NOTES ON BOOKS, &c.

The Annals of England. Library Edition. (Oxford and London, Parker & Co.)

THIS old-established favourite will be found a very useful companion to the works by which Prof. Stubbs and Mr. J. R. Green and others are shedding new light on English history. The plan of the *Annals* being, as the compiler fairly claims for it, substantially identical with the mode of studying history recommended by Mr. J. A. Froude, and found most useful in practice by both Mr. Goldwin Smith and Mr. Stubbs, has unimpeachable authority in its favour. It provides, in fact, the dry bones of our history, which any lecturer who knows his subject can with ease make instinct with life for his hearers. Year by year the facts recorded by our annalists, and embodied in our statute-book, are unrolled before the student, while a profusion of drawings illustrating the art, the science, and the manners and customs of the past, cannot but add alike to the interest and the value of the book in its altered and greatly improved shape. The herald and the sigillographer will both find their favourite studies called into constant requisition. The Appendix on the "Materials of English History" contains lists not only of the chroniclers, and the best printed editions of their works, but also of the publications of the various Government Commissions, and of the principal publishing societies of the United Kingdom. By means of this list the student can unearth Mr. Freeman's life of Earl Godwine from the depths of the volumes of *Archæologia* in which it is buried, as well as the numerous papers in the same *Transactions* in which Dr. Guest's learning has illustrated Romano-British and early English history. But we must note with a view to strict accuracy that Mr. Richard Sims, the author of the well-known *Manual for the Genealogist* which is noticed at p. 591, writes his name with a different orthography from that given in the *Annals*. And we cannot but regret that the author did not consult vol. viii. of the 3rd S. of "N. & Q." (pp. 533-4) before repeating an old error, handed down from Douglas, in the statement that the last pre-Revolution Archbishop of St. Andrews was Arthur *Ross*. This prelate was a *Rose*, whose descent is clearly deduced from Hugh, eighth Baron of Kilravock, the chief of that name in Scotland. He was successively Parson of Glasgow, 1660; Bp. of Argyle, 1676; Bp. of Galloway, 1678; Abp. of Glasgow, 1679, on Burnet's removal, whom he succeeded as Abp. of St. Andrews in 1684, and so continued till the Revolution.

Shelley: a Critical Biography. By George Barnett Smith, Author of *Poets and Novelists*, &c. (Edinburgh, David Douglas.)

THIS little book is free from party spirit and very prettily printed; but it is not in any strict sense a biography, or critical. An omission of some importance and significance strikes us at the outset: Mr. Smith does not say on what authority any new statement or contradiction to be met with in his book is founded. Consequently we must receive with great caution such statements as are unfamiliar. At p. 21 it is alleged that Shelley's coadjutor in the *Original Poetry by Victor and Cazire* was his sister Elizabeth, and not his cousin Harriet Grove, as sometimes supposed, and that Shelley ordered the whole edition to be destroyed. We know no reason against believing this; but we want more encouragement in belief than Mr. Smith gives us. Shelley's order to destroy the edition need not set aside the hope of finding a copy, because Stockdale's statement that about one hundred copies were circulated still stands. A considerable number of small deviations from received fact indicate, not special information, but want of care in copying or in reading. One of the most remarkable of these is at p. 142, where the story of the figure that beckoned Shelley into "the saloon" is reproduced from the *Memorials* with the strange gloss that the incident happened on board the Don Juan. "The saloon" was of course in Casa Magni; but Mr. Smith seems to suppose the deckless and cabinless boat had a saloon! We have noted many deviations of this kind, but they scarcely demand a detailed setting forth. As a critic Mr. Smith does not seem to grasp thoroughly any one poem of Shelley's; we look in vain for a happy characterization, but find plenty of mistakes almost as enormous as that of supposing that when Shelley wrote *The Mask of Anarchy* he was aiming at "the witty or the humorous" (p. 229).

THE REV. J. MACRAY writes that a paper on bookplates, by the Rev. D. Parsons, is contained in the Third Annual Report of the Oxford University Archæological and Heraldic Society, Oxford, 1887.

Notices to Correspondents.

We must call special attention to the following notice:—

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

GEORGE ELLIS.—For Dr. Dee and his magic mirror, see "N. & Q.," 5th S. ii. 86, 136, 218, 376. J. B. P. describes the mirror, from personal knowledge, as "a flat mirror of polished coal."

A. J. K. (Clifton.)—"Portuma." Please send name and address according to our rule.

F. G. HILTON PRICE.—We have forwarded your communication.

JOSEPH SIMPSON.—For Palm Sunday called Fig Sunday, see "N. & Q.," 4th S. iii. 553; iv. 286.

PROF. NEWTON (Cambridge.)—We shall be very glad to have the proposed comments.

RIVUS.—It is impossible to set up, with ordinary type, the inscription forwarded.

NOLENS VOLENS.—Pronounced, and often written, *Brake*.

H. C. F. (Herts.)—For Adam and Lilith, see 5th S. i. 387, 495; ii. 132, 217.

JONATHAN BOUCHIER.—Try the *Sunday at Home* (Rel. Tract Soc.).

R. R. LLOYD.—Please send the will.

C. L. D.'s wish shall be complied with.

J. O.—We quite concur. Pray act as you suggest.

H. I. C. and HIRONDELLE.—Letters forwarded.

M. (*ante*, p. 340.)—We have a letter for you.

H. J. L.—Apply to a general publisher.

K. H. SMITH.—Query next week.

SR. SWITHIN is thanked.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 11, 1878.

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Notes on Books, &c.

Notes.

MIGUEL SOLIS, AGED 180.

In the two years which followed the publication of my little book, *The Longevity of Man*, I was overwhelmed with such a mass of correspondence asking my opinion and challenging my investigation of what the writers all believed to be undoubted cases of ultra-centenarianism, that in 1875 I was obliged, in self-defence, to explain in the *Times* that I had been compelled to give up the investigation of cases of supposed exceptional longevity, and to print a circular to the same effect. From that time, with one or two rare exceptions, such as the undoubted case of Canon Beadon and the hoax of Mr. Edward Morgan, said to be 106, I have not troubled myself nor any of the public journals on the subject of longevity. But the astounding account reported in the *Pall Mall Gazette* of the 20th ult. as given by "Dr. Luiz Hernandez to a meeting of physicians at Bogota, of a visit which he had paid to a half-breed farmer named Miguel Solis, living in the Foot Hills of the Sierra Mesilla, who *confesses* to being 180 years old, but is believed by his neighbours to be *really much older*," has made me such a target for the paper bullets of the brain of all my friends that I venture to ask you to find room for a few words of comment upon it.

That a member of the medical profession in any part of the civilized world should be found, in the year 1878, to consider seriously the case of a man who modestly "confesses" to being 180 years old, but is believed by his neighbours to be really much more than 180, did not, until I read this article, "stand within the prospect of my belief."

Dr. Hernandez's credence in this story of Miguel Solis (for if he had not believed it he certainly would not have brought it forward) appears to have been based upon the evidence of three witnesses. First, on that of Miguel Solis himself, "who confesses to being 180 years old"; secondly, on that of the oldest inhabitants of the district, who remembered him as a reputed centenarian when they were boys; thirdly, on that of the abbot of a Franciscan monastery near San Sebastian, who is satisfied that the present Miguel Solis is the identical Miguel Solis who was, in 1712, a contributor to the building fund of the monastery. San Sebastian is obviously a locality favourable to longevity, since the abbot (I wonder how much he is under 200) can identify the living party to a transaction which took place 166 years ago.

It is clear that age cannot wither Miguel Solis. He is robust and active, and when the doctor visited him was working in his orchard; his "teeth are as sound as they were 180 years ago"; his snow-white hair is twisted turban fashion round his head, and his eyes are "so bright that the doctor felt quite uncomfortable when they were turned upon him." I suspect the learned gentleman's "uncomfortable feeling" has misled him as to the expression of old Miguel's eyes, and that they were really twinkling with malicious glee at the doctor's gullibility.

The Indians say Miguel has sold himself to the Devil. Miguel says the same thing of the Indians. There is no ground for supposing Dr. Hernandez to have acted in that way. Gentlemen who do so sell themselves generally claim from the purchaser the two gifts of long life and supernatural power. If the doctor has been seduced into any such compact, it is to be hoped he will at least obtain the promised length of days, for it is obvious from his present "interesting account" that he is no conjurer. Had he been, he would have eliminated from the story of Miguel Solis the small error on which it is founded—have struck out the first of the three figures of his reputed age, and have left "the half-breed farmer living at the Foot Hills of the Sierra Mesilla" the eighty years, or thereabouts, which he has probably attained.

In conclusion, will you kindly give the following canon on centenarianism the advantage of publicity in your columns?—

"The age of an individual is a fact, and like all other facts to be proved, not inferred; to be established by evidence, not accepted on the mere assertion of the individual or the belief of his friends; not deduced from his physical condition if living, or from his autopsy if dead; but proved by the register of his birth or baptism,

or some other authentic record; and in proportion as the age claimed is exceptionally extreme ought the proof of it to be exceptionally strong, clear, and irrefragable."

It has received the approval of many eminent authorities, and will, I believe, point out to those who only desire to know the truth with respect to cases of exceptional longevity some suggestions as to how that truth may be arrived at.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

THE SEE OF CAITHNESS.

In using Father Theiner's *Vetera Monumenta* (Hib. et Scot.) lately, I came upon three letters respecting the see of Caithness which puzzled me for a time. They are Nos. DCXLI., DCXLVI., and DCLX.

In the first, dated May 11, 1360, Pope Innocent VI. writes to Thomas, Bishop of Caithness, directing him upon his consecration to proceed to his diocese. In the second, dated July 8 following, we find Innocent addressing a letter to George, Archbishop of Cashel, in consequence of certain accusations and objections made by the Bishops of Killaloe, Limerick, Ardfert, and Cloyne against the appointment of Bishop Thomas to the see of Caithness, and directing the archbishop to report concerning the condition of that see—"præsertim si dicta ecclesia Cathayensis cathedralis existat, et a quanto tempore cathedralis fuit, et si habuit et habet civitatem et diocesim distinctas, ac si alios episcopos habuit, et qui fuerunt," &c. The Archbishop of Cashel was, however, drowned in 1362, and seems to have passed away without making the report directed by the letter of the Pope. Innocent also died about the same time, and on June 24, 1363, we find his successor, Pope Urban V., writing to Thomas, Bishop of Lismore, directing him to make the required report as to the status of the see of Caithness.

In these letters there were two things which seemed to me to require explanation: first, how the Pope and his officials could have the smallest doubt with regard to the existence of the see of Caithness, seeing that, as we find in Theiner, the Papal archives contained the fullest records of many former appointments to the bishopric. And again, it seemed almost inexplicable that, with a regular hierarchy existing in Scotland, the Pope should direct first an Irish archbishop and then an Irish bishop to report concerning the status of a Scottish see. But I believe I may say that I have discovered the explanation. On turning over Graesse's *Orbis Latinus* ("Oder Verzeichniss der Lateinischen Bennenungen der Städte," &c.), Dresden, 1861, I find that there was another *Cathanasia* besides the Scottish county and see of Caithness, viz. the town of Dunmore in Ireland. It is therefore clear, I think, that the Irish bishops who objected to the appointment of Bishop Thomas to the see of Caithness were, or affected to be, afraid that the Pope had been persuaded to nominate him, and cause him to be consecrated, as bishop of an Irish see which had not then, and does not appear ever to have had, any existence. Their interference and the reference of the matter to an Irish archbishop and bishop are thus explained. It is still not easy to understand how it was that there was no one at hand to explain that Bishop Thomas had been nominated to a Scottish see, not to a non-existent Irish one.

The residence of the Papal Court at Avignon, from whence the above letters are dated, accounts for the inability of the officials to consult the archives in the Vatican. Still, among those which must have been preserved at Avignon, there were at least two Papal nominations to the see of Caithness, viz. that of Alan, by Benedict XII., in 1340, and of Thomas de Fingast (Fingask), by Clement VI., in 1341 (Theiner, Nos. DXLVIII. and DLI.), which, had they been consulted, would have been quite sufficient to clear up the matter, and to prove that the see of Caithness had a *bonâ fide* existence in the kingdom of Scotland.

JOHN WOODWARD.

Montrose.

P.S.—I have just remembered to look at Anderson's excellent edition of the *Orkneyinga Saga*. The succession to the see of Caithness is there set forth, and I observe that the editor is aware of the difficulty, but is unable to offer any explanation except that it may have been (as I have shown it was) a "series of mistakes." Mr. Anderson also leaves out the name of the Bishop of Killaloe ("Thomas Laoniensis") as one of the objectors. With reference to his note I may also add that, from the difference of dates, it seems clear that the objection could not have been to Thomas de Fingask (*Orkneyinga Saga*, Introduction, pp. lxxxvi, lxxxvii).

PANCIROLLUS AND SALMUTH.

I ask leave to correct, in "N. & Q.," a mistake which has now extended so far as to seem likely to obtain the undying character which is said to belong to falsifications. My note is made in the hope of stopping its progress.

When the late Mr. John Ward of Burslem was publishing his work upon the *Borough of Stoke-upon-Trent*, I translated and sent to him a passage from the chapter of Pancirollus, edited by Salmuth, "De Porcellanis." I have his letter before me now, in which he enclosed to me a proof of what I had sent, asking me to correct the proof and return it to him. I did so. I will now give the title-page of Pancirollus at length, from the same copy which I then used. The title-pages of the two volumes differ slightly, as will be seen:—

"Guidonis | Pancirolli | JC, Clariss | *Rerum Memorabilium.* | Libri Duo. | *Quorum prior* | Deperditarum. | *Posterior* Noviter inventa- | *rum est* | ex Italico Latinè redditi & No- | tis illustrati | ab | Henrico Salmuth. | *Editio Tertia.* | Cum Privelegio Sacræ Cæsareæ Majestatis. | Ambergæ | Typis Michaelis Forsteri | M.DC.XII."

The title-page of the second volume is:—

"Nova | Reperta | sive | *Rerum Memorabilium* | recens | Inventarum | & | veteribus Inco- | gnitarum Guidonis Pancirolli | J Cti Clarissimi. | Liber Secundus," with the rest as in vol. i.

On the appearance of Mr. Ward's work I was shocked to see (p. 591) that some one had been guilty of the folly (to speak mildly) of altering the name of Salmuth into *Salmutti.* The following passages (p. 591) would be incredible, previously to that bitter experience which conceited ignorance inflicts upon mankind:—"So far the venerable author" (Pancirollus); "what follows is the commentary of Signior" (so spelt) "Salmutti." It has been seen that Salmuth printed his book "Ambergæ." On the same page (591) is this:—"(Printed at Antwerp, 1612, the third edition)."

In 1857, Mr. Marryatt, in his *History of Pottery and Porcelain*, p. 189, second edition, gave the passage translated by me, but without mentioning the place from which he obtained it. He describes the book quoted by me as being edited "ab Henrico Salmutti," following what he saw in the *History of Stoke-upon-Trent.*

In 1865, Mr. Binns of Worcester, in his *Century of Potting*, quotes Mr. Ward's book, and very naturally adopts "Salmutti," but adds to the delusion by saying "Signor"—he knew better than "Signior"—"*Henrico* Salmutti." In a visit which Mr. Binns in 1871 obliged me by making to this house I put my Pancirollus into his hands. He was amazed. I hope that what I have produced will give back to Salmuth his real name, and abolish the ludicrous fiction of "Salmutti," and restore Amberg to the Palatinate, whenever the quotation which has been travestied so long is again made use of by any writer on porcelain.

D. P.

Stuart's Lodge, Malvern Wells.

EPIGRAMS FROM THE GREEK.

Will you oblige by adding to the epigrams already given in "N. & Q." (5th S. i. 226; ii. 445; viii. 264) the following imitations from the Greek?

DRINKING CUPID.

(*From the Greek of Julian.*)

Wreathing once a garland gay,
'Mid the roses Cupid lay;
Seizing on the boy divine,
Straight I dropped him in the wine:
Well, what next? I raised the cup,
And with laughter drank him up.
Now, alas! he sports and sings
Round my heart with feathery wings.

BEAUTY AND FLOWERS.

(*From the Greek of Strato.*)

Boast not of your beauty rare,
Like a rose-bud fresh and fair,
Since the rose, its freshness past,
On the mouldering heap is cast.
Flowers and beauty quickly fade,
Flung by envious time to endless shade.

WELCOME DEATH.

(*From the Greek: author unknown.*)

More sweet than life
Art thou, O Death, to me,
Who from unceasing strife
And gout dost set me free.

A GRAVE.

(*From the Greek of Heracleitus and Isidorus.*)

This mound's a grave: stay, labourer, stay,
And turn thy ox and plough some other way,
For thou disturb'st the dead, and here
Thou shouldst not sow thy wheat, but shed a tear.

ON A MAIDEN.

(*From the Greek of Plato.*)

In life, like Phospher on the morning's brow,
Thy beauty shone;
Alas! like Hesper art thou shining now,—
Too quickly gone!

ENVY.

(*From the Greek: author unknown.*)

Envy's a thing that all, no doubt, should shun;
Yet even envy has one worthy part:
It dims the eyesight of the envious one,
And wears away his heart.

THE WRECK.

(*From the Greek of Theodoridas.*)

A shipwrecked traveller calmly sleeps below;
Yet fear not thou to cross the waves, for know
That when his vessel sank within the sea,
A score of others sailed triumphantly.

EPITAPH ON A GIRL.

(*From the Greek of Paul the Silentiary.*)

A grave, and not a bridal chamber bright,
O maid beloved, thy parents' hands prepare;
For thou hast passed beyond our earthly night,
Whilst we life's chilling clouds of grief must bear.
In thee the flower-like beauty of a child,
Mixed with the fruits of age, serenely smiled.

THE ISLANDS OF THE BLEST.

(*From the Greek: author unknown.*)

Thou art not dead, O friend beloved: thou hast but gained thy rest,
And rovest o'er th' Elysian plains with ever-fresh delight:
Thou sharest in the banquets of the Islands of the Blest,
Where far from every mortal ill soft blossoms cheer thy sight.

Thou fearest not the winter storm nor summer's scorching glow,
Nor dost thou now regret the life of man that once was thine;
No dread disease can trouble thee, nor sorrow lay thee low,
But the pure splendours of the gods upon thy dwelling shine.

SILENCE.

(*Imitated from the Greek of Palladas.*)

If you, my foolish friend, by chance 'mid learned wights are flung,
To seem a sage you only need—do what? why hold your tongue.

CUPID'S SPORT.

(*Imitated from the Greek.*)

Young Love is gone out with his bows and his arrows
To shoot—do you think 'tis to shoot at the sparrows?
Ah no; by his merry bright eyes and his curls,
I tell you, my boy, 'tis to shoot at the girls.

H. BOWER.

THE THAMES: KENT AND ESSEX.—Generally speaking, the river Thames is considered the dividing line between the counties of Kent and Essex, except at Woolwich; but that this has always been so is by no means certain. First with regard to Woolwich: a small portion of this parish at the present hour lies on the opposite side of the river, entirely surrounded by the county of Essex, and yet it is accounted as a portion of Kent. Then in the description of Chalk, near Gravesend, given in Domesday, it is stated that "In Exesse there is one hide which justly pertains to this manor," and again in the Domesday description of Higham is this, "And in Exesse pasture for 200 sheep." Now, although these outlying parts of Chalk and Higham are said to be in "Exesse," yet the idea intended to be conveyed was plainly that they formed parts of Kent—there was no other way of expressing the fact without a long periphrasis; and if Woolwich had been described in Domesday we should doubtless have found the same expression. These peculiarities of Chalk and Higham seem to have been overlooked by Hasted and the other historians of Kent; and I think it is certain that at the present day neither Chalk nor Higham has any jurisdiction on the northern side of the Thames. Considering that three Kentish waterside parishes stretched across the stream, and that stream of no mean width, a question thus proposes itself to the curious inquirer, whether all the waterside parishes from Deptford downwards had not each a portion on the other side of the stream. The river Thames is a convenient but not necessarily a natural division of the two counties. It may be that the Isle of Dogs, close to the metropolis, is justly a portion of the county of Kent, though not now claimed as such. Its peculiar position within the fantastic bend of the river at that point, and its contiguity to such an important locality as Greenwich, seem to strengthen the idea. But without definite evidence one way or the other all this must be left to conjecture. The abstract point, however, *i.e.* whether the river Thames has always been the boundary between Kent and Essex, is worthy of careful consideration and investigation; and I beg leave to submit the same to your readers. W. H. HART, F.S.A.

"THE BONNIE HOUSE OF AIRLIE."—The following letter, from the Marquis of Argyll to his dependent, Dugald Campbell of Inverawe, contains instructions for destroying the house of Lord Ogilvie, eldest son of the first Earl of Airlie, on which deed of feudal vengeance the fine old Scottish ballad called *The Bonnie House of Airlie* is founded:—

"DOWGALL,—I mynd, God willing, to lift from this the morrow, and therefor ye shall meitt me the morrow at nicht at Stronarnot, in Strathardill: and caus bring alonges with you the haill nolt and shiepe that ye have fundine perteineing to my lord Ogilbie. As for the hors and mearis that ye have gottine perteining to him, ye shall not faill to direct thame home to the Stranemoor. I desyre not that they be in our way at all, and to send thame the neirest way home. And albeit ye shoulde be the langer in followeing me, yeit ye shall not faill to stay and demolishe my lord Ogilbies hous of Forthar. See how ye can cast off the irone yeattis and windowis, and tak doun the rooff: and if ye find it will be langsome, ye shall fyre it weill, that so it may be destroyed. Bot yee neid not to latt know that ye have directions from me to fyir it: only ye may say that ye have warrand to demoleishe it, and that, to mak the work short, ye will fyr it. Iff ye mak any stay for doeing of this, send fordwart the goodis. So referring this to your cair, I rest, your freynd, ARGYLL."

The postscript is holograph of the marquis:—

"You shall heawe for your pains of that beis sent hame. You shall delyver bak to Rob Griver such of his goods as are not sufficient for present use, and thir presentis shall be your warrand. ARGYLL.

"For Dowgall Campbell, fiar of Inverawe."

The original of the above letter is preserved at Inverawe, and dated July, 1640, the season which corresponds with the opening lines of the ballad:

"It fell on a day, a bonnie simmer day,
When the leaves were green and yellow."

And one of the verses commemorates how "Dowgall" carried out but too completely the furtive and confidential orders he had received from his lord:—

"Clouds o' smoke and flames sae hie
Soon left the wa's but barely;
And she laid her doon on that hill to die
When she saw the burnin' o' Airlie."

HUGH A. KENNEDY.

Waterloo Lodge, Reading.

COLLEGIATE OR SCHOLASTIC BIOGRAPHIES.—I should be glad if any reader could add to the following list:—

Cooper (C. H. and T.). Athenæ Cantabrigienses. Vols. i. ii., 1500-1609. Camb., 1858-61, 8vo.

Graduati Cantabrigienses, MDCLIX.—MDCCCXXIII. Cantab., 1823, 8vo.

Romilly (J.). Graduati Cantabrigienses, MDCCV—MDCCCLVI. Cantab., 1856, 8vo.

Todd (J. H.). Catalogue of Graduates who have ceeded to Degrees in the University of Dub earliest recorded Commencements to July Supplement to December 16, 1868. Dub

Taylor (W. B. S.). History of the Dublin. With Biographical Notices of Men educated therein. Lond., 1845, 8vo

Ward (J.). The Lives of the Professors of Gresham College. Lond., 1740, folio.

Smith (Rev. J. Finch). The Admission Register of the Manchester School. With some Notices of the more distinguished Scholars. A.D. 1730—1837. Printed for the Chetham Society, 1866-74, 4 vols., 4to.

Wood (Anthony à). Athenæ Oxonienses. To which are added the Fasti. New Edition, with Additions and a Continuation by Philip Bliss. Lond., 1813, 4to., 4 vols.

Munk (Wm.). The Roll of the Royal College of Physicians of London, 1518—1800. Lond., 1861, 8vo., 2 vols.

Knight (Samuel). The Life of Dr. John Colet, Dean of St. Paul's, and Founder of St. Paul's School. With an Appendix containing some Account of the Masters and more eminent Scholars of that Foundation. New Edition. Oxford, 1823, 8vo.

List of the Queen's Scholars of St. Peter's College, Westminster, admitted to that Foundation since 1663. Lond., 1852, 8vo.

C. W. Sutton.

7, Moss Grove Terrace, Brooks' Bar, Manchester.

A Ball at Dublin Castle in the Reign of George II.—The following is an extract from a letter of Benjamin Victor to Colley Cibber, dated Dublin, Nov. 17, 1748, published in the *History of the Theatres of London and Dublin*, by the former writer, London, 1761:—

"Nothing within the memory of the oldest Courtier living ever equalled the Taste and Splendor of the Supper-Room at the Castle on the Birth Night. The Ball was in the new Room design'd by Lord Chesterfield,* which is allowed to be very magnificent. After the Dancing was over, the Company retired to an Apartment form'd like a long Gallery, where as you pass'd slowly through, you stopp'd by the Way at Shops elegantly form'd, where was cold Eating, and all Sorts of Wines and Sweetmeats; and the whole most beautifully disposed by transparent Paintings, through which a Shade was cast like Moonlight. Flutes and other soft Instruments were playing all the while, but, like the Candles, unseen. At each End of the long Building were placed Fountains of Lavender Water constantly playing, that diffused a most grateful Odour through this amazing Fairy Scene, which certainly surpass'd every Thing of the Kind in Spencer; as it proved not only a fine Feast for the Imagination, but, after the Dream, for our Senses also, by the excellent Substantials at the Sideboards."

H. W. S.

Gray, the Poet, on Thirlmere.—In Gray's *Diary*, under date October 8, 1769, he writes:—

"Came to the foot of Helvellyn, along which runs an excellent road, looking down from a little height on Lee's-water (called also Thirl-meer, or Wiborn-water), and soon descending on its margin. The lake from its depth looks black (though really as clear as glass), and from the gloom of the vast crags that scowl over it. It is narrow and about three miles long, resembling a river in its course. Little shining torrents hurry down the rocks to join it, with not a bush to overshadow them or cover their march. All is rock and loose stones up to the very brow, which lies so near your way that not half the height of Helvellyn can be seen."

In a *Descriptive Tour and Guide to the Lakes, Caves, Mountains, &c., in Cumberland, Westmoreland, Lancashire, &c.*, by John Housman, Esq., published at Carlisle in 1814, the author writes of Leathes-water, or Thirlmere Lake, while in the map accompanying the engraver calls it Thurlmere.

W. N. Strangeways.

[See 5th S. viii. 469; ix. 34, 79.]

A Coincidence.—

"To M. Isidore Geoffrey St. Hilaire belongs the credit of having first induced his countrymen to try horseflesh, concerning which innovation Alphonse Karr remarked, that since the horse had so long carried man it was but fair that now man should carry the horse."—*Standard*, April 23, 1878.

Wit generally suffers by translation, and Alphonse Karr is so neat in his good things that I am curious to see his words, if any correspondent will cite or refer to them. The thought is not new.

"Bene me admonuit domina mea. In prospectu habuimus ursinæ frustum, de quo cum imprudens Scintilla gustasset, pœne intestina sua vomuit. Ego contra plus libram comedi, nam ipsum aprum sapiebat. Et si, inquam, ursus homuncionem comest, quanto magis homuncio debet ursum comesse."—Pet. Arbitri, *Satyricon*, c. lxvi., p. 156, ed. Anton, Lipsiæ, 1781.

H. B. C.

U.U. Club.

Hot Cross Buns.—Mr. Cuming's paper at the Brit. Arch. Assoc.† attributes these sacred cross-notched cakes to Greek sculpture. The decree of Canopus in honour of the deceased young princess Berenice orders sacred cakes to be given to the virgins at the annual processions in her honour. Jewish sacred Sabbath loaves (chollo) חלה are of oval form, with intertwined serpent-forms of dough at top and caraway seeds sprinkled thereon. A gigantic one is used abroad at circumcision breakfasts. The double three harder Passover biscuits at the home night services are notched or perforated with one, two, and three holes, to mark their position on the bitter-herb central plate. Was the *cross* originally the Egyptian life-mark Tau, transferred by the Christians to their new faith? I know a still living pious Jew, who got up a (Scandinav.) Christmas tree, which he named a Maccabee lights tree, so as to give his children the fashionable winter diversion without violating his scruples of conscience.

S. M. Drach.

Huntingdon in 1807.—"At this period it was remarkable at Huntingdon that there were four churchyards, three steeples, two churches, and but one clergyman" (*Gent. Mag.*, 1807, p. 312).

Mackenzie E. C. Walcott.

Rue.—The process of the degradation of speech is curiously illustrated in the sale of rue by the small grocers and herbalists. This herb of grace is constantly advertised as "Herby grass."

Gwavas.

* Lord Lieutenant 1745-46.

† Times, April 18, 1878.

CHAUCER AND LYDGATE FRAGMENTS (*ante*, p. 342.)—The heading to this paper should have been "Early English Scraps from Mr. Huth's MS. of Chaucer and Lydgate Fragments, &c."

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

A RESIDENCE FOR ROYALTY IN IRELAND.—On the property of Earl Fitzwilliam in co. Kildare, Ireland, are the ruins of an unfinished mansion, built of Dutch bricks, which the Earl of Strafford, when Viceroy of Ireland, commenced for the purpose of its becoming the permanent residence of some member of the royal family, and I am told that he impressed the policy of this arrangement on Charles I. Can any one refer me to any letter or document left by the great and unfortunate Strafford in which, with such remarkable prescience, he advised a royal residence in Ireland?

ALFRED GATTY, D.D.

"FORTITER ET SUAVITER."—I have long been in search of this proverbial expression, and think that I have at last discovered it in the Book of Wisdom (viii. 1). The Vulgate translates the verse thus: "Attingit ergo a fine usque ad finem *fortiter*, et disponit omnia *suaviter*." Can any of your correspondents suggest a more likely origin?

C. T. RAMAGE.

SCLAVONIC OR SLAVONIC.—Which of these two appellations is the more correct? Sclavonic seems to sever its connexion in English with that disgraceful original meaning of a slave, whilst Slavonic (if retraced to the Russian word *slava* = glory, or *slovo* = speech) points to a glorious nation, or well spoken of race. In German the distinction is made between *sclavisch* = slavish and *slawisch* = Slavonic, whilst in French no such distinction of the root-word is found, and a difference appears only in the termination, viz. *esclave* = slave, *Esclavon* = Slavonic. Lastly, is it not contrary to the formation of English nouns to introduce the new appellation "Slav" instead of "Slavonian"?

H. KREBS.

Oxford.

COL. ALURED, THE REGICIDE.—Do his descendants yet exist? If not, with whom did they fail? His daughter (heiress?) Jane married William Pincke, "Citizen and Drugster of London," second son of Henry Pincke, or Pinke, of Kempshott, Hants, and grand-nephew of Dr. Robert Pinke, Warden of New College, and Vice-Chancellor at Oxford *temp.* Charles I. The surviving issue of this marriage—as per a monumental tablet—was two sons and four daughters. A descendant, probably grandson, Thomas Alured Pincke, of Kent, quartered the arms of Alured of Heydon with those of Pincke of Kempshott. I should be obliged for information respecting the descendants of William Pincke and Jane Alured.

W. D. PINK.

Leigh, Lancashire.

THE WELSH AP SHENKIN AND THE IRISH FAMILY OF SHINKWIN.—I should be very much obliged if any one would enable me to trace the connexion between these two families. The latter is now resident in Florence, and their arms are—Azure, between three escallop shells or, on a fess argent, a lion's head gules. Crest: Out of a ducal coronet a lion's head.

W. M. M.

THE NAMES OF THE MISTLETOE.—J. St. Hilaire, in his *Plantes de France*, gives *gillon* and *verquet* as names of the mistletoe. What is their etymological explanation?

W. G. PIPER.

RICHARD WILSON'S "BATHERS."—Can any one tell me whether a picture by Richard Wilson of a landscape with three great trees on the right-hand side, and one on the left, has been engraved? There is a pool with dark shadow on the right, and three men standing in the centre, one undressing, another holding a fishing-rod. There is a weeping willow overhanging the water, between the second and third trees.

J. C. J.

THE STATES PRISON AT THE HAGUE.—In a small room of the States Prison at the Hague, on the walls of which are many devices and inscriptions similar to those in the Beauchamp Tower of the Tower of London, is a well-executed and accurate carving of the bear and ragged staff, the cognizance of the Dudleys, and almost identical with that carved by Lord Guildford Dudley in the Tower. Was any member of this great house ever imprisoned by the Dutch, to account for the appearance of so celebrated an English device in the prison at the Hague?

J. F. R.

THE YOKI.—In a leading article of the *Daily News* the following words appeared:—

"Persons in the enjoyment of leisure sit on board and contemplate the floats at the end of their lines as devoutly as the Yoki stares at the fixed point which is the centre of his reverie."

What is the Yoki? Is the word a mistake for Goghi?

W. S. R.

THE FAMILY OF GOLDING OF COLSTON BASSET.—Can any reader supply information with regard to this family? A pedigree of the family appeared in the *Gentleman's Magazine* for the year 1795, p. 284. Edward Golding and John his son were Capuchin friars at Rouen during the Commonwealth. Is it possible to find further about them?

THE AMERICAN ROBIN.—To what bird is the name robin given in the United States? Our redbreast is, I believe, unknown there. Longfellow, in his recently published poem *Kéramos*, has the following lines:—

"The wind blows east, the wind blows west;
The *blue* eggs in the robin's nest
Will soon have wings and beak and breast,
And flutter and fly away."

The European robin has white eggs with brown spots. J. DIXON.

BIOGRAPHICAL PARTICULARS WANTED.—Can any of the readers of "N. & Q." kindly *write me direct* any particulars respecting:—

Roger Clopton, M.A., Rector of Downham, I. of Ely, 1661. Wanted his pedigree.

Messenger Mouncey (Dr.).

Dr. Hutton, Dean of York, 1567. Pedigree.

Nicholas Felton, Bishop of Ely, 1619. Whom did he marry? Pedigree. Had he a son Nicholas?

Robert Westfield, D.D., Bishop of Bristol, 1644. Any particulars.

Penie, Dr., Master of Peterhouse, 1554? Pedigree.

Wren—Matthew, Bishop of Ely, 1638; Francis? Pedigrees.

John Nowell, Rector of Downham, I. of Ely, 1640. Was he a son of the Dean Nowell?

The smallest information respecting any of the above will be thankfully received by

K. H. SMITH (Clk.).

The Cambridge Road, Ely.

"BOLSHUNS."—A few days ago a friend of mine was sitting in her room when her maid came in and said: "Oh, please, ma'am, I have found a blackbird's nest in the garden, and there are three *bolshuns* in it." My friend, not knowing what *bolshuns* were, was informed that they were eggs just on the point of being hatched. Can anybody tell me the etymology of this word, and the correct spelling of it? The maid is a Northamptonshire woman. Is it a Northamptonshire word?

J. B. WILSON.

St. Helen's Rectory, Worcester.

EASTER SUNDAY ON ST. MARK'S DAY.—I have seen a French prophecy which says the end of the world will come when Easter Sunday falls on St. Mark's Day. This will be the case in 1886. When did it last happen? I subjoin the prophecy:—

"Quand Georges Dieu crucifiera,
Et Marc le suscitera,
Et Jean le portera,
La fin du monde arrivera."

The third allusion is to Corpus Christi Day. Is the date of the prophecy known? HADJI.

CLIPPING THE CHURCHES.—Brand gives an account of this curious custom (Bohn, 1849, vol. i. p. 181). Can any of your readers tell me how the custom originated, and when the ceremony was last performed at Birmingham? W. S. RANDALL.

[See Dyer's *British Popular Customs*, Bell & Son.]

GEN. SIR JOHN GUNNING.—Information wanted as to the date of his birth. He was son of John and Hon. Bridget Gunning, and brother of the celebrated beauties.

RICHARD SHELLEY, son of Sir John Shelley third baronet, married a lady named Fleetwood. Who was she? HASTINGS C. DENT.

THE REV. GEORGE WICKHAM, CIRCA 1720.—On a gravestone in the chancel of Badgworth Church, Somerset, is an inscription to the Rev. George Wickham, "Rector of this parish near Fifty years, who died July 9th, 1720, aged 73." Can you supply me with any information as to his parentage? From a search in the diocesan registry at Wells I find that he was ordained March 3, 1671, and instituted to the living of Badgworth May 9, 1672, on the presentation of John Prowse, Esq., but the register supplies no further particulars. His will was proved in the Wells Probate Court July 30, 1720, and is sealed with Arg., a chev. sa. between three roses. Calculating his age at the date of his death he would have been born in 1647. Also I should be glad to be supplied with the like information as to Thomas Wickham, his successor, who was instituted to the same living Nov. 22, 1720, on the presentation of Abigail Prowse, guardian of Thomas Prowse, and who died in 1754. EDWARD FRY WADE.

Axbridge, Somerset.

FLORAL CHIEF RENTS.—I shall be glad of notices of any. I can mention two.

1. A damask rose is payable, by deed dated in 1636, to the mayor of Leicester for the time being on the feast day of St. John the Baptist, by the owner of land upon which now stands the "Crown and Thistle" Inn, Loseby Lane, Leicester.

2. A chief rent in the form of a garland of flowers (which must contain three roses) is sent every year by the owner of Rushy-field, in the parish of Woodhouse, Leicestershire, to the lord of the manor residing at Beaumanor Park. This garland is hung in the hall at Beaumanor, and there remains until replaced by the fresh garland of the succeeding year.

THOMAS NORTH, F.S.A.

FOLEY'S "ENGLISH-IRISH DICTIONARY."—*An English-Irish Dictionary.* By Daniel Foley, B.D., Prebendary of Kilbragh, Cashel, and Professor of Irish in the University of Dublin. Dublin, 1855. From what part of Ireland was Foley, and consequently what dialect of the language is chiefly represented in the above-named useful vocabulary?

D. E.

Hammersmith.

TOPHAM BEAUCLERK.—Adelphi Terrace, Strand, was built rather more than a century ago, and one of its earliest inhabitants was Topham Beauclerk. Is it known in which house he lived? J. T. Smith and Peter Cunningham give no information.

E. S. N.

The Athenæum, Liverpool.

"THE NEW GROUND, MOORFIELDS."—I am desirous of finding out if any record is extant of burials in "The New Ground, Moorfields." I have before me a copy of the will of Christopher Thomlinson, made 1678, proved 1681; in it he desires to be buried in the ground above mentioned. JAMES ROBERTS BROWN.

"IT IS THE INTRODUCTION OF THE THIN END OF THE WEDGE."—What is the source or earliest use of this expression? ED. MARSHALL.

MERCHANTS THROUGH EIGHT GENERATIONS.—We have here a family (the Stirlings) who have been merchants since the end of the seventeenth century, through eight generations from father to son. Is this a unique commercial pedigree? If it can be matched, I believe it must be among the Spanish or German Jews. M.

Glasgow.

EASTER DAY, EAST AND WEST.—Our first Sunday after Easter is Easter Day in the Eastern Church. How is this? Full moon was on the morning of April 17, three days before Easter Day in the West. Why is the Sunday after, ten days after the full moon, the Easter Day of the East?

E. LEATON BLENKINSOPP.

"CYNTHIA; with the Tragical Account of the Unfortunate Loves of Almerin and Desdemona: being a Novel. Done by an English Hand. The Sixth Edition corrected. London: Printed for Eben. Tracy, at the Three Bibles on London Bridge." (Date erased.)

Who was the "English Hand," and what was the date of publication? G. POTTER.

AUTHORS OF BOOKS WANTED.—

Is anything known regarding the authorship of the pieces named below?—

The Poetical Duenna: a Comic Opera. Philadelphia, 1778. 8vo.

Occurrences of the Times; or, the Transactions of Four Days: a Dramatic Piece. [Boston, 1789.] 12mo.

The Politicians; or, a State of Things: a Drama. Philadelphia, 1798. 8vo.

Savonarola: a Drama. By J. C. M. Harrisburg, 1831.

The Maid of Midian: a Drama. Philadelphia, 1833. 12mo. A third edition of this drama was published in 1836.

David and Uriah: a Drama. Philadelphia, 1835. 12mo.

The Bride of Fort Edwards: a Drama. New York, 1839. 12mo.

Ormusd's Triumph: a Drama. New York, 1842. 12mo.

Rhodomanthus, &c. [Providence, Rhode Island] 1858. 12mo.

America: a Dramatic Poem. New York, 1863.

R. INGLIS.

Replies.

MINIATURES ON COPPER OF KING CHARLES I.

(5th S. ix. 309.)

Your correspondent C. R. L. speaks of a miniature of King Charles I., measuring two inches by one and three-quarters, and says that three of these were taken by Sir Peter Lely after sentence of death had been passed upon the king. It seems strange that, during the short interval between the sentence on the king and his execution, Sir Peter Lely should have taken three likenesses of him. But however this may be, soon after the Restoration four somewhat similar miniatures of the king to those described by C. R. L., and two of Queen Henrietta, were painted. One of these is in the possession of Miss Whitmore Jones, of Chastleton House. It is beautifully painted on copper. It is oval, and measures three inches by one and three-quarters. It represents the king with the order of St. George. It was found some years ago in a secret drawer of an old bureau in Chastleton House, in a small wooden box, which also contained eighteen separate paintings on talc of the same size and shape as the miniature, but with an aperture in each large enough to admit the king's head, and these, as they were placed one after the other on the miniature, were intended to represent the king in the different conditions of his life, from his coronation to his execution. The one which represents Bishop Juxon reading to him in prison makes the bishop look like a florid young man, and the others are not particularly well painted, and of course not in proportion to the portrait of the king. Chastleton House is a grand old mansion, built in the early part of the reign of Charles I., and the parish of Chastleton adjoins that of Little Compton, which was the property and residence of Archbishop Juxon. An intimacy naturally existed between his family and his neighbours the Joneses, proprietors of the adjoining lands; and as Lady Juxon, the wife of Sir Charles Juxon, the nephew and heir of the archbishop, gave to Mr. John Jones, the then proprietor of Chastleton, the Bible that Charles had on the scaffold, it is very probable that she also gave the miniature to him or one of the family, and, being placed in a secret drawer, it became forgotten. The Bible is bound in brown leather, with the royal arms and small fleurs-de-lis and thistles and roses, and "C. R." stamped in gold on it. The date is 1629. The house of Bishop Juxon still exists, but the relics of King Charles which were said to exist there have all now disappeared, and among the rest the scaffold and his favourite chair. J. W. LOBOW

My brother, the Rev. John Ri[illegible]
Coll., has here a miniature on co[illegible]
and C. R. L. would confer a great

where he found the fact stated that Sir Peter Lely took three such likenesses after the king was sentenced to death, and whether there are any particulars by which one of these copies might be identified. Dr. Routh, the late venerable President of Magdalen College, who died in his one hundredth year, was well known for his interest in the Stuarts. After his death his widow presented my brother with one of these box miniatures, which the old president always carried in his pocket. The miniature is on copper. The box is of silver; the size is exactly two and a half inches by two inches: the shape oval. There is a small bow on the top for a ribbon to wear it by round the neck. The king has on a black dress, with the ribbon of the Garter over it. The lace collar is carefully painted, and the first sight of the painting gives any one the impression that he is looking at a genuine and contemporaneous portrait of Charles. Unfortunately, Mrs. Routh could give no information as to the history of the miniature. My brother has shown it to more than one expert, and the conclusion come to was that it was not by Vandyck, as at first surmised, but by some pupil—perhaps by Dobson, "the English Vandyck," who died in 1646. Mr. Scharf, the Keeper of the National Portrait Gallery, "thought it probably a copy (perhaps a copy of a copy) of the Duke of Northumberland's picture at Sion House." He added that an original may have been taken out of the case, which was perhaps richly enamelled, and the present copy put in. Mr. Hogarth in the Haymarket also told my brother that he had seen two or three such box portraits. They were painted, he said, for the adherents of the king after his martyrdom. Mr. Hogarth said he knew of one copy in the possession of a Roman Catholic family at Manchester. He could not recall the name at the instant, but it was the same as the name of the college there (qy. Owens).

I should be very glad if anything I have said should help C. R. L., and still more so if anything he may learn should throw light on the box portrait which belonged to President Routh.

GIBBES RIGAUD.

18, Long Wall, Oxford.

SCOTT FAMILY: THE PARENTAGE OF ARCHBISHOP ROTHERHAM.

(5th S. vii. 89, 139, 158, 292, 330, 375, 416, 470, 490, 509; viii. 29, 79, 370, 389, 410; ix. 37.)

I have carefully examined the list of Archbishops of York (Cottonian MSS., Titus, A. xix., fo. 150) referred to by MR. EDWARD SCOTT. It appears to me to be in a hand coeval with Archbishop Rotherham, but is continued in another, quite distinct, in different ink, and of a very much later date. The original list merely speaks of the archbishop as "Thomas." The continuator adds, "Roderam or Scote"; but this addition affords no evidence one way or the other, beyond showing doubt in the later writer's mind.

I was certainly under the impression that I had rigidly abstained from putting myself forward in any way as an authority; and that, in every instance, I had simply printed extracts from original records, giving invariably exact references. At least the readers of "N. & Q." have before them ample materials, of the most incontrovertible character, from which they may draw deductions for themselves with regard to the inaccuracies called in question.

I am surprised that MR. SCOTT should imagine I had any intention of charging him with inserting the archbishop in the pedigree of Scott of Scotts' Hall without authority, because he himself in the first instance recited a long list of those persons upon whom he relied. And G., F.S.A., another correspondent, evidently looked upon it in the same light, for he speaks of them as a "cloud of witnesses called up by MR. SCOTT, who, like a multitude of counsellors, only seem to darken knowledge" (5th S. vii. 511).

MR. S. O. ADDY has apparently taken umbrage because I am inclined to ignore his very unimpartial notes. One side of a question is often considered good until the other is heard. MR. ADDY furnishes examples, to suit his own particular ideas, from a certain register, while an antiquary of great talent and experience sends me the following six entries from another:—

"Names taken from a list of those who received the first tonsure at the hands of Rigaud de Asserio, Bishop of Winchester, in 1321:—

Radulfus de Overton, de Alresford.
Rogerus de Clatford, de Andover.
Robertus de Clatford, de eadem.
Ricardus de Hyrtyng, de Havonte.
Walterus de Molland, de Cheryton.
Bartholomeus de Molend, de Chelmeston."

He pertinently remarks in connexion with them:—"Ask if these theorists will explain which are their birthplaces, or can they venture to claim both? Overton is many miles distant from Alresford; Clatford two miles from Andover; Harting, I should think, was at least twelve or fourteen from Havant." JAMES GREENSTREET.

The claims of the Kentish family of Scott to be connected with Rotherham, Archbishop of York, appear to be based by MR. JAMES R. SCOTT on rather indefinite grounds. To part of that gentleman's second suggestion, 5th S. vii. 330, I would reply:—

1. That the archbishop's first preferment was the rectory of Ripple, co. Worcester, not co. Kent, *vide* Nash's *Worcestershire*, ii. 299: "Mag. Thomas Rotheram, S. Th. Bac., 12 July, 1461, Regist. Carp. f. 162 b; successor appointed 11 Feb., 1465, *ib.* f. 192 a."

2. That the lands at Ash, Preston, Staple, and

Wingham were held by the archbishop in his official capacity as Provost of Wingham, from which circumstance no personal relationship with the Kentish Scotts can be inferred.

With regard to the third suggestion, I would remark that the archbishop bought Barnes Hall of Robt. Shatton on Feb. 7, 1477, and bequeathed it to the Scotts. If, then, Richard-a-Barne, who signs a Scotshall deed in 1473, be identical with Richard of Barnes Hall, we must make the assumption, for which there exists no evidence or even countenance, that the Scotts lived at Barnes Hall before the date of its purchase by the archbishop.

Again, the presence in Kent of John Rotheram, brother of the archbishop, may be due to the fact of his appointment as joint collector of customs at the port of Sandwich; see Fine Roll, 9 Edw. IV., No. 278, memb. 9, 10, 12. Probably in this way he was brought into contact with his future wife, who had in the eastern part of the county considerable properties; and these were bequeathed by John to his second son, George Rotherham. The latter is described in the numerous legal proceedings connected with these properties, at one time as a gentleman of Canterbury, and at another as resident at Someries. He was married twice: first to Johanna, dau. of Richard Lowell, by whom he had one child, Margaret, wife of John Crisp (*Originalia*, Ld. Treas. Rem.'s side of Exchcq., 30 Hen. VIII., Rot. 10); secondly to Jane, widow of Thomas Astry, by whom George left no issue (see her will, proved at Bedford 1546). The Kentish properties appear to have gone to the Crisps. And the pedigrees unanimously concur in assigning to this George Rotherham a bastard son, who was also called George Rotherham; and, from the latter's obtaining by purchase extensive grants of possessions belonging to the suppressed religious houses (*Originalia*, 5 Par. Rot. 94, 1 Marie), we may infer that his father must have made large provision for him, either by will, which has not yet been discovered, or otherwise. This illegitimate George had numerous descendants, the elder line of whom was seated at Farley, near Luton, for several generations; and I may mention that none of the wills, patent or claus rolls, inquisitions p.m., &c., of which there are a great many, contain the least suggestion of any connexion with the Scotts either of Barnes Hall or Kent, and uniformly employ the surname Rotherham. This assertion is true with regard to the documents connected with the line also of the archbishop's elder nephew, Sir Thomas Rotherham; and similarly no document (apart from St. George's impudently fraudulent pedigree) belonging to the Scotts of Barnes Hall conveys even the feeblest intimation of any connexion with the Bedfordshire Rotherhams or Kentish Scotts.

W. ROTHERHAM.

(*To be continued.*)

"THE PASTON LETTERS" (5th S. ix. 205, 336, 350.)—I venture to point out that both MR. GAIRDNER and S. H. A. H. are somewhat in error in their account of Isabel Leghe. She was the only daughter of John Harvye, of Thurley, co. Beds, Esq., by Agnes, daughter of Nicholas Morley, of Glynde, co. Sussex. The Inquisition p.m. of John Legh her husband (Chancery Inquis. p.m. 19 Hen. VII. No. 7) recites a charter of Aug. 20, 8 Hen. VII. (probably his marriage settlement), by which divers lands in Surrey were by him conveyed to Isabella Harvy, daughter of John Harvy, Esq., deceased, and Agnes, wife of John Isted, Esq., formerly wife of John Harvy. In 1493, therefore, this Agnes was the wife of John Isted. The marriage of Annis, daughter of Nicolas Morley of Glynde, with John Isley of Sundridge and remarriage with Sir John Paston are given in a pedigree of Isley (*Top. and Gen.*, vol. iii. p. 196). John Isley, as appears by his monument in Sundridge Church, died Jan. 8, 1484 (*id.*, p. 197), so that, if she were the same person, he must have been her second husband, John Isted her third, and Sir John Paston her fourth.

The inscription on the monument of Isabel Leghe in Addington Church proves her, as S. H. A. H. says, to have been the daughter of Agnes by John Harvy, besides which she quarters the arms of Nennuit and Buckland, both quarterings of the Harvy family, which were afterwards assumed by the Leighs of Addington. She is not mentioned in her brother Sir George Harvy's will, which is dated April 8, 1520, and was proved on May 8, 1522 (P. C. C., 3, Ayloffe), nor is she the Elizabeth referred to therein. He mentions "Margaret Smarte" (she was his illegitimate daughter), "wife of William Smart; her son Gerard" (he afterwards took the name of Harvy, and was M.P. for Bedford, 1 Ed. VI.); "one John Harvey, eldest son of said William; Elizabeth Atclyff, wife of William Atclyffe, suster to said 'George.'" This George clearly does not refer to himself, and as no George has been mentioned before, it is doubtless an error in the copyist. Had Isabel Leghe married again, some notice of it would surely have appeared on the monument at Addington. Her eldest daughter, Ann Legh, married Thomas Atcliff, some relation probably of William Atcliff mentioned above. Collins (*Peerage*, iv. 321), confounding her with her daughter, says that she first married Thomas Atcliff, secondly John Leigh, Esq.

The date of John Legh's death, as given on the monument at Addington, is MCCCCCIX., but that this is an error is clear from the inquisition upon his death, which was taken at Southwark on Feb. 12, 19 Hen. VII. (1504), and which states that he died on April 24, 18 Hen. VII. (1503), leaving Isabella his wife surviving. The statements made by Blomefield, *Hist.*

(vol. v. p. 489, and vol. viii. p. 99), viz., that "Sir Thomas Paston, fifth son of Sir William Paston, *temp.* Hen. VIII., married Anne, daughter and coheir of Sir John Leigh, of Addington in Surrey," and again, "Sir Edward Paston, son and heir of Sir Thomas Paston by Agnes, daughter and heir of Sir John Leigh, of Addington in Surrey," are I am satisfied, from a careful investigation into the pedigree of Leigh of Addington, void of foundation, and arise probably out of some confusion as to this connexion between Agnes Paston and Isabel Legh. G. L. G.

"EVERY MAN HAS HIS PRICE" (5th S. ix. 328.)—JAYDEE, after remarking that "this cynical assertion is attributed to Sir Robert Walpole," observes that Mr. Ewald, in his recent life of Walpole, throws out the suggestion that that statesman may have said, pointing to his supporters in the House of Commons, "All *these* men have their price," and adds that Mr. Lecky makes the same suggestion. The opinions of those authors might have been reproduced by JAYDEE with greater correctness. Mr. Ewald, instead of suggesting that Walpole may have said, "All *these* men have their price," makes the positive assertion that he did say so. Instead of limiting Walpole's remark to his own supporters, Mr. Ewald makes it include the hireling members of the Opposition. Mr. Lecky is equally emphatic in asserting that Walpole's observation on "a group of members" has been turned into the general assertion quoted by JAYDEE. These gentlemen are right; the popular expression is a popular error, often corrected, but never completely rooted out. In West Cornwall the tradition runs that Walpole, after saying, "All *these* men have their price," added the solitary exception, "except the little Cornish baronet." The Cornishman thus honoured was Sir John St. Aubyn, the third baronet, who represented the county in Parliament from 1722 to 1744. He was an active member of the band of "patriots." Many of his speeches in the House in opposition to Walpole's policy are printed in the early volumes of the *Gentleman's Magazine*, and on Walpole's fall the little Cornish baronet was a member of the committee appointed to inquire into the minister's conduct.

W. P. COURTNEY.

15, Queen Anne's Gate.

It would appear not only that there is no evidence that Sir Robert Walpole thought or said this, but that there is reasonable evidence that he did not. Coxe, in his *Memoirs of Sir Robert Walpole* (1798, 4to., i. 757), says, on the authority of Lord Orford and Lord John Cavendish, that speaking of pretended patriots who had interested views for themselves or for their relatives, that he despised their flowery oratory, and said of them, "All those men have their price." Those who quoted his saying chose to leave out the defining word "those." But Walpole well knew that all men were not to be bought—not even all members of Parliament, for he said of one of his most consistent opponents, "I will not say who is corrupt, but I will say who is not, and that is Shippen"; and this was after he had ceased to be minister.

EDWARD SOLLY.

A common compliment, though not a very neat one, is to use this phrase with the addition, "except So-and-so." Early in this century a prime minister expressed the exception in favour of Colonel Gore-Langton. TREGEAGLE.

A TURNPIKE ACT MARRIAGE (5th S. ix. 267, 332.)—I must ask to supplement my own remarks, and to correct my own errors. This expression doubtless referred to the marriage of the Warden of Wadham, and Mr. Cox, in his *Recollections of Oxford*, has given his authority to the story of the clause added to a Turnpike Bill. I may add that this story is almost universally believed; but yet I must add further that there is *not a word of truth* in it. If reference be made to an octavo volume called—

"Enactments in Parliament. | Specially concerning | the Universities of Oxford and Cambridge. | Collected and Arranged by the Rev. John Griffiths, M A., Keeper of the Archives of the University of Oxford. Clarendon Press, 1869"

—it will there be found at p. 121 that "46 Geo. III. cap. cxlvii." is "an Act for enabling a married person to hold and enjoy the office of Warden of Wadham College in the University of Oxford." So my mistakes will be—1st. That there was not a special Act, but a clause tacked on to a Turnpike Bill. 2nd. That Dr. Tournay was instrumental in obtaining it. It was passed in 1806, just after Tournay had been made warden; but Dr. John Wills, who died warden in 1806, was the acting warden in the matter. 3rd. That Jesus College was included in the same Parliamentary authority as Wadham College.

In the time of Dr. James Gerard, who was warden before Wills, an effort was made to get a special Act for the two colleges; but the Bill was set aside because the two were in one Bill. After an interval of some years the special Act of 46 Geo. III. was obtained for Wadham alone; and I find, in the vol. of enactments, no mention of any Act releasing the principals of Jesus College from their disability. GIBBES RIGAUD.

18, Long Wall, Oxford.

JONATHAN BOUCHER'S "GLOSSARY OF ARCHAIC WORDS" (5th S. ix. 68, 311.)—MR. STEVENS'S communication has interested me very much. I was a subscriber to the work to which I suppose he alludes, but I never received more, I believe, than two numbers, ending "Blade." To my great dis-

appointment, as I doubt not to that of many others, it was discontinued, in consequence, I believe, of Mr. Boucher's death. My numbers, and an introduction printed subsequently, I imagine, have neither title-page nor date, nor anything to determine the year in which they were published. I have often wondered whether the materials collected by Mr. Boucher had been published in any other form, or incorporated in any other work, and had an extreme desire to learn what had become of them. I have a very lively impression that when the publication was interrupted by the author's death, I saw a notice by the publishers that the work was completed for the press, and would be continued under the superintendence of a competent editor. The Rev. Joseph Hunter, the well-known historian of Hallamshire, was, I think, the intended editor; than which nothing more satisfactory could have been arranged. But I never heard anything more about the original publication or the intended continuation. If MR. STEVENS, or any other correspondent, could give the readers of "N. & Q." some further information as to the existence and state of the materials or their ultimate fate, he would confer on me, and probably on many of your readers, a great gratification, and a considerable advantage possibly on the cause of English archaic literature. S. R.

ROBERT PALTOCK (5th S. ix. 186.)—MR. CROSSLEY, in his note to "N. & Q." (1st S. x. 712), gave satisfactory proof of Paltock's authorship of *Peter Wilkins*, and promised to identify another work by the same hand in a future communication, which he failed to do. At the period I had a similar intention of attributing to him another fiction entitled *Memoirs of the Life of Parnese*, but standing aside for your esteemed correspondent, I put my note into the volume from whence I have just disinterred it, seeing that the subject has again turned up. The full title to this second book of mine has not yet been given in "N. & Q." It is, *Memoirs of the Life of Parnese, a Spanish Lady*, translated from the Spanish by R. P., Gent. (Lond., Owen, 1751), which from a general similarity in style, initials, and date seems to be a second publication of this mysterious author. As in *Peter Wilkins*, this last is dedicated to a lady, Mrs. F. Mitchell, in a like complimentary style, showing in both the gallantry of the writer in resting the success of his novels upon the assurance that, if the smiles of the sex are accorded him, "nothing so common as a frown can possibly be exacted." But I have still another string to my bow, and submit that the following also comes from "Clement's Inn":—

"Virtue Triumphant and Pride Abased in the Humorous History of Dicky Gotham and Doll Clod. Digested from Ancient Tractates and the Records of those Admirable Families now Extant at Addle Hall in Nottinghamshire. By R. P., Biographer." 2 vols., 1753.

Seeing that this is the latest of the three, "Biographer" is, I think, confirmatory of all being by the same hand, for biographies they are, fictitious if you like. J. O.

KING ALARIC'S BURIAL (5th S. ix. 248, 331.)—The poem of Count von Platen is not quite so little known in England as MR. FRASER RAE supposes, but he has done excellent service to English readers by directing attention to it. From my becoming acquainted with it in *Der Poetischer Hausschatz* of Wolff (Leipzig, 1847), I have enjoyed it, as the most graphic picture of the event. Some years ago, when great things had been found at Rome, and there was an allusion to the possibility of recovering the treasure buried with Alaric, the translation appended was made. It is included, with trifling variations, in a volume of *Echoes of Old Cumberland*, Carlisle, 1876:—

"*The Grave in the Busento.*
From the German of August von Platen.

On Busento nightly whisper by Cosenza hollow dirges,
And in eddies, there re-echoing, come answers from the surges,
As up the stream and down the stream shades of brave Goths are sweeping,
Who for their people's bravest—best—for Alaric are weeping.
All too early, far from their own land, here they a grave must find him
O'er whose fair shoulders but so late youth's bright locks flowed behind him.
On Busento's shore they rank themselves, in emulation burning,
Into a channel newly dug the waters swiftly turning.
And far below the emptied depths the earth they hollow deeper,
And on his steed, in armour full, they sink the mighty sleeper.
Then o'er his corpse, his state, his wealth, the earth restored upheaping,
For water-growths to root, and hold the hero's grave in keeping;
Turned back again, the stream o'erflowed the sign of earth-entombing,—
Rushed mightily to their own bed Busento's billows foaming.
Then sang the men a chorus deep—'Sleep, in thy hero glory!
No greed of Rome shall spoil thy grave, or e'er profane its story!'
With the song of warrior praise from the Gothic host rebounding,
Roll, ever roll! Busento waves, from sea to sea resounding."

M. P.

Cumberland.

"As" (5th S. ix. 188, 256, 275.)—It is passing strange that this expression should be brand G. L. G. as a vulgarism of middle-class l and at the same time be a common idio classical languages. That this is the cas every tyro knows: take the construc in Thucydides, Σικελίας περίπ ὀκτὼ ἡμερῶν = The voyage roun

about eight days, where ὡς (=as it were) means *about* or *thereabout*, for ὡς with numerals (see Liddell and Scott, *sub voce*, p. 1621) marks that they are to be taken only as a *round* number, *about* nearly, like Latin *quasi*, or *admodum*; ἀπέθανον ὡς πεντακόσιοι, Xen.; also ὡς πέντε μάλιστα, Herodotus, vii. 30 = as it were, five at most, about five at most, five or thereabout. And so we would render HERMENTRUDE'S sentences by "thereabout." The meaning, for instance, of the last would be "Yesterday or thereabout." So that on the whole I would that (*pace* G. L. G.), where the genius of the Greek language and the idiom of our mother tongue coincide, such expressions, however Miltonian and middle-class, were more often heard in the retirement of a Gloucestershire parsonage. F. S.

I have certainly never heard "which his" for "whose" in the impossible connexion suggested by HERMENTRUDE, viz. as an interrogatory, but very often in such a sentence as the following, "He lived with a gent 'which his' name were So-and-so." I am afraid that exception is taken to my use of the words "middle-class English"; it is too wide a term, but I employed it for want of a better. I have often heard among the upper classes the outrage upon grammar mentioned by HERMENTRUDE, or a question like the following put to a shopman, "What 'are' the price of these?" The English of the upper classes is often ungrammatical, that of the lower classes provincial, but the middle class have a language of their own. The type that I had in my mind is to be seen to perfection at Margate or at so-called "watering" places in the month of August. With them the doctor is the "medical man"; they "ride" in carriages, and don't walk but "promenade"; they pronounce the second word in "piano-forte" as a monosyllable; the words "elegant" and "genteel" are for ever on their lips; they use long words of the meaning of which they are ignorant, *e.g.* I heard the following from a retired tradesman at a board of guardians: "The water in the well," he said, "was full of 'organized' matter," meaning, of course, "organic."

In face of the instances of the use of the word "as" given by HERMENTRUDE (*ante*, p. 256), and of the fact that in a letter from the Hon. Mrs. Boscawen, dated July 8, 1788, I find "He was to be at Badminton 'as' yesterday," I ought perhaps somewhat to modify my former remarks. This use of the word has, however, I am satisfied, disappeared from good English; it is redundant and inexpressive, and, if not positively wrong, is as disagreeable to listen to as the omission of the *h* in the word "humble" which one sometimes hears even from educated lips. G. L. G.

RHODES FAMILY (5th S. ix. 208.)—The Rodes family of Horbury claim descent from the eldest son of Judge Rodes. He was disinherited. Great Houghton in Yorkshire and Barlborough in Derbyshire are the two parishes in which BARBATUS will find the good old Puritan family of Rhodes seated in the centuries he mentions. In the times of careless spelling the *h* was often used and as often omitted, but in the last century the name had settled into Rhodes. The present name De Rodes has been assumed by a gentleman who by female descent inherited the blood and part of the estates of Rhodes, and who has ventured to record in connexion with the name some allusion to the Greek island, which never yet was named without the aspirate. GWAVAS.

Entries relating to this family occur in our parish registers (which commence in 1574) from 1586 to the present time. S. M.

Calverley, near Leeds.

A family of this name was settled at Hipperholme, near Halifax, three centuries ago, as shown by the church registers; and six centuries ago as shown by the manor rolls.

J. HORSFALL TURNER.

Idel, Leeds.

SAINTE-BEUVE ON BOSSUET (5th S. ix. 328.)—L. H. T. should consult the *Causeries du Lundi*, not the *Nouveaux Lundis*. At the end of the eleventh volume he will find a copious index. One of the articles on Bossuet will be found in the twelfth volume. Of Bossuet Sainte-Beuve says, "il n'avait pas d'esprit"; of Bourdaloue, "c'est Despréaux en prose." L. A. R.

Athenæum.

THE HEIR OF JOHN, LORD WENLOCK (5th S. viii. 462.)—In the matter of Lord Wenlock's lands yet more was done to strengthen the title of Archbishop Rotherham. In 1488 John Cornwall, Esquire, natural son of Sir John Cornwall, K.G., Lord Fanhope,* by writings under seal released to Thomas, Archbishop of York, and William Skelton, clerk, all his right, title, and demand, which he had or might have in the manor of Grethampstede Someris, in the parish of Luton, &c., in the counties of Bedford and Hertford (the precise lands released and quit-claimed by the two Lawleys), which were of John, late Lord Wenlock, or of any other to his use: with warranty against the Abbot of Westminster and his successors. Two writings were brought on May 17, 3 Hen. VII.

* Dugdale, who is followed by Beltz in *Memorials of the Order of the Garter*, says that he died on the *first* day of December (*Baronage*), although his will had before been mentioned as made Dec. 10, 1443. The date of decease should be Dec. 11, 1443, as found by the inquisition taken at Ampthill, though that taken for the county of Cornwall gives Dec. 10, 1443 (22 Hen. VI. No. 21). Sir John Cornwall's will was proved at his manor of Ampthill, January 6, 1443-4 (Reg. Stafford and Kempe, fo. 119).

(1488), by John Cornwall to the Court of Common Pleas for inrolment and acknowledged to be his deed (factum suum). Both these are of this date and are exactly alike, except that, in the first, the greeting clause has, "Johannes Cor[n]wall, Armiger, bastardus filius Johannis Cornwall, Militis, nuper domini Fawnhope"; and, in the second, "Johannes Cornwall Armiger" without other addition (De Banco Roll, Easter, 3 Hen. VII. *Deeds inrolled*). JOHN A. C. VINCENT.

AN OLD BOOK OF TREATISES ON AGRICULTURE (5th S. ix. 208.)—The prices of several editions of two of the works in question are stated by Lowndes, *Bibl. Man.*, "Fitzherbert." But it does not appear that the editions, as contained in the volume which forms the subject of the query, are priced. The following notice of Fitzherbert's *Boke of Husbandrie*, in J. Donaldson's *Agricultural Biography from* 1480 *to the Present Time*, shows the position of this work in the literature of agriculture:—

"Our lengthy notice and quotations from Fitzherbert's book are intended to show the reader a specimen of the writing contained in the first English work on practical agriculture, and also the heads of the divided matter which forms the volume. The author was the first native of Britain that studied the nature of soils and the laws of vegetation with philosophical attention. On these he formed a theory confirmed by experience, and rendered the study pleasing as well as profitable by realizing the principles of the ancients to the honour and advantage of his country. These books, being written at a time when philosophy and science were but just emerging from that gloom in which they had so long been buried, were doubtless replete with many errors, but they contained the rudiments of true knowledge, and revived the study and love of agriculture."—P. 7, Lond., 1854.

Xenophon's *Treatise of Householde* was translated by Gentian Hewet (Lowndes, "Xenophon"). ED. MARSHALL.

FRANCIS FOSTER BARHAM, THE "ALIST" (5th S. ix. 268.)—From the *Memorial of Francis Barham*, Bath, 1873, your Barton-on-Irwell correspondent may glean the titles of the numerous works this earnest Biblical scholar wrote or translated. The *Memorial* is edited by Mr. Isaac Pitman, of Bath, the eminent phonographer. Included in its 493 pages are several articles selected from the 116lbs. of *manuscript* that Mr. Barham left at his death. Mr. Barham corresponded with me on business affairs for nearly twenty years, and a very kindly and friendly man I found him. My copy of his *Memorial* is a gift "from the editor." In it I have preserved his last note to me, written a few weeks before his death:—

"Bath, Decr. 12, '70.

"My dear old friend George,—Thanks for your nice and very creditable catalogue. *As an old man, half blind and half stupid, and possessing 5,000 volumes, I do not now want many books. Like Southey, I look at the backsides of them instead of the insides. Many of them came through your hands. To cut a long story short, pray send me *Grotius on War*, folio, 5s. Pitman has just printed Solomon's Proverbs for me. Yours,

"FRANCIS BARHAM."

He died at Bath suddenly on Feb. 9, 1871, aged sixty-two. His books were bequeathed to various Bath libraries. On founding the Alist Association about 1843, he dropped his second Christian name (Foster), and did not resume it again. W. GEORGE.

Bristol.

MR. AXON will find as complete a list of the Alist's publications as could be made in the *Bibliotheca Cornubiensis*, where three columns are devoted to him (vol. i. pp. 11-12). Messrs. Bone and Courtney, however, were unable to see the following works, which they state were written by Barham. Perhaps the mention of the titles may be the means of eliciting bibliographical descriptions:—*A Life of Edward Colston of Bristol*; *The Fables of Lokman*, translated from the Arabic; *The Copernican Astronomy of the Bible*. OLPHAR HAMST.

MILTON'S FIRST WIFE, MARY POWELL (5th S. ix. 308.)—Your correspondent MR. JOHN E. BAILEY will find an answer to his question in the *Fifth Report of the Royal Commission on Historical Manuscripts*, p. 111:—

"1643, Oct. 26. Application for a pass for Mrs. Mary Powell, wife of the schoolmaster of Paul's School, into Berkshire and back, with a manservant, maidservant, a coach and four horses, and a saddle horse.—L. J., vi. 273."

I take down the first life of Milton which comes to hand, Gilfillan's memoir prefixed to his edition of Milton's *Poetical Works*, and at vol. i. p. xv, it is stated that Milton married in 1643 "about Whitsuntide." If this date is correct, the above extract from the journals of the House of Lords shows that the Mary Powell there spoken of could not have been Milton's first wife, inasmuch as in October, 1643, she was "wife of the schoolmaster of Paul's School." Knight, in his *Life of Colet*, tells us that John Langley was "elected chief master of St. Paul's School in Jan., 1640," and that "he died in his house, joining to St. Paul's School, Sept. 13, 1657." His immediate predecessors were Alexander Gill, senior, 1608-1635, and Alexander Gill, junior, 1635-1640; so that Mr. Powell was not Head Master of St. Paul's School. The wretched index to Knight's *Colet* does not include Mr. Powell's name.

W. SPARROW SIMPSON.

THE PROVOSTS OF ST. EDMUND'S, SALISBURY, BISHOPS COURTENAY AND THIRLBY (5th S. ix. 267.)—Your correspondent G. H. B. is identifying Peter Courtenay and Thomas Thirlby, who were Provosts of St. Edmund's between 1464 and 1534, as the Bishops

(1487) and Westminster (1540) respectively. He will find much concerning the former in Oliver's *Lives of the Bishops of Exeter* (p. 111), and something about the latter in Brady's *Episcopal Succession in England, &c.* (i. p. 17). They both of them held prebends in the cathedral of Salisbury, and the former was also, from 1464–1478, Archdeacon of Wilts. The institutions to the office of Provost of St. Edmund's, Sarum, are contained in the Episcopal Registers, it being in the patronage of the bishop. They are entered under their respective years in Sir Thomas Phillipps's *Wiltshire Institutions*. W. H. Jones, Canon of Sarum.

Bradford-on-Avon Vicarage.

School Books (5th S. ix. 265.)—"Budens" may be for Budæus (Budé); "Mintius" for Minsheu, *Duct. ad Ling.*, fo., Lond., 1617; "Martineus" for Martinius (M. M.), *Lex. Phil.*, fo., Utrecht, 2 vols.; "Votius" for Vossius (G.), *Etym. Ling. Lat.*, fo., Amst., 1662, or for Voetius (G.), *i.e.* Voet; "Skynlau" for Skinner (S.), *Etym. Anglic.*, Lond., 1671; "Goldman" for Gouldman, *Lat. Dict.* "Calopin" refers no doubt to Calepin (Ambr.), the celebrated grammarian and lexicographer of the fifteenth century; whence *calepin*, formerly a common name for a lexicon, and still used in French for a memorandum book, scrap-book, commonplace book.

R. S. Charnock.

Junior Garrick Club.

Ceracci the Sculptor (5th S. ix. 329.)—Ceracci, or Ceracchi, was concerned with Arena, Diana, Topino, Lebrun, and other of the old Republican party in a plot to assassinate the First Consul in 1800, for which, soon after the explosion of the infernal machine, they were executed. The conspirators of the latter plot were Royalists. A very fine and interesting bust of Napoleon as First Consul by Ceracci, in bronze, may occasionally be found in London. A copy of it, however, by Barbedienne is very inferior. The tradition is that Ceracchi intended to assassinate the First Consul while he was sitting to the sculptor; but his courage failed him, and he adjourned his foul intention to behind the scenes of the French opera, when the police, already informed of the plot, captured him. He was a Corsican by birth.

H. Hall.

Lavender Hill.

Tabling (5th S. ix. 265.)—A similar custom of pricking obtained at Oriel College, Oxford, in my time, and I have no doubt is continued now. The Bible clerks (of whom there were two, doing duty a week alternately) pricked the attendances of those who kept chapel on a printed list for the special purpose, each such list lasting a week. A certain number of attendances at chapel were of obligation in the course of the week. H. A. W.

Letters of Washington (5th S. ix. 329.)—As the honorary curator of the department of antiquities in the museum of this town, I have pleasure in answering the inquiries of Kingston, who is right in supposing that institution to be a public one. The nucleus of the present extensive collection, which had been formed some nine years previously, was in the year 1849 conveyed by deed of gift by the Leicester Literary and Philosophical Society to the Town Council, and it has since been in charge of the Corporation under the powers of the Museums Act. There is, of course, no reason why these four letters of Washington's should not be published, and, if it be thought desirable, I shall be happy to send copies of them for insertion in "N. & Q."

The letters are addressed to the historian, Mrs. Catherine Macaulay-Graham (who was connected with this town and county), and are dated respectively "Mount Vernon, Jan. 10, 1786"; "Mount Vernon, Nov. 16, 1787"; "New York, Jan. 9, 1790" (a long letter of five pages on his election as president, the state of affairs in the country, &c.); and, lastly, "Philadelphia, Feb. 10, 1791."

The lady, who had visited America in 1785, entertained, as is known, strong republican principles, and, from the tone of these letters, had evidently expressed her hearty congratulations on the successes which the general and his compatriots had achieved against the mother country.

William Kelly, F.R.H.S.

Leicester.

[We shall be glad to print the letters in "N. & Q." if they have not hitherto been published.]

"A forlorn hope" (5th S. ix. 266.)—The Dutch word *hoop*, translated band, only expresses a band or external edge, not a troop of men. A forlorn hope, or band of men, volunteers or otherwise, to attack a breach in a fortress, is nearly identical with the French *enfans perdus*, namely *verlorene kinderen* (lost children). I do not think it ever was understood in Holland in any other sense. H. Hall.

William Jackson of Exeter (5th S. ix. 268.)—In Watt's *Bibliotheca Britannica* I find the following reference to W. Jackson (formerly Organist of Exeter Cathedral):—

"Jackson, William, a musical composer of Exeter, where he was born about 1730, died 1803:—*Observations on the Present State of Music in London*, London, 1791, 8vo.—*Thirty Letters on Various Subjects*, London, 1782, 2 vols., 12mo.; second edit., corrected and improved, London, 1784, 2 vols., 12mo.; third edit., with considerable additions, London, 1795, 8vo.; principally consisting of essays on the *belles lettres*.—*The Four Ages*, together with *Essays on Various Subjects*, London, 1798, 8vo.—Eighteen *Musical Works*, consisting of hymns, songs, canzonets, elegies, and an Ode to Fancy."

E. C. Harington.

The Close, Exeter.

W. H. C. should consult the *Transactions* of the Exeter Literary Society for some of the writings of the above. GWAVAS.

There is a notice of him and his works by Dr. Burney in Rees's *Cyclopædia*, *sub nom.* See also Brydges's *Censura Literaria*, iv. 303–5. "Jackson, the musician, was a man of rare genius in his own art, and eminently gifted in many ways" (Southey's *Wesley*, 1820, vol. ii. p. 63). W. GEORGE.

Bristol.

In a notice of this variously accomplished gentleman written by the late Rev. Dr. Oliver, about twenty years ago, mention is made of the *Elegies* as the most admired of his works. His *Four Ages* and *Thirty Letters* will be found in the library of the Devon and Exeter Institution, as well as an oil portrait by Keenan.

R. DYMOND.

Exeter.

"GERMAN" SILVER (5th S. ix. 129.)—PROF. ATTWELL, in speaking of "German" as a title for spurious silver, seems unaware that in Germany the composition known to us as "German silver" is called "English silver." I remember occasioning much amusement to some Germans by applying our name to it, when I was informed that they always understood "English" silver to be false. W. S. H.

AN ANTIQUE SILVER BELL (5th S. ix. 327.)—Obviously the inscription is τοῖς ὄμμασιν ὑποτέταγμαι, "I am subjected to the eyes." I can only suggest that the bell was intended for show on the table rather than for common use.

FAMA.

Oxford.

WASHINGTON IRVING (5th S. ix. 348.)—CHISLEHURST will find the quotation he seeks in the *Sketch-Book*, article "Rural Funerals."

D. M. STEVENS.

Guildford.

CLERICAL TITLES (5th S. ix. 348.)—I may refer your correspondent to "N. & Q.," 1st S. iii. 437; vi. 246; 2nd S. ix. 483; and 3rd S. vii. 121; xii. 26. The prefix of "Venerable" for archdeacons and "Very Reverend" for deans did not come into common use till about the close of the first quarter of the present century (obituaries in *Gentleman's Magazine*; *Sacred Archæology*, 504, 505). In the *Clerical Guide*, 1822, all the deans are "Very Reverend" and archdeacons "Venerable." MACKENZIE E. C. WALCOTT.

I have searched many documents, ancient and bordering on modern, and can find no title of "Very Reverend" or "Venerable" applied to either dean or archdeacon. They are simply styled "Reverend" with other of the clerical body. I find, however, that the General Assembly of Scotland styles itself "Venerable," and I can only presume that the term has been obtained from thence. I can find no authority anywhere for the title of "Very Reverend" assumed by deans, and it is only of comparatively recent time that it has been so assumed. If there were any authoritative grant in either case it would be duly recorded.

S. L.

[At the first reference will be found a paper on this subject by the late JOHN WILSON CROKER.]

ST. MARK'S DAY A FAST (5th S. ix. 268, 354.)—The fast belongs not to St. Mark, but to the greater litanies and procession which were celebrated on that day. Thus the fast was moved to the day according to that on which the Litany was said. The fast has nothing to do with the feast of St. Mark, for no feasts during Paschal-tide have fasted eves or vigils. On the general question of litanies I would refer to Durandus, *De Letaniis*, cap. 122, in his "Explicatio Divini Officii." The writer of the query having given the rule for the transference of the Litany according to Sarum use, it may be worth while to give the rule according to Roman use at the present day. On St. Mark's Day the Mass *de Rogationibus*, i.e. *Exaudivit*, is said at the procession, which means to say that a different Mass from that which is celebrated on St. Mark's Day is said, being the Mass, in fact, which is said on the Rogation Days, when the Litany again is said. The procession is not transferred except when the feast occurs on Easter Day, and then it is transferred to Tuesday in Easter week. For instance, this year the Litany would have been said on April 25, and the procession made (with violet vestments), and the Mass *Exaudivit* said; but the feast of St. Mark itself is translated to the first vacant day after the octave of Easter, which I observe the *Ordo Recitandi* says is May 13. Apparently the day on which the Litany is said is not observed as a fast, herein again differing from the Sarum custom. H. A. W.

HERALDIC (5th S. viii. 147, 254; ix. 277, 356.)—MR. HYDE'S instance of a lady's right to a crest is very curious and interesting. May I ask if the reason of the concession is known? and may I ask other correspondents if they can contribute similar cases? We know the Queen uses the crest of England, and in the seventeenth century we sometimes find the lady's family crest placed over her half of the shield on monuments; but this was either a caprice of fashion or a mistaken compliment, except in such a case as Margery Cater's.

P. P.

THE ANCIENT BARONY OF COURTENAY ... HAMPTON (5th S. ix. 268, 296) was (*i.e.* &c.) by co-heirs dispersed into divers fa

was held by the Mohuns until 1712. Charles, Lord Mohun, quarrelled with the Duke of Hamilton about an estate, &c., and challenged him to a duel in which he was himself killed, Nov. 15, 1712. He left no issue, and so the honour became extinct. A. Saville, Esq., was lord of the manor in 1810. H. W. ESTRIDGE.

SIR RICHARD GRENVILLE (5th S. ix. 222, 333.)—HERMENTRUDE inquires if Honor, Viscountess Lisle, is correctly entered in the pedigrees as a daughter of Sir Thomas Grenville (d. 1515) and Isabel Gilbert, as it appears from the Lisle papers in the Record Office (1) that the Lady Lisle had two nieces with the queen, "daughters unto Mr. Arundell"; (2) that she had a brother called John Grenville, and a sister called Mary St. Aubyn; (3) that the wife of Digory Grenville is spoken of as "my lady's nurse"; and (4) that James Basset, the son of Lady Lisle by her first husband, John Basset, was cousin to John Grenville. The Visitation of Cornwall (1620), printed by the Harleian Society in 1874, enables me to confirm the correctness of the pedigrees, and to settle the doubts of your correspondent. (1) Jane, daughter of Sir Thomas Grenville by his first wife, Isabella Gilbert, was married to John Arundell of Trerice, and another daughter (in C. S. Gilbert's *Cornwall*, i. 507, called Catherine) was the wife of Sir John Arundell of Lanherne. (2) John Grenville, "a priest," was the son of Sir Thomas by his second wife. Mary, daughter of Sir Thomas by his first wife, was married to Richard Blewet, and after his death to Thomas St. Aubyn. (4) John Grenville was the second son of Lady Lisle's brother, Roger Grenville, and consequently cousin to her own son John Basset. As regards (3) I may state that Digory Grenville was the nephew of Lady Lisle, and suggest that his wife may possibly have nursed Lady Lisle in some sickness in London or elsewhere. W. P. COURTNEY.

15, Queen Anne's Gate.

HERMENTRUDE, on consulting Polwhele's *Cornwall*, will find there an engraving of a brass to "Thomas St. Aubyn of Clowance, Esq., and his wife Mary, daughter of Sir Thomas Granville of Stow, Knt." See also Harl. MS. 14315; Harleian Society's pub. Cornwall.

W. J. ST. AUBYN.

Rochester.

SURNAMES NOW OBSOLETE: PELEKOC, PILLICOCK, PETIPAS (5th S. ix. 345.)—There is a living French caricaturist (a frequent contributor to the *Petit Journal pour Rire*) by the name of Jules Pellecocq. Most of us remember the renowned French ballet dancer, M. Petipas.

G. A. SALA.

GRIMALDI (5th S. ix. 208, 296.)—Is not MR. WYLIE rather bold in stating that "*The Memoirs of Joseph Grimaldi* (edited by 'Boz') furnish all the information your correspondent is likely to get," &c.? Dickens's *Memoirs* were taken, I believe, from Grimaldi's own MS. journal, which is of the greatest interest, and I should say would form, if printed, several volumes of the size of the *Memoirs*. Mr. Henry Stevens gave me the pleasure of inspecting this most interesting MS. volume some years ago. O. H.

GIUDECCA (5th S. ix. 273, 297.)—MR. BOUCHIER'S inquiry as to whether the pronunciation *Zuecca* for Giudecca is Venetian only, or of general acceptance, may perhaps be meant to draw from me a confession that the case of this word is not a case in point. Nor do I venture to say decisively that it is; for every one knows that Venice is not as the rest of Italy. There must be many local abbreviations, as there are many *patois*, in different parts of Italy, which may or may not be taken into account when you speak or think of Italian generally. At Genoa, I believe, the word *signora* is abbreviated into *scia*. A lady known to me was always called "Scia Lydia" by the servants there. A. J. M.

CHIOGGIA (5th S. ix. 49, 138, 234, 272, 297) is called *Chioza* solely in the Venetian dialect. In Italian, dialects apart, most names are pronounced as written. The soft Venetian *patois* eliminates all hard sounds, and makes Chioggia *Chioza*, Doge *Dose*, Giovanni *Zuane*, bella *bea*, and is the prettiest and most engaging dialect of Italy.

K. H. B.

LICENCE TO EAT FLESH IN LENT (5th S. ix. 226, 274, 317.)—Several correspondents have given particular instances of licences granted by the Protestant clergy from the time of Queen Elizabeth to that of Charles I. as if they were something very extraordinary. But was not the custom of this abstinence almost universal in England at the periods spoken of? I imagine it was, and that the majority of the people—certainly all good Protestants—would have thought they were committing a great sin, both against religion and law, in not observing it, unless a dispensation were granted by a clergyman.

> "The cut-throat butchers, wanting throats to cut,
> At Lent's approach their bloody shambles shut;
> For forty days their tyranny doth cease,
> And men and beasts take truce, and live in peace."
> *Jack a Lent.*

At Hull in 1636, where the plague was then prevailing, the mayor and aldermen of that place sent a petition to the Archbishop of York for a general dispensation during the ensuing Lent. The reasons assigned were the plague, and that the town was not served with fish as formerly. His grace returned answer, that he did not know what power he had to grant such indefinite licence

"but that in all cases of sickness, and other extraordinary circumstances, the ministers upon certificate from their physicians might grant permission to particular persons to eat flesh during that holy season."

These quotations very clearly point to its universality even at so late a period as this, when the Puritans were becoming very strong.

Lent was the fishmonger's harvest and the butcher's holiday. No doubt a good deal of smuggling was going on. Those who had no religion at all would have their "pound of flesh," and if we may credit our Water Poet (writing some six years earlier) the Puritans, who doubtless regarded this fasting as a Romish practice, openly defied the law.

> "Sir Francis Drake's ship at Deptford, my Lord Mayor's barge, and divers secret and unsuspected places, and there they make private shambles with kill-calf cruelty, and sheep-slaughtering murder, to the abuse of Lent, and the great grief of every zealous fishmonger."—*Jack a Lent.*
>
> "I have often noted, that if any superfluous feasting or gormandizing, paunch-cramming assembly do meet, it is so ordered that it must be either in Lent, upon a Friday, or a fasting day: for the meat doth not relish well, except it be sauced with disobedience and contempt of authority. And though they eat sprats on a Sunday, they care not, so that they may be full gorged with flesh on the Friday night.
>
> "Then all the zealous puritans will feast
> In detestation of the Romish beast."
>
> *Idem.*

MEDWEIG.

THE FIELDFARE, &c. (5th S. viii. 286, 354, 376, 478; ix. 136.)—There is a reddish worm which leaves a considerable amount of slime along its path. This slime, too, is slightly phosphorescent, and on a dark night I have traced its track for nearly two feet. C. L. PRINCE.

"GIVE PEACE IN OUR TIME" (5th S. ix. 148, 289.)—On one point L. A. R. is correct. The apparent incongruity between the versicle and the response has been pointed out before now. Mr. Charles Reade has pleasantly and lightly touched upon the subject in his *Hard Cash*, in which the hero, in one of the conversations wherein he attempts to demonstrate his sanity to the "mad doctors," remarks upon the illogical character of this petition.

I think it is rather beside the question to discuss the pacific or non-pacific nature of our Prayer Book. But, as the topic has been entered upon, I may be allowed to maintain that the Prayer Book is distinctly peaceful in its character. In praying for the Parliament, we ask that "peace may be established among us for all generations"; in the Litany is, "give to all nations unity, peace, and concord"; and in the service for the Queen's accession are the petitions, "let peace flourish in her days," "that our posterity may see peace upon Israel." In all these instances it is clearly political and not religious peace that is made the object of our prayers.

EDWARD H. MARSHALL.

"HOPING AGAINST HOPE" (5th S. ix. 68, 94, 258, 275, 319.)—C. C. M. is referred to the following instance of the expression in the sixteenth century, not later than 1586:—

> "Yit houp hings by ane hair,
> Houping aganes all houp."

"Luve-sang on Houp," Pinkerton's *Ancient Scotish Poems*, vol. ii. p. 264.

G. F. S. E.

LOWLAND ABERDEEN (5th S. ix. 5, 111.)—The following rhyme may possibly belong to those mentioned by I. M. P. When young I frequently heard it called after Highlandmen by street boys in Belfast:—

> "There 's naething in the Hielans
> But lang kail an' leeks,
> An' lang-leggit Hielanmen
> Wantin' the breeks."

I imagine the "leeks" is merely a necessity to rhyme with "breeks." P. DREWETT-KING.

Dublin.

AN OIL PAINTING (5th S. ix. 189, 256.)—I am much obliged to GWAVAS for his information. The oil painting is a large one with large tree, and there is a ruddy tone over the whole of the painting. Would GWAVAS still further oblige with any particulars of Gerard Edema—when and where he lived, and if his works are of any value?

T. McM.

William Oram is thus noticed in H. Walpole's *Anecdotes of Painting* (reprint Lond., 1872), p. 351:—

> "Wm. Oram was bred an architect, but taking to landscape painting arrived at great merit in that branch, and was made master carpenter to the Board of Works by the interest of Sir E. Walpole, who has several of his prints and drawings."

ED. MARSHALL.

PARSONS WHO WERE ALSO PUBLICANS (5th S. ix. 164, 253.)—In a book entitled *Eat, Drink, and be Merry*, by Harry Blyth, and published by J. A. Brook & Co., occurs the following: "This reminds us of a clergyman whose living was so poor that he humbly petitioned that the parsonage might be licensed as an ale-house—and it was." Can this be verified? R. MILLS.

THE FOURTH ESTATE OF THE REALM (5th S. ix. 167, 213, 277.)—Was not Carlyle the author of this expression? He says in his *Hero-Worship*, Lect. v., as follows: "Burke said there were three estates in Parliament, but in the Reporters' Gallery yonder there sat a fourth estate more important far than they all."

JOHN CHURCHILL SI

Godolphin Road, Shepherd's Bush, W.

"CRAZYS" (5th S. v. 364, 454.)—

"Crazy or craisey, in Wilts and the adjoining counties, the buttercup; apparently a corruption of 'Christ's eye,' L. *oculus Christi*, the mediæval name of the marigold, which through the confusion among old writers between Caltha and Calendula has been transferred to the marsh marigold, and thence to other Ranunculaceæ."—Dr. Prior's *Popular Names of British Plants*.

T. F. R.

AUTHORS OF BOOKS WANTED (5th S. ix. 268, 339.)—

Poems for Youth, by a Family Circle (part i.), 1820, pp. iv-106; part ii. 1821, pp. 78.—In reply to MR. BUCHANAN'S query, Roscoe's sonnet *On Parting with his Books* does not appear in the above book. Your correspondent can hardly be right in including among the authors of the poems the name of William Caldwell Roscoe, as he was not born until September 21, 1823. It may be worth while to note that in 1821 another little volume was published, with the following title, *Poems, by one of the Authors of "Poems for Youth, by a Family Circle,"* second edition, London, 1821, pp. 66. This was written by Jane Elizabeth Roscoe, daughter of the historian of Lorenzo de' Medici, and afterwards wife of Mr. Francis Hornblower. C. W. SUTTON.

Manchester Free Library.

AUTHORS OF QUOTATIONS WANTED (5th S. ix. 268.)—

"Ratio ultima regum."—This motto is the subject of a query, 3rd S. xii. 436, where there is a note by the editor: "This motto was engraved on the French cannon by order of Louis XIV." The subject is taken up in the first volume of the next series. At p. 19 it is stated that the motto was perhaps taken from Calderon, in whose *Heraclius*, Jorn. ii. t. i. p. 594, edit. Keil, there is this line:—

"Ultima razon de Reyes";

but was possibly an earlier proverb. At p. 90 there is an examination of the question whether Calderon borrowed it from Corneille, or Corneille from Calderon. The same occurs, in more particulars, pp. 174-176; and at p. 184 it is maintained, with reference to a statement by Voltaire, that Calderon did not borrow it from Corneille. ED. MARSHALL.

Drifting is a poem by the late J. Buchanan Read, of Philadelphia, Penn., artist and author. It will be found in his collected poems, and also in the volume on Italy of Mr. Longfellow's new series of "Poems of Places."

J. BRANDER MATTHEWS.

Miscellaneous.

NOTES ON BOOKS, &c.

Outlines of General or Developmental Philology: Inflection. By R. G. Latham, M.A., M.D. (Longmans & Co.)

IN this volume Dr. Latham professes to treat of the "method" of philological investigation rather than of its "results," and of "the principles governing the processes by which languages are changed rather than of the changes themselves." Part I. is taken up with a classification of languages under the heads of Analytic and Synthetic, Agglutinative, and Monosyllabic; a sketch is given of the relations between the various members of each group, and familiar examples illustrate the meaning of the nomenclature employed. In all this there is nothing very novel, and Dr. Latham had only to follow a beaten path. But in Part II., where he analyzes the ideas conveyed by the inflections, by the changes which are used to denote case, person, mood, &c., he is on more dangerous ground. And here, as it seems to us, lies the weakness of his treatment, which is altogether too speculative. He relies too much, we think, on *à priori* reasoning from one or two instances, and does not bring sufficient evidence from a wide comparison. Hence many of his ideas, though ingenious, are not convincing. Thus it is suggested, without being proved, that inflections the last lost were the first developed. The Greek aorist (*i*) is considered to have had for its original ending -κα, as in ἔδωκα and ἔθηκα, and this κ is said to have been changed to σ by sibilation, under the influence "of the small vowel (ἔγραψε)." In favour of this theory is quoted Bopp's view that the λ (κ) which is the sign of the past tense in Slavonic represents the σ of Greek. But surely this is not enough to account for the supposed sibilation in the latter. It is true that κ becomes σ in many cases, but always before a *y* sound. Still less evidence is brought to support the supposed transference of this aorist κ to the perfect, though the confusion of the two tenses might have been illustrated from the Latin. As to the person-endings of the verb, Dr. Latham holds, with Garnett, that *scrib-o*= "writing-my," not "writing-I"; and he claims that nouns as well as verbs are provided with inflections denoting person and voice. The section on Gender is interesting; but it is somewhat paradoxical to say that the only inflection in English which has any precise and constant meaning is the *t* of *it*, *what*, and *that*, for very few Englishmen recognize it as a sign of the neuter.

MESSRS. GEORGE BELL & SONS have sent us the second edition, revised, of Mr. H. M. Westropp's *Handbook of Archæology, Egyptian-Greek-Etruscan-Roman*, valuable as a work of reference, but rendered doubly so by its capital index.—*Pius IX.*, by J. F. Maguire, M.P. (Longmans), is a new edition of the late Mr. Maguire's work, and has been revised and brought down to the accession of Pope Leo XIII. by Monsignor Patterson. To it all may refer for a full description of the latter days of the last pope, and of the formularies attending the election of his successor.—For the benefit of English readers the Rev. E. Marshall has translated *The Explanation of the Apocalypse*, by Venerable Beda (James Parker & Co.).—From Messrs. Parker we have also received Mrs. Stapley's *History of the English Church*, which was so highly commended by the late Dean Hook, and has now reached a fourth edition; and *Memorials of T. G. Godfrey-Faussett*. These *Memorials* possess a public and a private interest, and therefore should be prized not only by the personal friends of the late Auditor of the Canterbury Chapter on account of some personal recollections with which the small volume is prefaced, from the pen of one who signs himself with the well-known initials "W. J. L.," but also by those who are collectors of Latin renderings of well-known Church hymns.—*Studies in Spectrum Analysis* (Kegan Paul & Co.), by J. Norman Lockyer, F.R.S., one of the useful International Scientific Series, has reached a second edition.—*A Lexicon of New Testament Greek on a New Plan* and *A Companion to the Lexicon* (Elliot Stock) are devised on a plan "by which the Greek New Testament may be translated into English with demonstrable accuracy by the simplest method." Of the "plan" and "method" we can only say that they seem to us decidedly intricate.

AN article on "Political Clubs and Party Organization," by Mr. W. Fraser Rae, in the *Nineteenth Century*, contains some interesting particulars concerning the

Westminster Club, the progenitor of the Reform; and in "The Law of the Forest" (*Macmillan*) will be found a detailed account of the executive of the forest laws.—Mrs. Oliphant, in *Within the Precincts* (*Cornhill*), describes a minor canon as "a singing man in the highest grade," his duty as "not (to) be called work at all." But to such humble "duty" was poor Mr. Ashford compelled to settle down, all through having been discovered to have perpetrated in early life a wrong accent upon a Greek word! Readers of "N. & Q." will do well not to forget the effects of so heinous a crime, for "it weighed him down for the rest of his days."

We have received part viii. of Mr. Helsby's edition of Ormerod's *Cheshire*. On the completion of vol. ii. we hope to speak at some length on the merits of this valuable work.

Camden Society.—At the annual meeting of the society on the 2nd instant, the Earl of Verulam in the chair, the Very Rev. the Dean of Westminster, F. W. Cosens, Esq., F.S.A., and Sir Albert Woods (Garter) were elected on the Council in the place of the three retiring members, and the Report of the Council expressed a hope that the General Index to the First Series of the Publications of the Camden Society would be put to press and published during the ensuing year.

Notices to Correspondents.

We must call special attention to the following notice:—

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

W. T. M.—*The Christian Year.* Reference, it may be inferred, was made by Prof. M. Burrows to the hymn for Gunpowder Treason. One verse of that hymn runs now:

> "O come to our Communion feast:
> There present, in the heart
> *As* in the hands, th' eternal Priest
> Will his true self impart."

"*Not* in the hands" was originally written, but Keble altered the phrase as it stands above in the edition of *The Christian Year* that was printed off before, but not issued till just after, his death.

W. H. should submit his engraving to the inspection of some authority in such matters. The description given is wholly insufficient.

Ed. J. M.—The writer has expressed a wish to remain anonymous, a wish that in all similar cases ought to be respected.

E. L. Blenkinsopp.—Is not the word of East Indies origin?

Belwelby.—The title is always accorded, if only by courtesy, to any one placed in command.

A. C. S.—The ballad, *The Happy Old Couple*, tells the story of Darby and Joan.

Jon. Bouchier.—"G. M." not remembered. Other papers as soon as possible.

J. S. Attwood.—Letter forwarded.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

FESTIVAL of the CORPORATION of the SONS of the CLERGY.

THE TWO HUNDRED and TWENTY-FOURTH ANNIVERSARY will be celebrated, with a full Choral Service, under the DOME of ST. PAUL'S CATHEDRAL, on WEDNESDAY, the 15th of May, 1878. The Choir will consist of 250 voices, and will be accompanied by the Organ and a full Orchestra. Spohr's Overture, "Fall of Babylon," will precede the Service. The Anthem after the third Collect will be Spohr's "God, Thou art Great." The Old Hundredth Psalm will be sung before the Sermon, and the Service will conclude with Handel's Hallelujah Chorus. The Sermon will be preached by

The Rev. Canon FLEMING, B.D., Vicar of St. Michael's, Chester Square, Hon. Chaplain to the Queen,

before the Right Hon. the Lord Mayor, the Sheriffs, the Archbishops and Bishops, the Stewards, &c.

The North and South Doors will be opened at Half-past Two o'clock, exclusively for Persons with Tickets. Persons will be admitted without Tickets at the South-West Door at Three P.M. Divine Service will commence at Half-past Three o'clock.

The ANNUAL DINNER will take place the same day, at Six o'clock precisely, in MERCHANT TAYLORS' HALL, Threadneedle Street, the Right Hon. the LORD MAYOR presiding, supported by the Sheriffs of London and Middlesex, the Archbishops, Bishops, Stewards, &c.

STEWARDS.

Earl Beauchamp.
Lord Bishop of St. Asaph.
Lord Sondes.
Right Hon. Sir Frederick Peel, K.C.M.G.
Right Hon. the Lord Mayor (2nd time).
Sir Thomas Gladstone, Bart.
Mr. Alderman and Sheriff Nottage.
Mr. Alderman and Sheriff Staples.
Ven. R. W. Browne, M.A., Archdeacon of Bath.
Rev. E. L. Barnwell, M.A.
Rev. D. Huch Francis, B.A.
Rev. Robert Gregory, M.A., Canon of St. Paul's.
Rev. Edmund Hollond, M.A.
Rev. G. F. Reyner, D.D. (2nd time).
Rev. J. John Stanton, M.A. (2nd time).
Rev. John Beck Wickes, M.A. (2nd time).
Nathaniel Bridges, Esq.
H. Tootal Broadhurst, Esq.
Edward A. Clegg, Esq. (2nd time).
John Coles, Esq.
H. R. Cox, Esq.
F. D. Dixon-Hartland, Esq.
Lieut.-Col. Richard Dyott, M.P.
Fredk. Halsey Janson, Esq.
Wm. H. A. Poynder, Esq.
Henry Rose, Esq.
Philip Twells, Esq., M.P. (2nd time).

Stewards for the first time kindly present a donation of Thirty Guineas or upwards, and those who have held the office before, a donation of not less than Twenty Guineas. Stewards become Governors of the Corporation of the Sons of the Clergy.

The Society grants—

1st. Donations to Poor Clergymen incapable of duty from mental or bodily infirmity, or burthened with large families.

2ndly. Pensions to Poor Widows and Aged Maiden Daughters of Deceased Clergymen, and temporary relief in cases of great age or sickness.

3rdly. Apprentice Fees and Donations towards the education and establishment in life of Children of Poor Clergymen.

Unlike other Societies established for the benefit of a particular district, or one class of sufferers, whether Clergymen, Widows, or Orphans, the Corporation assists them all with equal solicitude, and administers its funds to claimants in all Dioceses of England and Wales.

The number of persons assisted in 1877 was 1,509—viz., 228 Clergymen, 925 Widows and Aged Single Daughters, and 359 Children, of whom 126 were Orphans.

The Funds being very inadequate, Donations, Annual Subscriptions, Church Collections, and Offertories will be gratefully received by C. J. Baker, Esq., Register of the Corporation, 2, Bloomsbury Place, W.C.; or Messrs. Hoare, Bankers, 37, Fleet Street, E.C.

Tickets for the Cathedral are sent by Mr. Baker to Governors for Life and Annual Subscribers, and any other Person may obtain one by kindly contributing to the Charity at the rate of 5s. per Ticket. Messrs. Rivington, Waterloo Place; James Bolton, 4, Montpelier Place, Knightsbridge; Hatchards, Piccadilly; Mr. Mitchell, 2, Arabella Row, Pimlico; John Hoby, 25, Chapel Street, Belgrave Square; Nisbet & Co., Berners Street; W. B. Whittingham & Co., 91, Gracechurch Street; or Messrs. Griffith & Farran, St. Paul's Churchyard. Tickets for the Dinner will be issued by Mr. Baker and Messrs. Rivington.

LONDON, SATURDAY, MAY 18, 1878.

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Notes.

SHELLEY'S "ŒDIPUS TYRANNUS, OR SWELLFOOT THE TYRANT."

Some crumbs of information for Shelley students are to be found in a book which came under the hammer of Messrs. Puttick & Simpson on Wednesday last, and which is something of a curiosity, independently of what is written in it, in virtue of its extreme scarcity. It is a copy of Shelley's *Œdipus Tyrannus*, published anonymously in 1820, and immediately suppressed—"stifled," says Mrs. Shelley, "by the Society for the Suppression of Vice, who threatened to prosecute it if not immediately withdrawn." At the top of the title-page has been written, "Bought 16 Dec., 1820, M. G." The "20" has been cut off in binding, but 1820 must have been the year, to judge from the well-known facts of the case, and "M. G." would seem to have been, not Maria Gisborne, but some virtuous inhabitant of the Ward of Cheap, who bought this copy for purposes of warfare, for in the same handwriting is written all over the title-page the following note:—

"This work was published by Johnson in Cheapside at the commencement of the Caroline Phobia; was bought by me, and presuming it to be highly libellous, some Inhabitants of the Ward determined to have it prosecuted in accordance to the resolutions of the Wardmote; it was, however, suppressed by the interference of Alderman Rothwell without coming before a Jury, the publisher giving up the whole impression, except 7 what [*sic*] he said was the whole number sold. He gave up as the Author (or at least his Employer) Smith, the Author of *Rejected Addresses, Horace in London*, &c. Smith, however, said it was sent to him from Pisa in Italy, at that time the residence of Lord Byron, Shelly [*sic*], and others."

If this is genuine (and its general air is that of the most convincing genuineness), we learn from it that, whatever part the Society for the Suppression of Vice may have taken in the matter, the attack did not originate with that society; that the sale, according to Johnston (not Johnson), only extended to seven copies, the rest falling into hands not likely to preserve them very carefully; that Shelley's friendly agent was Horace Smith; and that that estimable gentleman staunchly refused to give up the name of his principal at Pisa, for "M. G." would certainly have said which of the "Satanic school" was the author, had he known. This copy of "M. G."'s was, of course, one of the seven, and if Johnston and his intimidators were all good men and true, there are now only three copies to come to the surface, for this is the fourth known to Shelley specialists. There are none in any of the public libraries, except the copy in the Dyce collection at South Kensington; Mr. Trelawny has the second copy; I have the third; and this fourth, a closely cropped one, was knocked down to Messrs. Ellis & White, of Bond Street, for 25*l.* I believe no copy has ever come to the hammer before, and it will not be surprising if no further copy makes its appearance, for pamphlets of twenty leaves are perishable things; and even if some of the high-minded "inhabitants of the Ward" followed the example of "M. G." in preserving copies for their own reading (for "M. G."'s copy is marked in the margin throughout), still four copies would be a good percentage of survivors.

H. BUXTON FORMAN.

MR. J. PAYNE COLLIER'S REPRINTS.

I have beside me such a list of Mr. Collier's reprints as M. C. R. asks for (5th S. ix. 226), and as the editor of "N. & Q." has kindly accepted it, I hope the following may be useful to collectors of these admirable exemplars of our early literature.

Red Series (in two volumes or twenty-four parts).

Vol. I.—1. A Piththy Note to Papists, by T. Knell, 1570.
2. Murder of John Brewen, by Thos. Kydde, 1592.
3. History of Jacob and his xii. Sonnes, n.d.
4. The Wyll of the Deuyll, and Last Testament, n.d.
5. The Metamorphosis of Tabacco, 1602.
6. Murder of Lord Bourgh, and Arnold Cosby's Verses, 1591.
7. Enterlude of Godly Queene Hester, 1561.
8. Complaynte of them that ben to late Maryed, n.d.
9. Censure of a Loyal Subject, by G. Whetstone, 1587.
10. Lyrics for Old Lutenists. *Temp.* Eliz. and James I.
11. Calverley, and the Yorkshire Tragedy, 1605.
12. A Complaint of the Churche, 1562.

Vol. II.—1. Report of the Royal Commissioners, and Decree of the Star-Chamber, regarding Printers and Stationers, 1584.
2. Parry's Travels of Sir A. Sherley, 1601.

3. Becke Against the Anabaptists, 1550.
4. The Comedy of Tyde taryeth no Man, 1576.
5. Voyage of Richard Ferris to Bristol, 1590.
6. Broadsides and Speeches to Monck, 1660.
7. R. Johnson's Look on me London, 1613.
8. W. Bas's Sword and Buckler, 1602.
9. A Good Speed to Virginia, 1609.
10. Copies of Early Love-Letters, &c., n.d.
11. R. Johnson's Walks of Moorfields, 1607.
12. Verses by Walton, Arnold, and Clinton, n.d.

These two volumes are titled *Illustrations of Early English Popular Literature.*

Green Series (in three volumes or twenty-four parts).

Vol. I.—1. Lamentation against London, 1548.
2. Pasquil's Palinodia, 1619.
3. Respublica, An Interlude, 1553.
4. Lady Pecunia, by Richard Barnfield, 1605.
5. Mirror of Modestie, by T. Salter, n.d.
6. Passion of a Discontented Mind, 1602.
7. Encomion of Lady Pecunia, 1598.
8. News from the Levant Seas, 1594.

Vol. II.—1. Pancharis, by Hugh Holland, 1603.
2. Horestes, An Interlude, 1567.
3. Preservation of Henry VII., 1599.
4. Reformation of Rebellion, 1598, and Shore's Wife, 1593, by Thomas Churchyard.
5. Seven Deadly Sins of London, by T. Dekker, 1606.
6. Love's Court of Conscience, by H. Crowch, 1637.
7. William Longbeard, by Thomas Lodge, 1593.
8. Triumph of Truth, by T. Proctor, n.d.

Vol. III.—1. Mirror of Modesty, by Robert Greene, 1584.
2. Life and Death of Gamaliel Ratsey, 1605.
3. Ceyx and Alcione, by W. Hubbard, 1569.
4. Apology for England's Joy, by R. Vennar, 1614.
5. History of Plasidas, by J. Partridge, 1566.
6. Anatomy of Absurdity, by Thomas Nash, 1589.
7. Royal Arbor of Loyal Poesie, by Thomas Jordan, 1664.
8. Instructions for the Lord Mayor of London, &c., by Thomas Norton, 1573.

These three volumes are titled *Illustrations of Old English Literature.*

Blue Series (containing twenty-five parts).

1. Tottel's Miscellany, 1557, three parts.
2. Turberville's Songs and Sonets, 1567, two parts.
3. Whetstone's Rock of Regard, 1576, three parts.
4. Churchyard's Chippes, 1575, two parts.
5. Churchyard's Miscellaneous Poems, 1579, one part.
6. Churchyard's Charge, 1580, one part.
7. A Gorgious Gallery of Gallant Inuentions, 1578, one part.
8. The Paradyse of Daynty Deuises, 1578, one part.
9. The Phoenix Nest, 1593, one part.
10. England's Helicon, 1600, two parts.
11. England's Parnassus, 1600, five parts.
12. Davison's Poetical Rapsody, 1602, two parts.
13. An Antidote Against Melancholy, 1661, one part.

The fifth part of *England's Parnassus* contains a general introduction to *Seven Poetical Miscellanies.*

Yellow Series (containing seventeen parts).

1. Perimedes the Blacke-Smith, by Robert Greene, 1588.
2. Strange Newes, by Thomas Nash, 1592.
3. A Qvip for An Vp-Start Courtier, by Robert Greene, 1592.
4. Skialethia, by Edward Guilpin, 1598.
5. Foure Letters, and Certaine Sonnets, by Gabriel Harvey, 1592.
6. Pierce Penilesse his Svpplication to the Diuell, by Thomas Nash, 1592.
7. A New Letter of Notable Contents, by Gabriel Harvey, 1593.
8. Pierces Supererogation: or a new prayse of the olde Asse, by Gabriel Harvey (in three parts), 1593.
9. Have with you to Saffron-Walden, by Thomas Nash, 1596.
10. Hvmors Looking Glasse, by Samuel Rowlands, 1608.
11. The Anatomie of Abuses, by Phillip Stubbes, 1 Maij, 1583.
12. The Trimming of Thomas Nashe, Gentleman, by Gabriel Harvey, 1597.
13. The Pastorals and other Workes of William Basse, 1653.
14. Good Newes and Bad Newes, by Samuel Rowlands, 1622.
15. A True Coppie of a Discourse written by a Gentleman, employed in the late Voyage of Spaine and Portingale, 1589.

I may mention that No. 13 (Basse's *Pastorals*) was printed from manuscript for the first time in this series. The whole of the tracts in the famous literary "flyting" between Thomas Nash and Gabriel Harvey are also included; and in his usual thorough way Mr. Collier has added to *The Trimming of Thomas Nashe* an introduction containing the order in which they should be read.

Magenta Series (four parts).

1. Delia. Contayning certayne Sonnets: with the complaint of Rosamond, by Samuel Daniel, 1592.
2. Idea. The Shepheards Garland, by Michael Drayton, 1593.
3. The Complaint of Rosamond, by Samuel Daniel, 1592.
4. Endimion and Phœbe. Ideas Latmvs, by Michael Drayton, n.d.

Brown Series (one part).

Nine Historical Letters of the Reign of Henry VIII.

Ballads (one part).

Broadside Black-Letter Ballads, printed in the Sixteenth and Seventeenth Centuries.

Shakespeare.

In eight volumes, including the Poems and Sonnets, as well as the doubtful plays of "Edward III.," "The Two Noble Kinsmen," "Mucedorus," and "A Yorkshire Tragedy."

In addition to the foregoing—and perhaps it may not be out of place to mention them here, seeing that some of them have appeared in sale catalogues since their issue—Mr. Collier, in the most generous and liberal manner, presented to his friends the following:—

1. An Old Man's Diary Forty Years Ago, four parts.
2. Trilogy. Conversations between Three Friends on the Emendations of Shakespeare's Text, three parts.
3. Odds and Ends for Cheerful Friends, one part.
4. Twenty-five Old Ballads and Songs: From manuscripts in the possession of J. Payne Collier, octavo, one part.
5. King Edward the Third. A Historie, by William Shakespeare, one part.

It may not be unnecessary to a foregoing were printed for private

small 4to., and—excepting the *Shakespeare* (of which fifty-eight copies were printed) and the *Twenty-five Old Ballads* (of which only twenty-five copies were printed)—limited to an impression of fifty copies each. S.

THE BIBLIOGRAPHY OF ARCHERY.

(*Continued from p. 325.*)

Body-Guard of Archers of Mary, Queen of Scots.

Miscellany of the Maitland Club, consisting of original papers and other documents illustrative of the history and literature of Scotland. Vol. I....Printed at Edinburgh, 1840. 4to. Pp. 25-36, The archearis of our soverane ladyis gaird, 1562-1567 (Roll of the Body-Guard of Archers of Mary, Queen of Scots). M.

Scorton Arrow Meetings, 1673.

An old parchment roll on which the articles agreed to by the society of archers at Scorton on the 14th May, 1673, for the regulating of the annual exercise of shooting at the targets for a silver arrow, are engrossed. Excepting for the years 1682, 1698, 1699, 1701, 1747-1786, 1789, 1799-1809, this roll also contains the names of the annual captains and lieutenants from 1673 to the present time.

Account of the annual shooting for the ancient silver arrow, commonly called the Scorton arrow, from 1673 to 1866.—MS. fol. pp. 200. Contains the "articles," localities and dates of meetings, names of annual captains and lieutenants, and signatures of the archers present at the different meetings. At the end of the "articles" is the following entry:—"N.B. The original articles of this society being almost defaced and obliterated, the gentlemen archers present on the eighteenth of June 1766 bought this book for the same to be fairly transcribed herein (and also to enter any new rules or orders)." Fifteen signatures attest the accuracy of the transcript. The annual accounts are not consecutive; the long omission in the parchment roll described above, 1747 to 1786, with the exception of the years 1773, 1774, 1777, 1779, and 1780, is supplied in this book.

Account of the annual shooting for the ancient silver arrow, commonly called the Scorton arrow, from 1867.—MS. fol. 27 pages of this book are at present written in.

[The Scorton silver arrow and MS. records are held by the captain during his year of office; his duties are to perpetuate the records and manage the affairs of the next annual meeting. I am indebted to Wm. Butt, captain of the Scorton arrow, 1877, for these particulars.]

Royal Company of Archers, 1676.

Archerie reviv'd: a poëtical essay, penn'd upon occasion of the intended muster of the [R.] C. of A. in Scotland, June 11, 1677....Edinburgh, printed by the heir of Andrew Anderson,...1677. 4to. pp. viii-10. Dedication signed W. C. [William Clark, or Clerk, or Clerke].

Poems in English and Latin on the Archers, and R. C. of A. By several hands. Edinburgh, printed in the year 1726. 12mo. pp. 108. M.

La parade des Archers Ecossois, poeme dramatique, adressé au très-haut et puissant Prince Jacques Duc d'Hamilton et Brandon, &c., Capitaine General, et a tous les Officiers de la Compagnie Royale des Archers Ecossois. Imprimée à Edimbourg, l'an 1734. 4to. pp. 12. By James Freebairn. (M. copy lost.)

A short history to the commendation of the R. [C. of] A., with a description of six of the dukes in Scotland, especially Argile. Written by the Tinklarian Doctor in the year 1734, in the 65th year of his age. With a description of the great dukes in Scotland. [Edinburgh] Printed in the year 1734. 8vo. pp. 8. By W. Mitchel. M.

The Scots Magazine, Edinburgh. Vol. xxxviii. p. 385 (July, 1776), On Mr. St. Clare of Roslin and his band of Royal Scots Archers. (Four eight-line verses, dated July 8, 1776, and signed) Wal[ter] Johnston. Also a Latin version in twenty lines. M.

Chronological list of the R. C. of Scottish A....Edinburgh, printed by P. Neill, 1819. 8vo. pp. 64-16.—The second part contains the names of members who have gained prizes.

List of the R. C. of A., the King's Body-Guard for Scotland. 1st January, 1834. Edinburgh, printed...by W. Burness, 1834. 4to. pp. ii-24.

List of the R. C. of A., Queen's Body-Guard for Scotland. Edinburgh, printed by W. Burness,...1859. 4to. pp. 86. Pages 39-86 is a "List of archers who have gained prizes."

Domestic annals of Scotland from the Revolution to the Rebellion of 1745. By Robert Chambers [Publisher]...W. & R. Chambers, Edinburgh,...1861. 8vo. Pp. 495-497, Historical note on R. C. of A. M.

The history of the R. C. of A., the Queen's Body-Guard for Scotland, by James Balfour Paul, Advocate of the Scottish bar, one of the members of the Royal Company. Published under the authority and by the direction of the Council. William Blackwood & Sons, Edinburgh and London, 1875. 4to. pp. x-394. 12 plates, 42*s*. M. (Reviewed in the *Spectator*, London, May 13, 1876.)

Toxophilite Society, afterwards Royal Toxophilite Society, 1781.

Rules and orders of the T. S., instituted at Leicester House anno Domini 1781. Together with the by-laws of the society.—London, 1784(?). 12mo. pp. 20. M.

The laws of the T. S., instituted in the year 1781, revised and altered in the year 1791.—London, 1791 24mo. pp. 24. M.

Names of the members of the T. S. for the year 1792.—London, 1792. 24mo. pp. 24. M.

The laws of the T. S., instituted in the year 1781, revised and altered 1791. Printed 1793.—London. 24mo. pp. 24. M.

The laws of the T. S., instituted in the year 1781, revised and altered in the year 1821. London, printed for Rowe & Waller, 49, Fleet Street. 24mo. pp. 20.

The rules and regulations of the T. S., instituted in the year 1781, revised and altered 1834. London, Roake & Varty, printers, 31, Strand, 1834. 12mo. pp. ii-18.

The T. S. 1834 [List of members]. Roake & Varty, printers, 31, Strand. 12mo. pp. 4.

The rules and regulations of the R. T. S., instituted in the year 1781, revised and altered 1837. London, printed by T. Brettell,...1837. 24mo. pp. 26.

The T. S., 1841 [List of members]. Printed by T. Brettell, Rupert Street, Haymarket. 24mo. pp. 4.

The rules and regulations of the T. S., instituted in the year 1781, revised and altered 1837 and 1847. London, printed by W. Creswick, 5, John Street, Oxford Street, 1847. 24mo. pp. 24.

The rules and regulations of the R. T. S., instituted in the year 1781, revised and altered 1851. London, George Odell, printer,...1851. 24mo. pp. 22 (Rule 33 lithographed on an errata leaf).

The rules and regulations of the R. T. S., instituted in the year 1781, revised and altered 1858. London, printed by A. D. Mills,...1808[=1858]. 24mo. pp. 30.

The R. T. S., 1865 [List of members]. 24mo. pp. 6.

The rules and regulations of the R. T. S., instituted in the year 1781, revised and altered 1866. London, printed by Witherby & Co.,...1866. 24mo. pp. 30.

A history of the R. T. S., from its institution to the present time. Edited by a Toxophilite. 1867. Printed

[by H. Abraham, Taunton] for private circulation only. 8vo. pp. ii-126, and errata leaf. By Thomas Dawson.

A history of the R. T. S., from its institution to the present time. Edited by a Toxophilite. Second edition, 1870. Printed [by H. Abraham, Taunton] for private circulation only. 8vo. pp. iv-308. By Thomas Dawson. Pp. 294-303, List of works on archery. M.

The R. T. S., 1867-8 [List of members]. London, 1868. 24mo. pp. 8.

The rules and regulations of the R. T. S., instituted in the year 1781, revised and altered 1870. London, printed by Witherby & Co. 24mo. pp. 32.

Account of the Toxophilite season of 1870, with an introductory notice of part of the year 1869.—1871. 12mo. pp. 10. By William Butt, Hon. Sec. R. T. S. M.

Account of the Royal Toxophilite season of 1871, with an introductory notice of part of the year 1870.—London, 1872. 12mo. pp. 10. By William Butt, Hon. Sec. R. T. S. M.

The rules and regulations of the R. T. S., instituted in the year 1781, revised and altered 1874.—London, printed by Witherby & Co. 24mo. pp. 36.

Account of the Toxophilite season for [of] 1875.—London, 1876. 12mo. pp. 14. By William Butt, Hon. Sec. R. T. S. M.

The rules and regulations of the R. T. S., instituted in the year 1781, revised and altered 1876.—London, printed by Witherby & Co. 24mo. pp. 36.

Account of the Toxophilite season for [of] 1876.—London, 1877. 12mo. pp. 30. By William Butt, Hon. Sec. R. T. S. M.

Account of the Toxophilite season for [of] 1877.—London, printed by Witherby & Co., 1878. 12mo. pp. 28. By William Butt, Hon. Sec. R. T. S. M.

My former article (*ante*, p. 324) needs amending, thus:—Third paragraph, second line, after the word "are" insert "Roger Ascham's Toxophilus, 1545"; sixth line, a full stop instead of the semi-colon, erase the word "and," begin a new sentence with the word "The"; eighth line, after "1877" insert "are interesting from the fact of their being the only writings I know of on hunting with the long-bow." P. 325, eleventh line, erase all and read "Thomas Digges." F. W. F.

(*To be continued.*)

ST. PAUL AND ROMAN LAW.

Readers of Sir Henry Maine's *Ancient Law* will remember how that learned writer remarks on the influence which the ideas and principles of Roman jurisprudence have exercised upon the thought, and especially the theological thought, of the Western world. The subject is well worthy of exhaustive treatment; particularly, I think, that part of it which regards the influence of Roman law on the writings of St. Paul. That the great teacher Gamaliel instilled a knowledge of the civil law into his yet greater pupil is of itself not unlikely, and the internal evidence derivable from St. Paul's Epistles strengthens the hypothesis.

I have jotted down a few passages in which the mind of the apostle appears most clearly to have been influenced by his study of Roman law, and should be very glad if any of your readers, who may have more capacity for the task than I have myself, would point out others. Gaius, our earliest authority, flourished in the second century of the Christian era, and no doubt drew much of his material from older sources. Most of my passages I have taken from his *Institutes*, and have placed them in juxtaposition with St. Paul's words as represented in the Vulgate translation [which we have collated with the edition of Paris, 1870, with the *imprimatur* of Abp. Darboy—ED.]. Passages from the *Institutes* of Justinian are marked *Inst.*, and from the *Digest* by the usual abbreviation *D.* [These have been collated with the *Corpus Juris* of the brothers Kriegel.]

Justice.

Reddite ergo omnibus debita.—Rom. xiii. 7.	Justitia est constans et perpetua voluntas jus suum cuique tribuens.—*Inst.*, i. 1, quoted from Ulpian, who died A.D. 223.
Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio.—Rom. xiii. 10.	Juris præcepta sunt hæc: honeste vivere, alterum non lædere, suum cuique tribuere.—*Inst.*, i. 1, also quoted from Ulpian.
Omnis enim lex in uno sermone impletur: Diliges proximum tuum sicut teipsum.—Galat. v. 14.	

Freemen and Slaves—Modes by which Roman Citizenship was attained.

Et respondit tribunus: Ego multa summa civilitatem hanc consecutus sum. Et Paulus ait: Ego et natus sum.—Acts xxii. 28.	Latini multis modis ad civitatem Romanam perveniunt.—Gaius, i. 28.
	Rursus liberorum hominum alii ingenui sunt, alii libertini.
	Ingenui sunt, qui liberi nati sunt; libertini, qui ex justa causa manumissi sunt. Rursus libertorum tria sunt genera; nam aut cives Romani, aut Latini, aut dediticiorum numero sunt.—Gaius, i. 10-12.

The Authorized Version confuses this passage by inserting the word "free" in St. Paul's answer. The point is, the apostle was a Roman citizen by birth—inhabitants of Cilicia having this privilege; whereas the chief captain obtained citizenship by purchase, either upon receiving his freedom, or subsequently, having been formerly a *libertus*.

Patria Potestas.

Dico autem: Quanto tempore heres parvulus est, nihil differt a servo, cum sit dominus omnium; sed sub tutoribus et actoribus est usque ad præfinitum tempus a patre.—Galat. iv. 1, 2.	Nec me præterit Galatarum gentem credere, in potestate parentum liberos esse.—Gaius, i. 55.
	Præterea, qui ad certum tempus testamento dantur tutores, finito eo desinunt tutelam.—*Inst.*, i. 22

This passage from Gaius is a remarkable illustration of St. Paul's desire to be all things to all men. To the Galatians, among whom a *patria potestas* resembling that of Rome prevailed, he writes the position of the heir under tutors and curators (*actores*), and takes an illustration from the well-known custom. Dr. Lightfoot (Galatians) refuses to see any special significance

words, but assigns no particular reason for so doing. *Actores* are mentioned by Justinian, *Inst.*, i. 23, 6, and *D.*, xxvi. 7, 24.

Marriage, Monogamy, &c.

Nam quæ sub viro est mulier, vivente viro, alligata est legi: si autem mortuus fuerit vir ejus, soluta est a lege viri. Igitur, vivente viro, vocabitur adultera si fuerit cum alio viro: si autem mortuus fuerit vir ejus, libera est a lege viri: ut non sit adultera si fuerit cum alio viro. —Rom. vii. 2, 3.

Omnino auditur inter vos fornicatio, et talis fornicatio, qualis nec inter Gentes, ita ut uxorem patris sui aliquis habeat.—1 Cor. v. 1.

Item eam quæ nobis quondam socrus aut nurus aut privigna aut noverca fuit (nefas est ducere uxorem) ideo autem diximus quondam, quia si adhuc constant eæ nuptiæ per quas talis adfinitas quæsita est, alia ratione inter nos nuptiæ non possunt, quia neque eadem duobus nupta esse potest, neque idem duas uxores habere.—Gaius, i. 63.

Socrum quoque et novercam prohibitum est uxorem ducere, quia matris loco sunt.—*Inst.*, i. 10, 7.

The seventh chapter of the Epistle to the Romans is especially worthy of notice, as St. Paul in the opening of it expressly says that he is writing *scientibus legem.*

Heirs and Inheritance.

Si autem filii, et heredes: heredes quidem Dei, coheredes autem Christi.—Rom. viii. 17.

Sui autem et necessarii hæredes sunt veluti filius filiave, &c.—Gaius, ii. 156.

Wills.

Ubi enim testamentum est, mors necesse est intercedat testatoris, testamentum enim in mortuis confirmatum est: alioquin nondum valet, dum vivit qui testatus est.—Heb. ix. 16, 17.

Mentis nostræ justa contestatio, in id solemniter facta, ut post mortem nostram valeat.—Ulpian, *Reg.*, xx. 1.

Testamentum est voluntatis nostræ justa sententia de eo, quod quis post mortem suam fieri velit.—*D.*, xxviii. 1, 1.

Whatever may have been the case with St. Paul, it is evident that St. Jerome had no knowledge of Roman law, for the most rudimentary acquaintance with the subject would have made him write *jus* for *νόμος* in its abstract sense of *law*, and not *lex*, which is merely a *statute*.

EDWARD H. MARSHALL.

The Temple.

THE TEN ORDERS OF ANGELS.—Mr. Skeat, in his most valuable body of notes upon *Piers the Plowman* (E. E. T. S., 1877), draws attention, at p. 33, to the ten orders of angels mentioned in Text C., Passus ii. 105, and he illustrates the passage by a quotation from *O. E. Homilies*, ed. Morris (E. E. T. S., 1868), p. 219. An interesting parallel will be found in J. de Amundesham, *Annales Monasterii S. Albani* (Rolls Series), vol. i., Appendix (C.), which contains an account, written *c.* 1428, of the altar of the Holy Cross (and St. Laurence), in the north transept of St. Alban's Abbey Church:—

"Assunt etiam ibidem duo angeli, a curiâ cœlesti destinati, unigenitum Dei Patris Filium in agonia suæ Passionis consolaturi, et ejusdem gloriosam victoriam hominum salvationem, et decimi ordinis angelici deperditi restaurationem, eidem cœlesti curiæ relaturi."—P. 420.

R. R. LLOYD.

St. Albans.

BLACKBURN COTTON MILLS.—The following account of the origin of the names of various Blackburn mills seems to me worth a corner in "N. & Q." It is from the *Standard* of April 18:

"The constant patter of feet over the flags and pavement announced the cessation of labour in the cotton mills. Last night some wag announced that a meeting would be held at the Exchange Hall to be addressed by the strike delegates, and many thousands assembled for the purpose of taking part in the proceedings, but no meeting was held, as the hall had not been hired for any such occasion. The anxious crowds discussed the probabilities of the struggle, stating that the 'Rat Hole' was going on, that was a portion of the Throstle Nest Mill, once the property of Mr. Turner, M.P. The mill of Messrs. J. and F. Johnston was running, because the members of the firm had not joined the masters' union. Tom Abbott had pulled down his notice and withdrawn from the Masters' Association—he was going on. Another master had seceded from the Masters' Association, who had a place at Coppy Nook, on the ground that he could not afford to stop. The speakers in the crowd seemed perfectly conversant with all that was going on in the mills. 'The Physic,' a colossal concern, so called from its founder having been a physician, was adjusting its machinery for a stoppage. Hollin-bank Mill, built about twenty years ago, was stopping, but its proprietor, it was alleged, had promised his hands 5*s.* per head per week if they would remain away four weeks. The 'Cat Hole' was just preparing to stop. This appellation was applied to the mill of Mr. Eli Heyworth, one of the active colleagues of Colonel Jackson. The 'Butter Tub,' known as the Messrs. Lewis, originally wholesale grocers, and 'The Smut' had stopped; and so had 'The Twelve Apostles,' 'The Glory,' and 'The Hallelujah,' small weaving shed. 'The Twelve Apostles' refers to a weaving shed of which the original promoters, eighteen years ago, were total abstainers, who failed; their building and machinery were sold for very little to an enterprising manufacturer, and the original proprietors were returned 10*l.* each in place of the 100*l.* they had invested. 'The Glory' and 'The Hallelujah' refer to mills whose proprietors were revivalists. Another mill, 'The Mushroom,' denotes a fabric that was created by a man who was not supposed to possess a single penny. Another very large concern, both for spinning and weaving, but principally spinning, is known as 'The Lather Box,' its possessor having once been a barber, who shaved at one halfpenny each, but now owns seven large mills, chiefly spinning mills, and is the fortunate possessor of the extensive estates that formerly belonged to Lord De Tabley in the valley of the Ribble. 'The Sand Hole' is the next mill to the Lather Box, and its origin was the excavation of as much red sand as realized the money to build the mill."

JAMES BRITTEN.

British Museum.

WHIMSICAL PARLIAMENTARY EPITOME.—We usually expect, on the assembling of each new Parliament, to see in *Punch* some of the names of representatives placed in odd conjunction. It

would appear that this is no new idea. As far back as 1802 I find the following "Whimsical Epitome of the New House of Commons" in the papers :—

"A Gardner, with a Garland, and two Roses, without a Thorn.—Twelve Smiths, with many Stewards, Butlers, and Cooks.—An Orchard, with Lemons.—A Cartwright, with a Pole.—A Martin, and two Rooks.—A Park, with a Huntingfield, a Warren, a Fox, and a Hare.—Two Bastards, with two Wards.—A Hill, with two Towns-ends.—Two Brooks, and a Trench.—A Taylor, with a Spencer.—A Wood, with a Forrester.—Three Camels, a Bullock, and two Lambs.—A Moor, with Birch, Broom, Hawthorne, and Beech.—A Bishop with Parsons, a Chaplain, and an Abbot.—A Temple, and five Fanes.—Two Pitts, with Coals.—A Baker, with Whitebread.—And a Mann and a Hussey, with only one Patten."

I copy this from the *Salopian Journal* of Oct. 13, 1802, but it is doubtless taken from a metropolitan paper. A. R.

Croeswylan, Oswestry.

A BISHOP IN MASQUERADE.—On the occasion of a masqued ball at Prior Park in the time of Ralph Allen, Bishop Warburton was asked by his wife to join the party, without a mask, but in disguise. The lady ordered a post-chaise to be in readiness in the courtyard, and equipped the bishop in the wig and uniform of a general officer who was one of the guests. A report was spread that a gentleman from India was expected, the carriage drew up at the door, and she entered the ball-room "with a veteran-like officer whom she presented gravely to the company, saying, 'Gentlemen and ladies, give me leave to introduce to you Brigadier-General Mores'" (*Gent. Mag.*, 1802, p. 423). Bishop Hoadley wrote a prologue to *All for Love*, which was recited by Lady Bateman in 1718 at Blenheim. As a preaching bishop no prelate exceeded Matthews. As Dean of Durham during eleven years and a half he preached 721, as Bishop of Durham in twelve years 556, and as Archbishop of York 722 sermons.

MACKENZIE E. C. WALCOTT.

GENOESE PROVERBS.—

"Homo sine pecuniâ est viva imago mortis."

"Viginti Oves faciunt Gregem :
Decem Boves faciunt Armentum :
Tres Canonici faciunt Capitulum :
Quo majores sunt bestiæ, eo minor requiritur numerus."

This last is from Rome.

W. J. BERNHARD SMITH.

ROBERT FLOWER, THE LOGARITHMIST. — Mr. Alexander J. Ellis has found the date of his burial, Feb. 23, 1774, at the age of sixty-three. This would give his birth as 1710 or 1711, for which the register should be looked after. I have a notion he may be Scotch. HYDE CLARKE.

ST. MARGARET'S, WESTMINSTER.—The beautiful east window of St. Margaret's, Westminster, being regarded as a "monument of superstition and idolatry," was very nearly removed owing to the Puritan spirit displayed by certain persons. A volume in its defence, called *The Ornaments of Churches*, was published by Dr. Wilson, the incumbent. It was the composition of William Hole, B.D., Fellow of Exeter College, Prebendary of Exeter, Rector of Menheniot, and Archdeacon of Barnstaple. Dr. Wilson's share in the matter was limited to the introduction, pp. 15–36, and the seventh section, pp. 136–143 (Chalmers's *Dict.*, xxxii. 182; *Gent. Mag.*, 1817, p. 229). It is always a just matter to detect plagiarism, a literary vice of all times. MACKENZIE E. C. WALCOTT.

POPULONIA AND SARDINIA.—

"From sea-girt Populonia,
Whose sentinels descry
Sardinia's snowy mountain-tops
Fringing the southern sky."
Macaulay's *Horatius*, stanza iv.

Sardinia here is clearly an error ; Macaulay meant to say Corsica. Populonia is (or rather was, as I believe it does not exist now) on the coast of Etruria, in a line with Cape Corso at the northern extremity of Corsica, and just opposite the island of Capraja. A sentinel stationed at Populonia would accordingly hardly see the mountains of Sardinia, but he might on a clear day see those of Corsica, which are considerably higher than the mountains of the other island. The highest mountain in Sardinia, Monte Genargentu, is over five thousand feet in height, but Monte Rotondo, in Corsica, is over nine thousand, and Monte d' Oro not much less. The epithet "snowy" is accordingly much more applicable to the Corsican than to the Sardinian mountains. It would never do to lay profane hands on the text of Macaulay's stirring lay, but in future editions the error might be corrected in a note.

JONATHAN BOUCHIER.

"GIVING THE STRAIGHT TIP."—I suppose that, primarily, this was a turf phrase ; but I frequently hear it applied in other ways in rural districts. Thus, a farmer, in speaking of his interview with his landlord's steward, said, "I gave him the straight tip ! I told him that if I couldn't have the barn floor made good, and the bullock bowse built, I should give up the farm." A cottager, speaking of a rustic engagement that had been existing several years between his daughter and a young man, said, "Then she gave him the straight tip ! 'If you don't want me,' she says, 'there's another man as does ; so you 'd better look sharp and make up your mind at once !'" This brought the dilatory lover to book, and the banns of marriage were put up within a fortnight. The phrase "Giving the straight tip," as thus used, evidently means speaking plainly and decisively—delivering an *ultimatum*. CUTHBERT BEDE

CHESTER MYSTERY PLAYS.—In a 4to seventeenth century, a short notice is gi

Chester mystery plays (*Historical Manuscripts Commission*, vol. i. p. 49):—"The ancient Whitson playes in Chester were set forth at the cost and charges of these occupations, and played yearly on Monday, Tuesday, and Wednesday in Whitsun week, being first made and . . . put into English tongue by one Randall Higden, a monk of Chester Abbey, A.D. 1269." The companies as they have joined and the parts that they played at their own costs here follow. The Drama of the World was presented in twenty-five portions, the first being the fall of Lucifer and the last being Doomsday. Nine of these were given on the first day, nine on the second day, and seven on the third day. On the first day the Barbers and Tanners bring forth the falling of Lucifer; the Drapers and Hosiers bring forth the creation of the Worlde. On the second day the Cooks, Tapsters, Hostelers, and Innkeepers presented the Harrowing of Hell. The last on the third day was Doomsday.

ALICE B. GOMME.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE CHANGE IN THE ENGLISH PRONUNCIATION OF LATIN.—I wish to know the particulars and the date of the change in the pronunciation of the Latin language in England. I assume at the outset, as I believe that I am entitled to do, that the proper method of pronouncing that language is that which, broadly speaking, is used by all Roman Catholic priests, whether in or out of church; and that the same pronunciation prevailed in pre-Reformation times—in fact, in a few words, that the "Church" or "Roman Catholic" pronunciation is and has ever been the correct method. This being so, it is obvious that the English method, or that which I and hundreds of others in years past have been taught, must have been introduced into this kingdom at some particular date, and by some particular person or influence. I wish to know when and by whom. I have a recollection of reading some document or other in which it is stated that the change was made and adopted by certain English persons in the reign of Queen Elizabeth, so that they should not be mistaken for Roman Catholics by their speech; and that this change took root, and eventually established what we may call the "Protestant" or English pronunciation.

I should be exceedingly glad of any information on the point. W. H. HART.

Gravesend.

[In the present day theological partisanship cannot fairly be charged upon any pronunciation of Latin. The Public Schools scheme has introduced into England some of the principal characteristics of the continental method, and Presbyterian Scotchmen have never altered their pronunciation, which is identical in principle with what our correspondent calls the "Church" or "Roman Catholic" method. There are ethnic differences between the French, German, and Italian pronunciations which may be observed in the chanting in those several countries. See 2nd S. iii. 108; vi. 313, for some observations on this curious point by MR. ASHPITEL.]

POPE ALEXANDER VI.—I find the following on the fly-leaf of an old book in my possession:—

"N.B.—Alexander VI. Papa.

Vendit Alexander Claves, altaria, Christum:
Vendere jure potest, emerat ille prius.

Sextus Tarquinius, Sextus Nero, Sextus et ipse;
Semper et à Sextis, perdita Roma fuit.

De vitio in vitium, de flammâ cessit in ignem,
Roma sub Hispano deperitura jugo.

N.B.—Borgia (Cesar) Cardinal, 2d fils d'Alexandre VI, avoit p. devise: aut Cæsar, aut nihil. Ce qui donne occasion à quelque poëte de son tems de lui faire ce distique.

Borgia Cæsar erat, factis et nomine Cæsar
Aut nihil, aut Cæsar dixit, utrumque fuit.

Sennaar fit les 2 épigrammes qui suivent:—

Aut nihil, aut Cæsar vult dici Borgia: quidni?
Cum simûl et Cæsar possit et ess.....

Omnia vincebas, sperabas omnia, Cæsar,
Omnia deficiunt, Incipis esse Nihil."

Who is intended by Sennaar? The letters following "ess" are destroyed; would the end of the line read "esse nihil"? Are these lines known to any of your readers? H. A. W.

THE "PASS-BOOK" OF A BANK.—I am asked why a bank "pass-book" is so called; a question to which I confess myself unable to give an absolutely convincing or satisfactory reply, though a probable and plausible one is ready to hand. Can any reader kindly answer the inquiry? I should feel obliged by even conjectures on this point, but very much more so by *facts*, that is, by authentic instances of the use of the term, exhibiting its origin and history, and accompanied with dates.

BANKER.

HOLMAN, PAINTER.—Can you give me some information about a marine painter named Holman, who lived during the latter half of the last century? I know a very good and interesting painting of his representing part of the Channel Fleet off St. Mary's, Scilly. The date on the picture is 1778.

I should be glad to know if there are many paintings by this artist extant, and in what repute as a painter he was held. UNIT.

J. S. JONES, M.D., OF BOSTON, AMERICA, is author of *The Surgeon of Paris*, a drama, Boston, 1856, 12mo., and also of many other pieces, produced within the last forty years. Is Dr. Jones still living?

"THE ANNIVERSARY SPEAKER."—A book thus named, by Rev. Newton Heston, was published

at Philadelphia in 1862. Of what church was Mr. Heston a minister, and is he resident in Philadelphia? R. Inglis.

All Saints' Church, Loughborough.—The deep cavetto of the western window of this church is filled with carved crests and armorial shields. Though now much weathered, many are still distinguishable. Among others are the rose, portcullis, and Agnus Dei. The last, I believe, was the crest of the Henson family. Will some reader of "N. & Q." kindly say where I can find a complete list of these crests and shields?

James Scott.

Buckles in Shoes.—Is the following the earliest notice of buckles in shoes? St. John Baptist in a sermon of 1547 is said to have counted himself "unworthy to *unbuckle* our Saviour's shoes" (*Homily, Misery of Man*, p. 11, attributed to Harpsfield). Kemp mentions his host at Rockland with black shoes shining and made strait with *copper buckles* of the best, in his *Nine Days' Wonder*. This was in the reign of Elizabeth.

Mackenzie E. C. Walcott.

Early Double Name.—In Mr. Millett's new volume, *The Parish Register of Madron*, there is mention of Nicholas Arthur de Tyntagel, who was instituted vicar in 1309. Mr. Millett's habitual accuracy forbids suspicion of error, but is not this a very rare instance of the use of a double Christian name? Tregeagle.

Sir Charles Whitworth.—Whom did this brother of Earl Whitworth marry? Wanted also pedigree of Francis Whitworth of Blowerpipe, M.P. for Stafford about the time of the Revolution.

John Sole, LL.D.—Whom did he (*b. circ.* 1660), registrar of the diocese of Dublin, and M.P. for Carysfort, marry?

Thomas Scot (or Scott).—Wanted the pedigree and descendants of this regicide.

Hastings C. Dent.

Norfolk Polls, &c.—Where can I see the original polls, or copies of same, for Norfolk prior to 1714? And beside wills and parish registers, how can I trace a Norfolk yeoman previous to 1674? James H. Harrison.

Burgh Castle, Suffolk.

Heraldry.—The following arms and crest are said to be borne by a family of the name of Jenkins in Wales, but of what part of Wales I am not informed. As there are many Jenkinses in the principality, any information tending to identify this branch is particularly requested. Arms: Party per pale, argent and sanguine, three fleurs-de-lis. Crest: Battle-axe on a wreath.

Llallawg.

Inscription on a Bell.—Can any of your readers throw light on the following inscription which appears on the tenor bell in the parish church of Yarnscombe, in North Devon? The bell bears the date of 1500, is marked with the arms of the Cockworthys (three cocks gules), and is said to be the finest in the northern part of the county after that at Sheepwash. The inscription of which a solution is desired is simply the following letters: S.R.Q.P.O.N.M.L. D. C. Boulger.

Petty Treason.—Miss Cobbe, in an article in last month's *Contemporary*, on "Wife Torture in England," states in a note, p. 63: "A woman was burned to death under this atrocious law at Chester in 1760 for poisoning her husband." Where can I find an account of this?

E. Leaton Blenkinsopp.

"Paw wa'."—Defoe, in his *Modern History of the Devil*, Bohn, 1854, p. 488, uses this expression: "The Pope has a cloven foot, with which he paw*wa's* upon the world, wishes them all well, and at the same time cheats them." Of course the dictionaries do not give the word. Defoe uses it again at p. 492: "As often as it is needful for him to *paw wa* for half-a-crown." In the first instance it is written *paw wa's*, in the second *paw wa*. Does it mean *pawing away*, palming?

C. A. Ward.

Mayfair.

"A Description of Three Ancient Ornamental Bricks, found at Different Periods in London and Gravesend. London, 1825."—The above octavo of thirty-two pages is before me. It contains a description of an ornamented brick on which is represented the story of St. Hubert. This brick was found in the year 1808 in a well on the premises of Thomas Johnson, Esq., adjoining the Catherine Wheel in High Street, Gravesend (now pulled down), opposite the Town Hall. The author's name is not appended. Can any of your readers enlighten me on this point? Also, as to where the brick in question now exists.

W. H. Hart.

Gravesend.

Josephus.—In the works of Josephus given by Whiston there is a treatise on Hades. Can any reader inform me whether it is in any other list of the works of Josephus? W. J. Birch.

Authors of Books Wanted.—

Royal Recollections on a Tour to Cheltenham, Gloucester, Worcester, and Places adjacent, in the Year 1788. Ninth edition. London, 1788. 8vo.

Historical Collections relative to the Town of [illegible] Belfast, 1817. 8vo. An

Musomania; or, the Poet's Purgatory. Bal

A Walk from the Town of Lanark to the Clyde: in Verse. 8vo. Glas., Chapman,

A Trip to Portsmouth and the Isle of Wight: in Rambling Verse. By a Friend of Britain. 8vo. Edin., for A., 1797.

The Mad-Cap: a Comedy for the Digestion by A. V. Kotzebue. By R***** H***** (query Hunter). 8vo. Edin., 1800.—Not mentioned anywhere.

Pizarro: a Tragedy differing widely from all other Pizarros. By a North Briton. 8vo. Lond., n.d. (1800?).

The Psalms of David: Specimens of a New Version. Privately printed. Lond., 1829.—The author says he has the whole ready if called for. Not mentioned by any who have treated of the Psalms, and not continued, I think. J. O.

AUTHORS OF QUOTATIONS WANTED.—

"Hark, from the tomb a doleful sound!
Mine ears, attend the cry!
Ye living men, come view the ground
Where ye must shortly lie." J. R. M.

"Unfading in glory, unfailing in years,
The mother of Churchmen and Tories appears."

These lines refer to Oxford University.

NORVAL CLYNE.

Replies.

PRIVATE PROPERTY IN LAND IN ENGLAND. (5th S. ix. 347.)

In response to the appeal of MR. SMITH WOOLLEY, I beg to offer the following remarks on the state of the land tenure amongst our Teutonic ancestors. The principal authorities on the subject are Cæsar and Tacitus for the pre-historic period, the Anglo-Saxon charters as contemporary records, and the works of Sharon Turner, Kemble, Lappenburg, Sir Henry Maine, Palgrave, and Freeman for historical information. Cæsar (*Bell. Gall.*, vi. 22) says of the Germans as to their occupation of land:

"Neque quisquam agri modum certum aut fines habet proprios; sed magistratus ac principes in annos singulos gentibus cognationibusque hominum, qui una coierint, quantum, et quo loco visum est, agri adtribuunt atque anno post alio transire cogunt."

Tacitus (*Germania*, xxvi.) states:—

"Agri, pro numero cultorum, ab universis per vices occupantur, quos mox inter se secundùm dignationem partiuntur; facilitatem partiendi camporum spatia præstant. Arva per annos mutant; et superest ager."

It is clear, then, that in their original continental seat the land was the property of the community, partitioned out from time to time for the usufruct of individuals or families.

When the Saxons invaded Britain, they necessarily brought with them their old laws and institutions. From a very early period after their invasion private interest to a certain extent in land was recognized, but the very name *alod* given to these estates shows that they were *allot-ments* awarded by the community for services or distinction of some kind. Mr. Kemble says:—

"It is certain that not all the land was so distributed; a quantity sufficient to supply a proper block of arable to each settler was set apart for division; while the surplus fitted for cultivation.....and a great amount of fine grass or meadow land remained in undivided possession as commons."

Mr. Kemble has here allowed speculation to outrun known fact. We have no record of such early appropriation of land. Sir Henry Maine (*Village Communities*, 10) says:—

"The mark or township was an organized and self-acting group of Teutonic families exercising a common proprietorship over a definite tract of land, its *Mark*, cultivating its domain on a common system, and sustaining itself by the produce. It is described by Tacitus as the *Vicus*. It is well known to have been the proprietary and even the political unit of the earliest English society."

Mr. Freeman (*Hist. Norman Conquest*) takes much the same view. See also Palgrave, vol. i. p. 72. Lappenburg (vol. ii. p. 323) says:—

"The land conquered by the Germanic tribes belonged to them in common, hence among the Anglo-Saxons its denomination of Folc-land, or land of the people (*ager publicus*). This was the property of the community, though it might be occupied in common or possessed in severalty; in the latter case it was probably parcelled out to individuals in the Folc-gemôt, or court of the district, the grant being sanctioned by the freemen present."

Baron von Haxthausen, who has investigated closely the rural institutions of Germany, states that there is a considerable district in the Hochwald of Thor in which all the lands still belong to the respective communities, among whose members they are divided anew after the lapse of some years.

The system of run-rig tenure, which has subsisted to our own times, particularly in Orkney, Shetland, and the Hebrides, where the Norsemen settled, is a relic of the ancient common proprietorship. In this case the land is laid out in long ridges, the several farmers having different ridges allotted to them from year to year, according to the nature of their crops.

It is not difficult to see how private ownership grew out of this state of things. The *alods*, or lots granted to individuals, first by the community and subsequently by the chiefs or kings as representing the community, would naturally become, in process of time, heritable property, until at length the possession of land was essential to every freeman. But amidst all this, surviving even the feudal system, which vested all lands in the Crown, the common lands, which remain to this day, and which require legislative authority for their appropriation, bear irresistible testimony to the original common ownership of the lands in each mark or township.

Probably the above succinct statement may suffice, at least to point out to MR. WOOLLEY from what sources he can complete the information he seeks.

And now for a short notice on the mode of division adopted, or, in other words, the origin of the land measures in England.

Our lineal and square measures are drawn from different sources and from several groups. The

inch, foot, cubit, yard, fathom, are personal measures derived originally from the human frame, and do not square integrally with our land measures, which start from a different point of departure. We cannot, of course, quote the chapter and verse of history showing the when and the where these measures were invented, but the terms themselves and the relations in which they stand may help us to tolerably safe conclusions. It must be self-evident that the terms perch, rood, furlong, acre, had a meaning when they were first applied, and if it can be shown that this meaning would naturally arise out of certain circumstances, the knowledge of which we derive from other sources, the inference seems fair that we have hit on the right explanation.

When the Saxons took possession of Britain a large portion of the country was dense forest. The first thing to be done before cultivating the land was to clear away the superfluous timber. This would be done by degrees. Every patch thus cleared was called a *rood*, or clearing; A.-S. *wrotan*, *rodan*, to root up; Lat. *terra rodata*. These cleared patches would be very precious to the new settlers, and means would necessarily be taken to measure and set them out. The foot and yard measures were too short for practical use. It was therefore natural to take a pole or perch of convenient length as the unit from which to start. The length of the pole differed in different parts of the country, being five and a half yards, seven yards, and in Lancashire and Cheshire eight yards long. Forty of these square poles constituted a rood. They might of course be arranged in any form, but for the purpose of ploughing—these clearings being arable—setting them out lengthways was the most convenient. A furrow would be the natural boundary between the clearings and the furrow-length; *furleng* or *furlong* would thus be the length of the forty poles constituting the rood. This is confirmed by the fact that the furlong is not a definite measure, but varies according to the length of the perch, being 220 yards in England and 280 yards in Ireland. In England the perch of five and a half yards became the standard or statute measure, though the provincial measures of seven, seven and a half, and eight yards continued in use down to our own day. Spelman, under "Furlongus," explains it thus: "Quasi a *furrowlonge*, hoc est quòd longitudine sulci determinatur, . . . et continet plerumque 40 perticas."

The Anglo-Saxon mile was doubtless derived from the Roman *mille-passuum*, but had to be accommodated to the perch, the unit of Anglo-Saxon land measures. The Roman mile was 1,518 English yards, equal to a thousand paces of a fraction over a yard and a half each. Eight times the length of the furlong or rood, based on the normal perch of five and a half yards, equal to 1,760 yards, was sufficiently near for all practical purposes, whilst a definite principle was laid down connecting the measures of length and area. Of course, where the perch was seven or eight yards, instead of five and a half, the mile had to be extended in similar proportion, making the Irish mile 2,240 yards compared with the English 1,760.

The term *acre* in its various forms is perhaps, next to the words expressive of domestic relations, one of the most widely diffused in existence, there being no Aryan tongue, from Sanskrit to Cymric, in which it is not found. Its application as a definite measure of area is of comparatively late introduction, the A.-S. *æcer*, like Gr. αγρος, Lat. *ager*, Goth. *akrs*, meaning simply a cultivated field. Spelman says, "*Æcer* apud Saxones non tantùm definitam terræ quantitatem, sed latam quantumvis agrum significabat, quod adhuc in Germania remanet, et appellatione et usu." Ducange adopts the same view, referring to this passage in confirmation.

When the rood, or small clearing, assumed a definite area, it was natural that the *ager*, or larger holding, should also be brought into a defined quantity. The most obvious way of doing this was to place several roods together side by side; so Spelman quotes, "Continet autem *acra* secundùm stadii longitudinem 40 *rodas*, seu perticas; in latitudine tantum quatuor. Perinde etiam rodæ terræ 40 perticas in longitudine; unam vero, solummodo in latitudine."

Though the acre was thus brought into correspondence with the units of land measure it has never thoroughly coalesced with them. A square perch, a square rood or furlong, a square mile have their sides exactly expressed by integers. Not so with the acre. Its square root, whether in perches or yards, cannot be expressed without several places of decimal fractions. It is evident, therefore, that the acre as a definite area has been an adaptation subsequent to the adoption of the unit of land measure.

When we extend our inquiries beyond the acre, and endeavour to estimate the area of the virgate, the hide, the bovate, &c., we find the subject surrounded with insuperable difficulties. The documents vary so widely as to render it impossible to establish any common measure. There can be no doubt that the Norman Conquest introduced great confusion into the nomenclature as well as the tenure of the holdings. Virgates and bovates were not Saxon terms. In many cases in the Domesday survey arable land alone was estimated, in others pasture, forest, and even waste were included. Many documents, however, agree in laying down as a normal rule, subject to very wide deviations, the following scale:—

A square furlong or fardel contained 10 acres
4 fardels = 40 acres = 1 virgate.
4 virgates = 160 acres = 1 hide.

4 hides = 640 acres, or 1 square mile, constituted a knight's fee.
5 knights' fees = 3,200 acres = 1 barony.

J. A. PICTON.

Sandyknowe, Wavertree.

SCOTT FAMILY: THE PARENTAGE OF ARCHBISHOP ROTHERHAM.

(5th S. vii. 89, 139, 158, 292, 330, 375, 416, 470, 490, 509; viii. 29, 79, 370, 389, 410; ix. 37, 369.)

Materials have not yet been found to dispose of the question whether Scott or Rotherham was the correct name of the archbishop. To me it seems little less than certain that Leland's two statements are the *fons et origo* of the practice of succeeding authors in writing the *alias*. Doubtless a closer study of the transfer of Wenlock's Luton estates may result in unearthing the requisite data. The quotation from Pote's *Catalogus Alumnorum* of "Thomas Scot *alias* Rotheram, 1444," can have little weight in the face of the declaration in the preface that the catalogue was "prepared *with the assistance* of a MS. in the possession of the Rev. Dr. Evans, &c.," for we have but to consult any current calendar to see what emendatory liberties can proceed from an editorial hand. And, strange to say, in Pote's work there is, anno 1449, a John Rotheram proceeding to King's College. It is extremely probable that he was the brother of the archbishop; but none of the annotators or compilers of the lists were drawn to attach the same *alias* to his name, doubtless from his comparative obscurity, and their ignorance of the fraternal relationship.

Observing that Wolsey was Cardinal of St. Cecilia, I offer the natural conjecture that some confusion afforded the opportunity of applying the title to Rotherham—of course in mistake, as it cannot be supposed that the latter in his last will would describe himself as "Archiepiscopus Eboracensis," and omit the higher dignity.

In a note to the new edition of the archbishop's will, published in the Surtees Society's last volume of York wills, Canon Raine, who apparently had access to the originals for his statements, says that

"on Jan. 14, 1493-4, William Grayberne, Provost, and the fellows of the College of Jesus of Rotherham, quit claim to John Scott and his heirs their interest in Houseley and le Chapell, in accordance with a charter thereof made to the said John by the archbishop himself. On Nov. 4, 1507, John Scott makes Houseley Hall over to trustees as part of the jointure of Agnes his wife."

I presume this is the John Scott, consanguineus, of the archbishop's will; if so, we have a fair starting point for further investigation.

I notice that MR. GATTY does not give the contents of the will of Thomas Scott, father of Sir Richard. Eastwood (*Hist. of Ecclesfield*) refers to it as dated Nov. 1, and proved Dec. 21, 1585.

If these few hints (and they pretend to be no more) succeed in putting your combative correspondents on a fresh scent, I shall be glad to intervene in future discussion.

W. ROTHERHAM.

PUBLIC-HOUSE SIGNS (5th S. ix. 127, 174, 257, 293, 353.)—I hasten to reply to the appeal of S. P. I ought to have added to my former letter that the rebus, another means of communicating with the illiterate, was a source of inn signs.

The "Bolt in Tun," which formerly existed in Fleet Street, from the rebus of Bolton, with which every antiquary is acquainted, is an illustration.

I do not hesitate to express my firm belief that the "Bull and Last" was a sign to claim the adherence of cordwainers. It must be borne in mind that the benefit clubs attached to trades have always been held at public-houses, and nothing could be more simple than a sign to attract the wayfarers of a particular class.

I cannot for a moment believe that any innkeeper could ever be inspired by "a superficial knowledge of topography" to erect a sign, especially in those times when they were adopted for the obvious purpose of attracting those who could not read.

The bush was the primitive sign of a public-house, hence the old adage which S. P. must remember.

"An anonymous head by Hollar of a monopolizer of sweet wines; near him are three barrels, over which is the word 'Medium'; he holds another small one under his arm. *Sign of the Bell and Bush;* over the sign is inscribed 'Good wine needs no bush nor a Bell.' The sign of the Bell and a capital A near it is evidently a rebus upon this man's name, which was Abel."—See Granger's *Biographical History, temp.* Charles I., vol. ii. p. 406.

I have seen in country towns a real bush put on a sign-post; the last one I noticed was at Pershore. The addition of the bull to distinguish one inn from another was a very easy process. The "Bull and Gate" admits of a like explanation.

If S. P. had ever noticed the illustration of the "Bull and Mouth," in Aldersgate Street, he would have been puzzled to refer it back to the *bouche* of France. Had the siege of Boulogne produced a strong national or political feeling or sentiment, there would have been a more general illustration of it, as in the numerous "Royal Oaks" that are to be found all over the country. One "Bull and Mouth," or one "Bull and Bush," is a very poor proof of "the basis of the corruption."

If S. P. will look at the *London Directory* he will see forty-four signs of the "Ship"; then follow eight signs with something added for a distinction. The same will be found with regard to "King's Heads," "Bull's Heads," "Mitres," "Green Man," "Horns," &c.

In conclusion, let me ask S. P., or any other correspondent who "has doubts," to exercise his

ingenuity in conjecturing, or, what would be better, give the slightest evidence, how the following signs, all of which exist in London, could be identified with Boulogne, either through the medium of "breeches that had been worn at the siege," or any other association that would give a clue to their origin: the "Bull and Anchor," the "Bull and Bell," the "Bull and Butcher," the "Bull in the Pound," the "Bull and Pump," and the "Bull and Ram." CLARRY.

TOUCHING FOR THE KING'S EVIL: FORMS OF PRAYER (5th S. ix. 49, 236, 251, 273, 336.)—I have a Prayer Book of Queen Anne's reign, which after the thanksgiving for her accession contains the service "For the Healing." It is large octavo, very well printed, with black-letter heads to the pages, as "For the King's Restauration"; but the title-page is lost, and printer's name and date. The metrical version of the Psalms, which occupies 232 numbered pages, seems of the same type, but has no black letter; but has "London. Printed by E. Powell, for the Company of Stationers, 1713"; and also bound with it is, "A Supplement to the New Version of the Psalms, by Dr. Brady and Mr. Tate. Containing the Psalms in *Particular Measures:* the *Usual Hymns, Creed, Lord's Prayer, Ten Commandments,* for the *Holy Sacrament,* &c., with *Gloria Patri's,* and *Tunes* (*Treble* and *Bass*) proper to each of them, and all of the rest of the *Psalms.* The Sixth Edition, Corrected and much Enlarged." There is a long description of "near 30 new Tunes, composed by several of the Best Masters, &c. The Whole being a Compleat Psalmody" (sixty pages). (The Order in Council for the allowance of the use of this Supplement in churches and chapels and congregations is dated from the Court at Hampton Court, July 30, 1703, the second year of her Majesty's reign.) It bears the imprint, "In the Savoy. Printed by *John Nutt;* and sold by *James Holland,* at the *Bible* and *Ball,* at the West End of St. *Paul's,* 1708." The directions for "All *Psalms* of *Prayer, Mourning, Distress,* &c., to be sung to *grave, flat Tunes,*" &c., and "All *Psalms* of *Thanksgiving, Praise,* &c., to *airy, sharp Tunes,* as," &c., are very quaint and curious.

The name of my great-grandmother, which is my own, is elaborately printed (with pen and ink) Roman capitals, lengthwise at the end of the book, and with an apostrophic *s;* date 1755. The print is so good that I often find it a saving of eyesight to use this old book in dark weather, and wish I could recover the date, if any correspondent of "N. & Q." has, and would kindly communicate, it. M. P.
Cumberland.

A NONAGENARIAN (5th S. iv. 205.)—Some of your readers who are interested in the question of longevity may perhaps call to mind that at the above reference I demonstrated, or (to speak with more becoming modesty) made it in a very high degree probable, that Esther Sharpe, a pauper, who was given as one hundred years of age in the *Statistical Account of the Glanford Brigg Union,* was at that time only ninety-four or, at the most, ninety-five. This rectification of mine was accepted by the poor law authorities, and her age is reduced in subsequent issues of the *Statistical Account.* Esther Sharpe is still alive, aged, as I believe, ninety-seven or ninety-eight years. A correspondent of the *Gainsburgh News* for March 30 has revived the old story in the following paragraph:—

"LONGEVITY.—Our correspondent writes: 'There is now living at Messingham Esther Sharp, aged 103 years. She has never been known to take laudanum or any other stimulant. She has been married twice.'"

It is important that this error should be once more pointed out, or it will be by-and-by assumed as proved that Esther Sharpe is really a centenarian. EDWARD PEACOCK.
Bottesford Manor, Brigg.

COLERIDGE OR WALPOLE (5th S. ix. 128.)—"Summer has set in with its usual severity" is a phrase commonly attributed to Sydney Smith. The style of the thought and the turn of the expression are both more like Smith than either of the other two. There is a conversational littleness about it that it would be impossible for Coleridge to have stumbled into, and its flavour has too much of the nineteenth century to come from the fine gentleman of Twickenham. C. A. WARD.
Mayfair.

GERMAN MEASLES (5th S. ix. 129.)—

"*German Measles, Rötheln, Rubeola.*—The term Rubeola was brought into use by German physicians about the middle of the last century, to characterize a disease which it was considered could belong to no one of the acute contagious or non-contagious eruptions, though closely resembling measles and scarlet fever. Opinions with regard to it have greatly varied; but latterly it has been shown that it is an independent disease by distinct epidemics of it, and by the fact that while it insures against a second attack of itself, it affords no protection from measles or scarlet fever."

The above definition is from Prof. Charteris's *Practice of Medicine,* and has the advantage of being perfectly intelligible to a non-professional reader. MEDICUS.

I would beg to quote some remarks from the pen of the late Dr. Hillier (see *Diseases of Children,* p. 303):—

"There is a disease which is said to be more frequent on the Continent than in Great Britain, but which has been seen here, and described by numerous observers. It partakes of the characters both of measles and scarlatina. It has been called Rötheln and Rubeola in Germany; in England, *Rubeola notha,* epidemic Roseola, Rosalia (Richardson), bastard measles and bastard scarlatina. The eruption appears on the second day, and at first resembles that of measles, becomes subsequently more like that of scarlatina."

It is considered a spurious form of measles in England, and from its greater frequency in Germany than here is thus denominated German measles. It has been termed a hybrid of measles and scarlet fever. JOHN COLEBROOK.

This disease takes its technical name, *Rötheln*, from the Germans, who were amongst the earliest to observe and discuss this hybrid malady between scarlet fever and measles. Hence its popular name, "German measles." M. D.

COAT OF ARMS (5th S. ix. 148.)—The shield about which JAYDEE inquires bears the arms of Wheatley or Whetley of Fakenham, Norfolk—Argent, a bend sable between two bears salient of the second, chained and muzzled or, impaling those of Pepys of Southcreke in the same county—Sable, on a bend or, between two nags' heads erased argent, three fleurs-de-lis of the first. It points to the marriage of William Whetley, Esq., Chief Prothonotary of the Court of Common Pleas, with Clemence Pepys of Southcreke, who died in 1565. It is noteworthy that in 1813 the Rev. John Whateley, Vicar of Cookham, Berks, married Isabella Sophia, daughter of Sir William Pepys of London. B. J.

The sinister coat is the same as that borne by the Hughes, a Scotch family. SYWL.

The arms mentioned by JAYDEE are probably—dexter: Argent, a bend between two bears salient sable, chained and muzzled or (Wheatley of Fakenham, co. Norfolk), impaling Sable, on a bend or, between two nags' heads erased argent, three fleurs-de-lis of the field (Pepys).

GEO. J. ARMYTAGE.

Clifton Woodhead, near Brighouse.

THE LORD OF BURLEIGH (5th S. ix. 168.)—

"Lord Burghley, under the name of Jones, married in 1791, when he was thirty-seven years of age, a country maiden, Sarah Hoggins, became Marquis of Exeter 1793, and takes his wife, to her surprise, to Burghley House, near Stamford Town, where she died in 1797. He died in 1804. He made ample provision for her parents. Her quiet manners were greatly admired by Queen Charlotte. Grandparents of the present Marquis and Earl of Exeter."—From the appendix to Hubert Smith's *Tent Life in Norway*.

H. C. B.

A prose version of the story of *The Lord of Burleigh*, upon which the Laureate has recently founded a poem, is to be found in a number of Hazlitt's *Table Talk*, published in the *New Monthly Magazine* for May, 1822. A fuller account appeared in a work published last year in London, entitled *Tales of the Higher Classes*.

UNEDA.

Philadelphia.

The prose version of Tennyson's ballad, respecting which your correspondent MR. TAYLOR inquires, and also of Moore's "You remember Ellen, our hamlet's pride," is to be found in Seward's *Spirit of Anecdote and Wit*, vol. iv. p. 285 (1823). WILLIAM KELLY, F.R.H.S.

Leicester.

A "FEMALE HERCULES" (5th S. ix. 288.)—A. J. M. will find a short account of this woman in Timbs's *Romance of London*, vol. iii. p. 92. She was a Frenchwoman. One of her feats was to lift up an anvil by the hair of her head, and then have the same anvil placed on her bare bosom, while three smiths forged a horseshoe with their hammers, she talking and singing all the while. John Carter, the antiquary, is Timbs's authority.

E. LEATON BLENKINSOPP.

MELLON (5th S. ix. 208.)—I have heard that the village of St. Mellons, in Monmouthshire, was so called after St. Melan, an early bishop of Rouen, to whom the church is dedicated. D. K. T.

THE TWO ROBBERS, ST. LUKE XXIII. (5th S. ix. 225.)—I would refer MR. MARSHALL to the sermon on the *Cluster of Grapes*, sub-division iii., by Faber Matthias (A.D. 1620). In 1859 Francis Ferrante published at Naples a reprint of Faber's sermons, 1,163 in number, in five 4to. vols. See Ashley's *Promptuary*, *in loc.* F. S.

Churchdown.

SIR CHRISTOPHER ROBINSON, JUDGE OF THE ADMIRALTY COURT FROM 1828 TO 1833 (5th S. ix. 288.)—He died April 21, 1833, not 1853 as your correspondent states. An interesting notice of him will be found in the *Law Magazine*, vol. x. p. 485 (London, Saunders & Benning, 43, Fleet Street, 1833). Besides being the author of the first series of *Admiralty Reports*, 1798 to 1808, he was the author of the following treatises:—*Collectanea Maritima; being a Collection of Public Instruments tending to Illustrate the History and Practice of Prize Law* (London, printed by W. Wilson, St. Peter's Hill, Doctors' Commons, for J. White and J. Butterworth, Fleet Street, 1801); *A Translation of the Chapters CCLXXIII. and CCLXXXVII. of the Consolato Del Mare relating to Prize Law* (same publishers, 1800); and *A Report of the Judgment of the High Court of Admiralty on the Swedish Convoy, pronounced by Sir W. Scott Jan.* 11, 1790, which last I have not seen. His son, William Robinson, D.C.L. and Advocate of Doctors' Commons, reported in the Admiralty Court from 1838 to 1850.

If J. R. B. has not means of access to the *Law Magazine* I shall be happy to send him the substance of the notice I have referred to.

HUGH F. BOYD.

12, Doughty Street, W.C.

WORDS ONCE OBSCURE (5th S. ix. 226.)—A very useful list of "Words obsolete or rare in

form, meaning, or construction," as occurring in the *Two Books of Homilies*, may be seen in the edition of the Clarendon Press, 1859, "General Index," pp. 624–9. ED. MARSHALL.

MIGUEL SOLIS, AGED 180 (5th S. ix. 361.)—MR. THOMS speaks of Dr. Hernandez's credence of this story as based apparently "upon the evidence of three witnesses." The second "witness" is stated by MR. THOMS to be "the oldest inhabitants of the district." Suppose half-a-dozen persons aged seventy or upwards, and uncontradicted by the "oldest inhabitant," were to agree in stating that "they remembered him (Miguel Solis) as a reputed centenarian when they were boys," would MR. THOMS consider this evidence to be lightly treated? "Reputed centenarianism" may often no doubt admit a deduction of fifteen or twenty years, but even then there would be tolerable evidence of an antiquity of 130 or 140 years. However, unless the witnesses were separately cross-examined as to the reality, and especially the independence, of their alleged recollection, the value of their evidence is at least uncertain, though it surely does not deserve to be placed on the same level as the "confession" of Miguel himself, or the "satisfaction" of the abbot. C. C. M.

Temple.

EDITH, WIFE OF THOMAS FOWLER, ESQ., AND "GENTILLWOMAN" TO MARGARET, MOTHER OF HENRY VII. (5th S. ix. 347.)—The arms on the brass in the chapel of Christ's College—as described—are Dinham quartering Arches. Sir John Dynham, Kt., married Joan, daughter and heiress of Richard de Arches. We may therefore conclude that Edith was one of their daughters, and sister of John, Lord Dynham, K.G.

B. W. GREENFIELD.

Southampton.

JOHN GILPIN (5th S. ix. 266.)—Among the critics of cavalry many a man has earned the nickname of Johnny Gilpin who was no captain of London train-bands. GWAVAS.

CURIOUS NAMES (5th S. ix. 265.)—Some twenty-five or thirty years ago a child was baptized in our parish church by the name of Sigismunda, a name queer enough. In due course of time she was married and became Sigismunda Jones; but when she brought her baby to be christened all persons seem to have forgotten how to spell her Christian name, which then became "Sydgistermondayer," a much queerer name than Sigismunda. BOILEAU.

Shrewsbury.

LINCOLN'S INN (5th S. ix. 267.)—The northern side of Old Square, or at least a part of it, was pulled down five or six years ago to make room for the new block of buildings facing the garden and south of Stone Buildings. Henry VIII.'s Gateway, dated 1513, stands and will (I believe) remain; but the quaint masses of chambers north and south of it, honeycombed with old stairs and passages, are doomed. A. J. M.

[How much of Henry VIII.'s Gateway is left?]

I may refer R. M. to Thomas Lane's *Student's Guide through Lincoln's Inn*, second edit., 1806. It is said to have a "neat ground plan."

MACKENZIE E. C. WALCOTT.

WINGREAVES (5th S. ix. 228.)—Why BARBATUS should inform the readers of "N. & Q." that this "name has disappeared" I am at a loss to conceive. Under no more than the usual variety of spellings I have met with the name, as applied to an estate in the parish of Pentrich, Derbyshire, in every century, from the twelfth to the nineteenth. The Ordnance Survey and the last edition of the *Post Office Directory* now give it as "Waingroves," but the first syllable has been frequently spelt without the *a*. J. CHARLES COX.

There is an old farmhouse, called now Waingroves Hall, situated about a mile and a half from the town of Ripley. Not far away is a hamlet known as Waingroves, which has recently sprung up, owing to the proximity of a coal mine opened a few years ago by the Butterley Company. It may be further (if at all) interesting to BARBATUS to know that Waingroves is still in the parish of Pentrich, though three or four miles from that place, and although the large parish of Ripley intervenes. JOHN B. SLACK, B.A.

Green Hill House, Ripley, Derby.

OLD PROTESTANT BIBLES IN IRELAND (5th S. ix. 228.)—I regret to say that there is not an old Bible in any of the Cork churches. In the Cathedral of St. Fin Barré there are two folio Prayer Books containing the Epistles and Gospels, the Communion Office, and subsequent forms of prayer, ending with the service "At the Healing." They were printed about 1704. The binding is of recent date, and they are lettered on the back, "Altar." In the cathedral lately taken down they always were placed on the communion table, leaning against the wainscot at the back. These are the oldest books now in any of the Cork churches.

R. C.

Cork.

WEATHERLEY FAMILY (5th S. viii. 9) of Garden House, in the county of Durham. I have an engraving of the armorial bearings of Edward Oswald Weatherley, Esq., of Garden House, in the county of Durham, as follows, viz.:—Quarterly. 1 [illegible] Sa., a chev. erm. between three rams t[illegible] for Weatherley; 2 and 3, Sa., a fosse [illegible] three bells ar. for Bell. Crest: A ra[illegible] Motto: SIT SINE LABE. According to

on the back of the engraving this gentleman married Mary Anne, daughter of John Bell, Esq., M.D., formerly surgeon in the Royal Navy, who died Sept. 24, 1847, in his seventieth year, at Houghton-le-Spring, in the county of Durham.

MARK NOBLE S. WADE.

25, Brewer Street, Regent Street, W.

A RESIDENCE FOR ROYALTY IN IRELAND (5th S. ix. 366.)—The passage which DR. GATTY asks for is in a letter from Wentworth to Laud, Sept. 27, 1637 (*Strafford Letters*, ii. 105).

SAMUEL R. GARDINER.

EASTER DAY AND ST. MARK'S DAY (5th S. ix. 367.)—Easter Day coincided with the festival of St. Mark (April 25) in the years 1666 and 1734. It will do so again in 1886 and (si la fin du monde n'arriverait pas antérieurement) in 1943.

J. WOODWARD.

Montrose.

In the *Guardian* for June 7, 1871, these lines are described as "an old prediction repeated by Nostradamus in his *Centuries*." He published that work in 1555. R. R. LLOYD.

St. Albans.

"BOLSHUNS" (5th S. ix. 367.)—Fifty years ago at Rugby a *balch* or *balchin* signified an unfledged young bird, and that was doubtless the meaning of the *bolshuns* in MR. WILSON'S blackbird's nest. The name is in all probability from an imitation of the sound made by the fall of a soft lump to the ground. Mrs. Baker, in her *Northamptonshire Glossary*, has, "*Balch*, to fall suddenly and heavily. He came down full *balch*." In the same way, from a representation of the sound of the fall of the young bird by the syllable *squab*, the name of *squab* is given to an unfledged bird, a young rook. "The eagle took the tortoise up into the air and dropped him down *squab* upon a rock, that dashed him to pieces" (L'Estrange).

"No, truly, sir, I should be loth to see you
Come fluttering down like a young rook, cry *squab!*
And take ye up with your brains beaten into your buttocks." *Beaumont and Fletcher.*

H. WEDGWOOD.

In my younger days, which were principally passed in the county of Northampton, I was in the habit of hearing this word constantly. It is in common use amongst the peasantry, and I have always understood them to mean by it a bird just hatched and entirely featherless. By them it is pronounced as if it were spelt *bolchin*.

EDMUND TEW, M.A.

Patching Rectory.

AN ENGRAVING (5th S. ix. 168.)—I have an engraving which answers exactly to L.'s description. It was painted by William Barraud and engraved by W. T. Davey. It is entitled "The Fathers of the Flock: Hounds of the Pytchley Hunt," and was published June 3, 1850, by W. and H. Barraud, 79, Park Street, Grosvenor Square. The names of the hounds are Fairplay, Helicon, and Watchman. W. SMITH.

Oxford.

NUMISMATIC (5th S. ix. 228.)—The leaping bock (*Capra ibex*) on a white field was the ensign armorial of the ancient counts of Rhetia, a *pagus* which embraced what is called now the canton of Grisons, Switzerland. In course of time that scutcheon became the arms of the bishopric, then of the capital, Chur, Coire, *Curia* (Latin), and finally of the whole canton. G. A. M.

Washington, D.C.

The coin is of Coire in the Grisons, whose ancient name is *Curia*. There was twenty years ago a very miscellaneous small copper coinage in that part of Switzerland. Several counts possessed the right of coining till, say, 1750, and the money passed within the present generation in that neighbourhood. The leaping goat on the grated doorway is probably the town arms. The last word should be RETHICÆ (Rhætian). J. B.

The coin described is surely one of Chür, or Coire, in the Grisons. J. WOODWARD.

IRISH NAMES (5th S. ix. 229.)—*Agh* in Irish means generally field: Cavanagh equal to hollow field; Curragh, race field, &c. Armagh, literally high field, is, however, supposed to be called from Queen Macha, a Firlbog princess, as its Latin equivalent in the Book of Armagh, A.D. 807, is Altitudo Machæ—Machas, height. See Joyce's *Irish Names of Places*, pp. 71 and 213.

H. HALL.

Lavender Hill.

Agh has a variety of meanings according as it is or is not joined to a preceding consonant. But its general meaning is allowed to be meadow or field. May it not be allied to *ager*, *acre*, and such words? Ardagh would thus signify high field. Its meaning is not changed by a preceding *m*. Thus Armagh would also mean high field. Castlereagh would, however, mean the castle of the king, *ric*, *reagh*, *roi*, being allied to *rex*, and meaning king. *Moy*, *ma*, *magh*, at beginning or middle of words would also mean field. Thus Macroom, the sloping or slanting field. Might I suggest that in the word *aftermath*, which means the second crop of grass mown in the same summer, *math* and *magh* are identical? J. HENRY.

"CHARLOTTE" (5th S. ix. 168, 236.)—Is this word, applied to a dish, not older than supposed by G. L. G.? "Charlotte" is a generic culinary name: *Charlotte russe*, *Charlotte aux pommes*, &c. As to the word itself, don't we have it in Charlet? See the *Antiquitates Culinariæ*, by the Rev. Chas.

Warner, of Sway (London, 1791), pp. 10, 82, 88. The saffron mentioned in the recipe was there to colour the dish. Another darker substance may have been mixed with it, hence perhaps the epithet of *rousse* given to the *Charlet*. G. A. M.

Washington, D.C.

WALKING ON THE WATER (5th S. iii. 304, 366, 446, 495; iv. 17, 276; v. 38.)—I, a few weeks ago, saw an oil painting of this scene in Mr. Attenborough's window in the Strand, in which the water-walker was distinctly prominent. I immediately recollected the scene at which, when a boy, like your correspondent MR. BULLEN, I was present. On inquiry, however, Mr. Attenborough's people called it the embarkation of Lord Nelson previous to the battle of Trafalgar, the Hill of Howth in the distance being supposed to be the Isle of Wight. I do not know who the artist was, but this I know, that a very excellent Dublin one, George Peacock, was engaged on the subject for some time. The water-walker's foot machinery, however, came to nothing, and has been since often imitated. H. HALL.

Lavender Hill.

CRICKET: THE LYTTELTON CRICKET MATCH (5th S. ix. 165, 253, 311.)—In the lines by the late Lord Lyttelton what is the allusion in this?—

"Trained in Walker's school to fame."

Is the reference actually to some school noted for its cricket, or to the family of Walker at Southgate, so well known for their cricketing powers? There were seven brothers of this family all noted. H. A. W.

"SKAL" (5th S. viii. 509; ix. 117, 199, 231.)—An excellent engraving of "The Mug of a Celt"—a drinking-bowl made of a skull—will be found, p. 52, in *Cups and their Customs* (J. Van Voorst, 1863), an anonymous work, written by Dr. Porter, F.G.S., and George E. Roberts, F.G.S., Clerk to the Geological Society of London, both of whom have been dead several years. They also give Byron's poem, "Lines inscribed upon a Cup formed from a Skull." At pp. 2, 3, they enter fully into the origin of the word *cup* and the words *skull*, *skoll*, *skal*, *skyllde*, *schale*, *skala*, *kalt-skaal*, *skiel*, *scutella*, *scodella*, *écuelle*, and our own *skillet*, with historical notices, to which I refer those who are interested in this subject. CUTHBERT BEDE.

PARCHMENT LACE (5th S. ix. 7, 75, 231.)—In the price list of a gold and silver laceman just published, I find the word "Vellum" used to describe a certain *pattern* of lace. Query, are the words used in a similar sense? B. B.

THE MARQUIS ESTERNULIE (5th S. ix. 147, 237.)—In the first volume of the late Mr. Simpson's *School of Shakspere*, DR. LEARED will find a biography of Sir Thomas Stucley, on p. 128 of which Stucley styles himself, amongst other titles, "Marquess of Leinster," &c.; on p. 127 a letter, in which "Parsons at Rome to Campion at Prague" says, "You shall understand that Sir Thomas Stewkly, who was made here marquis before his departure, is now dead in Africa with the King of Portugal; the particulars of his death I have not received" (Nov. 28, 1578); in a bracket, "Simpson's *Life of Campion*, p. 9." L. P.

RACINE'S "ATHALIAH" (5th S. ix. 208, 236.)—In reference to translations of this tragedy, I may mention one not generally known, made by a Spanish Jew, David Franco Mendes, into the Hebrew language, for the benefit of his co-religionists. I picked up a copy of this work many years ago at Amsterdam, where it was printed and published. The translation is not a literal one, but the plot, characters, and scenes are all taken from Racine, whose name, however, is not given, and the Hebrew title of the book is *The Recompense of Athaliah*. The text is in the Hebrew character, and the introduction, notes, and stage directions in the Rabbinic character. The only piece of European writing the volume contains is a Dutch poem in its praise, superscribed as follows:

"Op het Vorstelyk Treurspel
Athaliah
Door den Heer
David Franco Mendes, A.z.
In't Hebreeuwsch beschreeven."

M. G. KENNEDY.

Waterloo Lodge, Reading.

FRISIAN SONGS AND LEGENDS (5th S. ix. 168, 252.)—*De Vrije Fries*, Twaalfde Deel, Nieuwe Reeks, Zesde deel, Tweede stuk, 1870, te Leeuwarden bij G. T. N. Suringar, contains "De Bruidshoogten, eene oude Vertellung in Rijm," in North and West Frisian and Dutch. H. T. C.

"DON'T SIKE" (5th S. ix. 154, 238.)—*Sike*, the substantive and the verb, is used in Salop as well as in Staffordshire. The other day I saw a letter from a Shropshire woman, who, describing the death of a mother in childbed, said, "Her give a great sike, and then died." A. J. M.

MAFFLED: MUFF (5th S. viii. 446; ix. 235.)—T. J. M. speaks of the word *muff* as a "vulgarism of late years." It is, however, to be found in print at least as far back as the early part of the seventeenth century. In Thomas Shelton's translation of *Don Quixote* (part ii. chap. x.), when Sancho presents to his master a "blub-faced wench" astride on an ass as the veritable cinea, and the knight has knelt to her asce she replies as follows: "Marry, muff Countrey-Wench), I care much for you Here the word is evidently used in the which it has at the present day.

There is in the East Riding a

cognate, as I suppose, with *maffling*. It occurs in a local ballad, thus :—

"An' sky was thick wi' maftin' fog,
An' neet begun te fall."

A. J. M.

BIOGRAPHIES OF MR. GLADSTONE AND THE EARL OF BEACONSFIELD (5th S. viii. 108, 215.)—The following work may be added to those mentioned by other correspondents as giving an account of the latter statesman: *Benjamin Disraeli, Earl of Beaconsfield, being Forty Years and upwards of Political Life, from Bradenham, Bucks, to Bulgaria*, 1876. This was published in eight parts by Goubaud & Son shortly after the elevation of Mr. Disraeli to the peerage, and attracted a very considerable amount of attention at the time.

D. C. BOULGER.

I add the following notices. Mr. Gladstone :—

1. "The Right Honourable William Gladstone, M.P." Part i. p. 240, part ii. p. 261, *Blackwood's Magazine*, Feb. and March, 1865, vol. xcvii.

2. A Chapter of Autobiography. By the Right Hon. W. E. Gladstone, M.P. London, Murray, 1868.

3. The Goblin of Crotchets in the Gladstone Mind: being a Reply to Mr. Gladstone's Autobiographical Apology for a Propensity to Wild Innovation, which renders his Holding of the Helm of State a Dangerous Pilotage for the Vessel of England's Weal. By a South Hants Liberal Conservative. Salisbury, Bennett, Printer, *Journal* Office, v.d.

Earl Beaconsfield :—

1. "The Right Honourable Benjamin Disraeli." No. 1, p. 129, No. 2, p. 369, No. 3, p. 491, *Blackwood's Magazine*, Aug., Sept., and October, 1868, vol. civ.

2. The Best of all Good Company. By Blanchard Jerrold. "A Day with the Right Hon. B. Disraeli, M.P." London, Houlston & Sons, 1872.

ROBT. GUY.

Shawlands, Glasgow.

LEEDS POTTERY (5th S. ix. 287.)—This plate reminds me of one in the South Kensington Museum (Spanish), about the fifteenth century, bearing the following legend, "Cum sis yn mensa et vino de paupere pensa." R. H. WOOD.

Rugby.

Free Translation.

"Freedom oft bends a bow of might*
Its freedom to obtain;
But Freedom from its seat on high†
Earth's freedom doth restrain."‡

The lines refer doubtless to the struggle of the Seven United Provinces (seven arrows, &c., being arms) on behalf of a religious and civil freedom in subjection to the higher laws of God (eye in cloud). The open book is also doubtless, in both cases, the Bible, but the letters ENG DIENS and "Voor V. Fieid" must be miscopied; the latter ought probably to be "Voor Vryheid"=for freedom, and the former comes nearest to "In Gedienst" or "In Gods Dienst"=in God's service. A. Y.

* Literally "A great bow."
† "Which lives on high."
‡ "Silences," *i.e.* Heaven's freedom superimposes itself on man's.

JOHN PHILIPS: "THE SPLENDID SHILLING" (5th S. ix. 148, 216, 258.)—In the year 1878 a correspondent of "N. & Q." pronounces oracularly that the *Splendid Shilling* is "of no literary value whatever." A hundred and fifty years earlier, in 1728, Mr. George Sewell, in his *Life* prefixed to Philips's works, pronounces as follows concerning the same poem. The first of Philips's published pieces was, says he,

"the *Splendid Shilling*; a Title as new and uncommon for a Poem as his Way of adorning it was, and which, in the Opinion of one of the best and most unprejudiced Judges of this Age, *is the finest Burlesque Poem in the* British *Language* [here he refers to No. 250 of the *Tatler*]; nor was it only the finest of that kind in our Tongue, but handled in a manner quite different from what had been made use of by any Author of our own or other Nations; the Sentiments and Style being in this both New; whereas in those the Jest lies more in Allusions to the Thoughts and Fables of the Ancients, than in the Pomp of the Expression."

The biographer then goes on to expound the merits of the poem at length, and to speak of the "universal applause" which it gained for its author.

At the present day, and after a long course of English burlesque poems—including *Hudibras*, which the *Tatler* and Mr. Sewell seem to have forgotten—one may perhaps be allowed to think that the *Splendid Shilling: an Imitation of Milton*, is a very good imitation of Milton, and a very clever piece of solemn fooling; smooth and harmonious in numbers, and only deficient in incident and purpose. A. J. M.

OLD SPELLING OF "VELVET" (5th S. ix. 306.)—I have called attention to the substitution of *w* for *v* in *Ripon Chapter Acts*, Surtees Soc., vol. lxiv., preface, p. viii. I ought to have referred to pp. 58 (Glower for Glover), 73, 97 (Wersa for Versa), 14 (Willæ for Villæ). I have met with *wox* for *vox* at Wivelsfield, in Sussex, in the common bell inscription, "Vox Augustine sonet in aure Dei," and have just received from my friend Mr. Peacock, of Bottesford, the following out of "hundreds of examples" which he informs me he has met with but not noted. He has also found *v* for *w*.

"It. pewd' *wessell* w't all other stuff in the howse the pc. xlvj^{s} viij^{d}."—Invent. of Ric. Allele of Scalthorp in par. of Scotter, 1551.

"Hev halifax my sonne to haue the hooll draughte enew as it gois and Alis my daughture to haue so mocho in *walewe* as it is worthe."—Will of Katherine Halifax of Epworth, 1551.

"Forasmuch as hyt ys *conwenient* and necessary for every man to declare the trewth."—Declaration of Ric. Beddyr in *Mon. Anglic.*, iii. 292.

"Item duæ peciæ albæ *welvet*."—Inv. of goods in York Minster, *circa* 1530, in Mon. Anglic., viii. 1287.

"It. for expens' of the archedekyns *visitacon* at lanceston, xvj^{s}."—Stratton (co. Cornwall) Ch. Acc., 1526, 14 a (an unpublished MS.).

"Although my *waise* [voice] is small I will be heard a maingst yov all."—Bell ins. at Churchill, Ellacombe's *Bells of Somersetshire*, 39.

"In provisione cujusdam navis *vocate* le Kowcow."—Acc. of Chamberlain of Fife, 1496-1497, in Dickson's *Acc. of Lord High Treasurer of Scotland*, i. clii. n.

"For.....qware *wellome* to prykesong booke."—Louth Ch. Acc., 1505-1506 (unpublished MS.).

"Mendyng coppys & *westment*."—*Ibid.*, 1507.

"1 *wessell* for the holy water for the Sondais."—*Ibid.*, 1486.

J. T. F.

Winterton, Brigg.

JOHN BANCKS, OF SUNNING (5th S. viii. 335; ix. 232.)—The statement, whatever its original source, that this author "published all his works anonymously" is erroneous, for his *Weaver's Miscellany*, 1730, *Miscellaneous Works*, 2 vols., 1738, and *Hist. of the House of Austria*, n.d., bear his name on their title-pages, and moreover the spelling in all three is Bancks, which, besides having his own authority, will be useful to distinguish him from his namesake (save the *c*), the dramatic author of a former generation.

W. H. ALLNUTT.

Oxford.

VARANGIANS (5th S. i. 113, 358; ix. 218.)—Whatever may be the opinion of Prof. Thomsen as to the Scandinavian etymology of this word, and his claim to rank the people with his own race, yet if Englishmen were more attentive to the history of their race they would know there is another title. This is founded on the connexion with the Varini of Tacitus, a tribe or league constantly associated with the Angli. This has now been accepted by some leading authorities on English history. For the evidence see my treatise on the *Varini of Tacitus* (1868), published also in the *Journal* of the Ethnological Society.

HYDE CLARKE.

"PLATFORM" (5th S. ix. 146, 195, 214.)—King James I. is represented as speaking of Laud in these terms:—". . . For all this he feared not mine anger, but assaulted me again with another ill-fangled *platform* to make that stuborn Kirk stoop more to the English pattern" (*Mem. of the Great Deservings of John Williams, D.D.*, by John Hacket, late Bish. of Litch. and Cov., p. 64). If this speech was ever uttered by the king, and the fact has been doubted, it must have been about the year 1624. ALEX. FERGUSSON, Lieut.-Col.

Edinburgh.

TOKENS OF THE SACRAMENT (5th S. ix. 248.)—As no dates are given, and I have not seen the books mentioned, I hardly like to hazard a conjecture; but it seems not unlikely that the tokens in question were the certificates of having received the Sacrament as a qualification for holding an office under Government.

EDWARD H. MARSHALL.

The Temple.

THE SCALLOP SHELL (5th S. ix. 248) was the badge of the pilgrim to St. James at Compostella. The pilgrims to the Holy Land were designated by a palm, and those to St. Thomas at Canterbury by a little leaden phial. See *Life of St. Thomas*, by Canon Morris, p. 354. F. C. V.

SLANG PHRASES (5th S. ix. 263.)—A mistake occurs here under the heading "A Caffre's Tightner," quoted from Lady Duff Gordon's *Letters from the Cape*. The word "troak," or prison, should be "tronk" (trunk), a slang phrase in Cape Dutch for a gaol, just as in our slang a prison is called a "stone jug." H. HALL.

Lavender Hill.

CHARLES HOWARD (5th S. ix. 266.)—Brydges's *Collins* gives 1719 as the date of Mr. Charles Howard's birth. I find it difficult to ascertain who two single ladies of the Suffolk and Berkshire family could have been. They resided at Bury St. Edmunds, and they signed my great-great-grandfather's marriage settlement in 1739 with the names Henrietta and Martha Maria Howard. The sisters of Earl Henry Bowes are named in the peerages Ann, Mary, and Dorothy. One of the daughters of Philip, the seventh son of Thomas, the fourteenth earl, was named Henrietta, and she was buried at Bury in 1744, but then her only sister's name is usually given as Mary Lucy. That they belonged to the Suffolk branch is certain; I have a letter from the Countess Catherine and other correspondence showing this.

GWAVAS.

THE NANFAN FAMILY (2nd S. viii. 228, 294, 357; 5th S. viii. 472; ix. 129.)—In reply to MR. BOWER'S request, I may mention that I remember calling in 1869 on a person of this name (a substantial farmer, I think) in Buckinghamshire, and no great distance from High Wycombe.

E. A. WHITE, F.S.A.

Old Elvet, Durham.

MANORBEER (5th S. ix. 248.)—Giraldus (*Itin.*, p. 851) says: "The castle called Maenor Pyrr, i.e. Mansio Pyrri, is about three miles distant from the castle of Pembroke." See note on Giraldus Cambrensis (edit. by J. S. Brewer, M.A., Lond., 1861) in *Rer. Brit. Med. Ævi Script.*, vol. i., preface, p. 1, note. Lewis (*Topograph. Dict.*) has "Manorbeer (Maenor-bŷr)," and says:—

"Giraldus, in his *Itin.*, calls it Maenor Pyrr, i. interprets 'the mansion of Pyrrus' (Pyrrh... h says, also possessed the island of Caldey. Sir Richard Colt Hoare, the name literall manor of the lords,' and appears to be occupation by the lords of Dyved, wh

prietors of the neighbouring island of Caldey. The castle probably owed its name to M. de Barri, one of the Norman lords that accompanied Arnulph de Montgomery into Britain."

Carlisle says:—

"Maenor Byrr, *i.e.* the manor of the lords. The castle was the property of the Barri family. The Comot probably takes its name from Caldey Island, or the Isle of the Lords, which lies at a distance from it."

The last part of the local name Manorbeer might even be from Barri. Giraldus's real name was Giraldus de Barri. R. S. Charnock.

Junior Garrick.

Gerald de Barri, in describing his birthplace, Maenor Pyrr, says: "That is the mansion of Pyrrus, who possessed also the island of Chaldey, which the Welsh call Inys Pyrr, or the island of Pyrr." Pyrrus is evidently a Latinized form of Pyrr, a Welsh mythical hero, generally known as Pyrr of the East. I rather doubt if Prof. Rhys would admit *Maenor* as a pre-Norman Welsh word. If in its place we substitute either Maen y or Menhir, then the meaning of Manorbeer would be either Pyrr's stone, or Pyrr's Menhir, or long stone. Within half a mile of the castle there is a cromlech, and the farm it stands on is called Skrinkle. This name may well be derived from the Norse (we have a vast number of Norse names in this district); Kringla in that tongue means a circle. If this supposition is correct, then in the time of the Viking raids there must have been pre-historic remains at Manorbeer which have now disappeared. These same Norsemen altered the name of Inys Pyrr to Caldy, or the Bleak Island.

Edward Laws.

Tenby Museum.

Rowe Family (5th S. vi. 289, 375, 494; vii. 74, 372; ix. 257.)—I have in my library an odd volume of the *Odes of Horace*, translated by Philip Francis, D.D., London, 1765, containing the book-plate of Jane and Frances Rowe (both members of the Durham family), with the following arms on a lozenge-shaped shield: Gu., three holy lambs, staff, cross, and banners arg. If Anon. would like the book I shall be most happy to give it to him, if he will let me have his address.

Edward J. Taylor, F.S.A. Newc.

Bishopwearmouth.

Portrait of Beatrice Cenci (5th S. viii. 407; ix. 17, 199.)—That such a head-dress was worn as painted in the supposed Guido portrait is evident, for in a letter of Madame de Sévigné, July 17, 1676, especial mention is made of a "suit of plain head-cloths" worn by "la Brinvilliers" on her way to execution. Her head was shaved after she had mounted the scaffold. Emily Cole.

Teignmouth.

Miscellaneous.

NOTES ON BOOKS, &c.

Old English Plate: Ecclesiastical, Decorative, and Domestic; its Makers and Marks. With Improved Tables of the Date Letters used in England, Scotland, and Ireland. By Wilfred J. Cripps, M.A. (Murray.)

If you are an owner of plate, a collector of plate *in esse* or *in posse*, or merely an admirer, some such book as Mr. Cripps has written is indispensable. Mr. Morgan's book is out of print. He went to the fountain head, and wrote one of the earliest, if not the earliest, book on hall marks. This volume Mr. Cripps has taken in hand, greatly amplified, revised, and made complete to the date of its issue, and it is frank of him that he gives the fullest weight to his predecessor's labours. The scope of Mr. Cripps's book is, within the title he has given, a treatise on British plate from early time, and the test by which its genuineness may be recognized; the result is a complete and careful work, the best, if not the only, guide in the province with which it deals. The hall marks of the London Goldsmiths' Company, the marks of the Scotch, Irish, and provincial Halls, are here recorded, and by Mr. Cripps's aid one may test the age and fineness of any British plate under consideration. To many this knowledge will be interesting, archæologically; and, as ascertaining the marketable value of the metal (*i.e.* whether standard of the realm or not), Mr. Cripps's book will recommend itself to a larger, because less æsthetic, section of the public. Incidentally the perusal may lead to another result—a desirable one, in our mind. We have but little doubt that the reader will recognize the value of maintaining in full efficiency the Government test on gold and silver, and will see that to throw open the market and permit the sale, as silver and gold, of any metal that it may please a vendor so to denominate, is to hand over the public helplessly to the seller, and to apply the maxim of *caveat emptor* to transactions where the technical knowledge of the article vended is confined to the vendor.

History of the English People. By J. R. Green, M.A. Vols. I. and II. (Macmillan & Co.)

With greater space for the display of his special power, Mr. Green is at once a more interesting and a more tantalizing writer for the students of the Library edition of his *History*—more interesting, because he has wider scope for illustrating his subject from contemporary history, and contemporary life, in the other countries of the West; more tantalizing, because he persists in his refusal to give us any other than a general idea of the sources of his many apt quotations and vivid illustrations. In this respect he resembles Sir Francis Palgrave rather than those later masters of the modern school of English historians to whom his present book is dedicated. We think this circumstance even more to be regretted in the fuller expression of Mr. Green's views than in the *Short History* which gained its author such speedy and deserved popularity. But we must take Mr. Green as he is, or not at all. And having uttered our protest, we are bound to say that readers of the Library edition, still in process of completion, will find the story of England's history told with all that was to be expected of sympathy for the tiller of the soil, and contempt for the mere pomp and circumstance of war; of fellow-feeling for Earl Simon and John Wyclif, and all, whether in Church or State, who by quickening men's thought helped in any way to make men realize that they were citizens of a country which demanded their best energies, and was worthy of their deepest devotion. And it is quite in accordance with such a conception of his functions as we already knew Mr. Green to entertain, that in his new work he should devote to the "Peasant

Revolt" twice as much space as he allots to the "Wars of the Roses," and that he should give not less than forty pages to the "Revival of Learning." Equally characteristic is it that the present instalment of Mr. Green's book should close with the England of Shakspeare. It is not, of course, to be supposed that we can set out here all those points on which we do not agree with Mr. Green. We may remark, however, that we do not understand on what genealogical principle the Earl of Morton is called "head of the house of Douglas," and we were under the impression that the inspirer of the first lectures on Greek at Oxford was the Byzantine exile Chalcondylas, not "Chancondylas." Again, we would ask, is there a necessity for coining the word "Renascence"? But inasmuch as perfect agreement on all points is not to be looked for, and even perhaps the truth shines out more clearly through the clash of differing treatments, we may commend Mr. Green's volumes to the student with the exhortation to read them carefully, with constant reference to original and other authorities, while for ourselves we may say, in conclusion, that we look forward to much pleasant reading as still in store for us in the volumes yet to come.

Poetical Works of Geoffrey Chaucer, with Poems formerly Printed with His, or Attributed to Him. Edited, with a Memoir, by Robert Bell. Revised Edition, in Four Volumes. With a Preliminary Essay by Rev. W. W. Skeat, M.A. (Bell & Sons.)

By the establishment of the Chaucer Society a few years since furnished evidence of increased attention to the writings of Chaucer on the part of scholars and students, the appearance of an edition of his poems in that cheap and popular series known as "Bohn's Standard Library" is a strong proof of a growing interest in the works of the father of English poetry by the large body of general readers, and a good sign it is. The edition thus prepared for their use is moreover not a mere reprint of one hastily got up for popular use, but it is a reproduction of that prepared some years since by Mr. Jephson under the supervision of the late Mr. Robert Bell, and it has had the advantage of being revised by no less competent an authority than the Rev. W. W. Skeat, the new Professor of Anglo-Saxon at Cambridge, who has written a preliminary essay, in which he explains the improvements which have been made in it for the purpose of increasing the convenience and value of the work, and furnishes much valuable information as to the character of many of the poems formerly attributed to Chaucer, but now known to be spurious, but which are wisely retained as being in themselves of considerable interest and value, while they throw great light upon the genuine writings of the author.

Society of Antiquaries.—The complimentary dinner to Mr. Ouvry, on his retirement from the presidency, by the Fellows on the 31st instant, under the chairmanship of Lord Carnarvon, promises to be a great success. Of the 120 tickets which alone can be issued, owing to the size of the room, one half were immediately secured.

Cowper, Blake, and Hayley Autographs.—The sale of autographs on Monday next at Messrs. Sotheby's will contain not only a number of remarkable letters which Mr. Bruce was examining at the time of his death with a view to a new life of Cowper, but between thirty and forty letters of that remarkable artist and poet, Blake, as well as of Flaxman, Lady Hamilton, Sir Walter Scott, &c.

Miss Margaret Stokes, to whom was entrusted by the late Earl of Dunraven the duty of editing his valuable *Notes on Irish Architecture*, has in the press another work likely to be acceptable to all interested in Irish archæology. It is entitled *Early Christian Architecture in Ireland*, and will appear in one volume, illustrated by many fine wood engravings. Messrs. G. Bell & Sons are the publishers.

We are glad to be able to refer our readers to an exhaustive account of the Round Tower of Kinneigh, co. Cork, in the *Cork Constitution* of the 9th inst., a tower whose history is as peculiar as its architecture is unique.

The Rev. W. W. Skeat was on Wednesday last elected Professor of Anglo-Saxon at Cambridge.

Notices to Correspondents.

We must call special attention to the following notice:—

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Correspondents are requested to bear in mind that it is against rule to *seal* or otherwise *fasten* communications transmitted by the halfpenny post. Not unfrequently double postage has to be paid on their receipt, because they have been "closed against inspection."

W. M. G. W. ("Peckham Rye.")—In *Old and New London* (Cassell) it is stated that in some old documents *Rye* is spelt *Rey*, and that the old word *Ree*, a watercourse, river, or expanse of water, is considered as probably the origin of the term.

W. T. M. ("The Christian Year," *ante*, p. 388.)—Wednesday's *Times* contained a letter from Canon Liddon, in which he entirely denied Dean Burgon's statement, viz., that he (the canon) was the author of the alteration in question.

J. R. Brown ("Sir N. Riche.")—The document is unfortunately too long for insertion. Cannot you possibly write a note, within ordinary limits, bearing upon it, and giving extracts?

Ad Finem Fidelis writes:—"Can you tell me of any magazine or newspaper that circulated in the midland counties about 1700? The *Gentleman's Magazine*, I am sorry to say, only began about 1731."

W. S.—In the singular case of the double return for South Northumberland, it is stated that both Mr. Grey and Mr. Ridley took the oaths on Thursday week, but not their seats.

Thomas Harrison ("Kentish Men" and "Men of Kent.")—See "N. & Q.," 3rd S. vii. 324, 423; viii. 92, 131. The West Kent men are styled "Kentish men," and those of East Kent "men of Kent."

E. Leaton Blenkinsopp.—Those of the anti-Russian party in this country who would go to war. The term is taken from an expression in a popular music-hall song.

J. Henry Whitehead.—At this distance of time it is impossible. You had better renew the subject in these columns, referring to the original query.

W. S. Randall ("Clipping (Embracing) the Church.")—See "N. & Q.," 5th S. vi. 308, 436, 520; vii. 38.

J. W. L. writes to say that Chastleton House (*ante*, p. 368) was built in the reign of James I.

Boileau and C. Mason.—Letters forwarded.

K. H. B.—It has never been our practice.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, MAY 25, 1878.

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Notes.

THE KILDAVIE FOLK, CANTIRE.

The parish of Southend occupies the extremity of the peninsula of Cantire, Argyleshire, and among the many spots in this parish prefixed with the word Kil—the most notable of which is Kilcolmkill, "the Church of St. Columba, the founder of churches"—are several, such as Kildavie, Kilblaan, Kilravan, Killeolan, and Killoran, where all traces of the churches and cemeteries have been lost. Kildavie glen lies between Coniglen on its west and the sea on its east, the Pennyland being on the eastern side of the glen. This district of Kildavie was peopled by the followers of Ralston of Ralston, who had fled from the persecutions in Renfrewshire to seek the protection of the Marquis of Argyll, when the Act Recissory had been passed in the year 1662. Other families from Renfrewshire and Ayrshire had also, at this troublous period, sought refuge in Cantire, and had been protected by its people, with the sanction of Argyll. Labourers from the same two counties had previously been sent by Argyll to Cantire, to make good the loss sustained by the population in the great plague that swept over the peninsula in the year 1648. The Laird of Ralston died in Cantire, but the greater portion of the Covenanters—Hamilton of Wishaw, Dunlop of Garnkirk, and the Maxwells of Williamwood, Milnwood, and South Barr—went back to Ayrshire and Renfrewshire when it was safe for them to do so, leaving their followers in the various farms at Kildavie and elsewhere, where the Ralstons, Dunlops, Colvilles, Reids, and Huies have lived from generation to generation, keeping "themselves to themselves," and mixing but little with the native West Highlanders.

A lady in Cantire has written to me as follows concerning these descendants of the old Covenanters:—

"The Kildavie folk—as they were called—never intermingled or intermarried with the natives of Cantire, but retained their own peculiar language and customs; and many amusing anecdotes are told of their manners and modes of expressing themselves. They spoke in a very broad and drawling tone. A story is told of their manner of making love. 'Dae ye tak me, Jeannie?' said the sweetheart; and she replied, in a slow and bashful tone, 'Aye, some.' 'Will ye gie me a kiss, Jeannie?' was the next inquiry. 'Nae, but ye may tak it,' was her cautious answer. Their phrase for calling the reapers home to dinner was, 'Come hame fast, the meat is wul!' When the day was wet they described it as 'A bluisterin' day; nae day ava, man!' and it was accordingly struck out of the calendar. But the point of these stories of the Kildavie folk is lost when transferred to paper, as the peculiar twang that accompanied them was what made them so extremely comical. The Kildavie folk established a separate form of worship, called the Relief Church, which was almost similar to the Independent sect. The greater part of them are now emigrated; and I fancy that not more than two families, descendants of the first settlers, are now to be reckoned as genuine Kildavie folk."

I may add to what my correspondent has here mentioned, that the church in question was built in the year 1798, together with a house for the minister, on ground given by the Duke of Argyll, the erection of the church being a necessity, as many of these Lowlanders were unable to join in a Gaelic service from ignorance of the language. The minister, too, was not always resident. They also preferred to have a burial-ground of their own, separated from that set apart for the Highlanders. The pendicle of ground that was added to the cemetery of Southend originated in the difficulty which the Lowlanders encountered in obtaining accommodation for the disposal of their dead when they first settled in the parish. It is natural to suppose that the West Highland descendants of the Macdonald clansmen would not look with a favourable eye upon the Lowland settlers whom their new master Argyll had brought into the country; and as the influence of feudalism in Cantire prevailed till the middle of the past century, it would give birth to a strong feeling against the followers of Argyll, and more especially against his Lowland immigrants. Thus the prejudice which, unhappily, divided the two races may have had a much stronger hold on the Celtic than the Saxon mind; and the poor Kildavie folk would thus be driven to their own devices through the churlish jealousy of their neighbours.

CUTHBERT BEDE.

GEORGE CRUIKSHANK.

Before this note can be published that well-known firm, Messrs. Sotheby, Wilkinson & Hodge, will have dispersed the "Illustrated and general library," &c., "of the late distinguished artist." A perusal of the catalogue and a search through the interesting collection of books reveal several curious facts, if facts they be.

The first is as to a book called *Sunday in London*, illustrated in fourteen cuts by G. Cruikshank . . . London, Wilson, 1833, as to which the following note occurs on the first leaf (Lot 244): "This work is my own original idea; my dear friend Wight (the author of *Mornings at Bow St.*) wrote the text from my suggestion.—George Cruikshank, 1874."

As to Ainsworth's *Tower of London* (Lot 371), the edition published by G. Routledge, the following note is made:—"The etchings all spoilt by being re-bit—by a stranger—instead of being done, as they ought to have been, by Geo. Cruikshank." And certainly a comparison with the earlier edition fully justifies the remark.

"Lot 552, *Miser's Daughter*, the story suggested to Harrison Ainsworth by George Cruikshank."

The library is full of anonymous books; the authors of some I should like to know, *e.g.* Lot 26, *Isn't it odd?* by Marmaduke Merrywhistle; in three vols. [motto] London, Whittaker, 1822. Inside is the author's note of presentation, but not signed. *Mirth and Morality*, a collection of original tales by Carlton Bruce, London, Tegg, 1835, is Lot 231, and Cruikshank has made a note that the illustrations are by him. In faded ink is written "Auldjo." Is Carlton Bruce a pseudonym? I do not find it in Allibone. *Truth without fiction and religion without disguise, or the two Oxford students in College, London, and the country* . . . [and so on] by a country rector, London, Emans, 1837, large 8vo. pp. xvi-ii-519. This work forms Lot 339. I do not find it in the *London Catalogue*, nor in the continuation of it, the *English Catalogue*; and yet, as will be gathered from the above, it is a work of some pretensions. It is illustrated by several full-page plates—by G. Cruikshank, I presume. Who was the author? OLPHAR HAMST.

"SHE, THE CAT'S MOTHER."—I cannot find any mention of this saying in the General Indexes of "N. & Q." or in books of proverbial expressions, but it is one with which I have been acquainted from my youth, and which I still hear from time to time. For example, a little girl runs in to her mother, and says excitedly, "O mamma, we met her just as we were coming home from our walk, and she was so glad to see us!" Upon which the mamma says, "Who is 'she'? the cat's mother?" Then the child laughs merrily, and replies, "No; it *was Lucy Jones.*" "But how could I know that, *when you did* not mention her name?" Thus, "She, the cat's mother," is used to enjoin perspicuity of speech and precision in reference.

CUTHBERT BEDE.

THE HUNDRED.

Now that so many of the old local institutions of England are being swept away by the active centralizing spirit of modern legislation, it is well to put on record any information bearing upon the relationship between the old and the new state of things. To this end, therefore, with the permission of the editor of "N. & Q.," I propose sending from time to time, say monthly, a series of tables which I have carefully drawn up relating to the hundred. These tables are arranged in counties, and I would suggest that they be inserted alphabetically, beginning, however, with Berkshire, because the information respecting that county is more immediately illustrative of the usefulness of the tables than Bedfordshire. The headings of the columns explain themselves; but I would observe, with reference to column 1, that (*a*) Roman capital numerals are used where the old hundreds are represented in the modern system, (*b*) Roman "lower-case" numerals where the old hundreds are not so represented, and (*c*) ordinary figures for the modern hundreds.

It has always appeared to me that the hundred has not received that attention at the hands of historians which its position in the Teutonic polity should give it. One of the means by which we may get to know more of its early history is by studying the names applied to it in the different parts of England.

Mr. Coote, in a paper read at the Society of Antiquaries, and published in *Archæologia*, entitled "The Milites Stationarii considered in Relation to the Hundred and Tithing of England," says: "The hundred being named in Anglo-Saxon times (as it still is in our own) from a vill or large village, it follows that the head-quarters of the hundred-man and his assistants were in that vill"; and he refers to the Anglo-Saxon text published by Sir H. Ellis in his *General Introduction to Doomsday* (i. 187-8). Now, this document gives the Anglo-Saxon names of the hundreds of Northampton, eight of the modern names of which are *not* identical with town names; and it is noticed in the *Census Report*, 1851 (p. lxiv), that "in all England 362 out of 799 names of hundreds, wapentakes, or liberties are the same as names of parishes, townships, or places separately returned within their limits." This small proportion is very significant, and an analysis of the tables I have prepared shows the proportion to be still smaller.

But of this hereafter. I do not pretend that the tables are perfect; I present them as being useful, especially if added to or corrected by the readers of "N. & Q." G. LAURENCE GOMME.

Castelnau, Barnes, S.W.

COUNTY OF BERKSHIRE.

Columns 2, 4, 5 from Lysons's *Magna Britannica*; 3, 6, from Census Tables; 7, from Reports of Common Law Commissioners and Municipal Corporation Commissioners.

No.	Names of Hundreds.			Towns having Names identical with the Hundred.		Particulars as to Hundred Court.
	Early Names.	Modern Names.	Early Hundreds not represented in Modern System.	Early.	Modern.	
(1) I.	Beners or Benes	Beynhurst	—	(Bras ?)	—	[Hundred Court of Burnham? disused in 1851.]
ii.	Blitberie	—	Now included in the hundreds of Moreton and Reading	Blitberie	Blewbury	(None.)
iii.	Borchedeberie or Borcheldeberie	—	Now included in Faircross and Reading	Borcheldeberie	Bucklebury	(None.)
(2) IV.	Bray	Bray	—	Brai	Bray	Manor Crt. of Bray disused in 1851.
(3) V.	Cerledone	Charlton	—	—	Charlton	Hundred Court disused in 1851.
4.	—	Compton	—	Contone	Compton	(None.)
5.	—	Cookham	—	Cocheham	Cookham	(None.)
vi.	Eletesford, Helitesford, or Hesliteford	—	Now included in Moreton, Reading, and Cookham	—	—	(None.)
6.	—	Faircross	—	—	—	(None.)
7.	—	Faringdon	—	Ferenedone	Faringdon	Hundred Court disused in 1851.
(8) VII.	Gamesfel	Gaufield	—	—	—	Hundred Court disused in 1851.
viii.	Hilleslau	—	Now included in Shrivenham	Hildeslei, Hilslei, or Hislelew	Ilsley	(None.)
(9) IX.	Hornimere	Hormer	—	—	—	Hundred Court disused in 1851.
(10) X.	Cheneteberie	Kintbury-Eagle.	—	Cheneteberie	Kintbury	(None.)
XI.	Eglei					
(11) XII.	Lamborne	Lambourn	—	Lamborne	Lambourn	(None.)
xiii.	Mercheam	—	Now included in Ock and Hormer	Mercheam	Marcham	(None.)
12.	—	Moreton	—	Mortune	Moreton	Hundred Court disused in 1851.
xiv.	Nachededorne	—	Now incl. in Compton and Faircross	—	—	(None.)
13.	—	Ock	—	—	—	Hundred Court disused in 1851.
(14) XV.	Radinges or Redinges	Reading	—	Radinges	Reading	Court Leet held by the Corporation.
(15) XVI.	Riplesmere	Ripplesmere	—	—	—	(None.)
xvii.	Roeberg	—	Now included in Faircross	—	—	(None.)
(16) XVIII.	Shrivenham	Shrivenham	—	Scriveham	Shrivenham	Hundred Court disused in 1851.
17.	—	Sonning	—	Soninges	Sonning	Hundred Court disused in 1851.
xix.	Sudtone	—	Now included in Ock, Wanting, and Gaufield	—	Sutton-Courtney	(None.)
18.	—	Theale	—	—	—	(None.)
xx.	Taceham	—	Now included in Faircross and Reading	Taceham	Thatcham	(None.)
(19) XXI.	Wanating	Wantage	—	Wanetinz	Wantage	Hundred Court disused in 1851.
20.	—	Wargrave	—	Weregrave	Wargrave	Hundred Court disused in 1851.
xxii.	Wifol	—	Now incl. in Faringdon and Shrivenham	—	—	(None.)
	Wallingford	Wallingford	—	(Borough)	(Borough)	Court Leet held by the Corporation.
	Windsor	Windsor	—	(Borough)	(Borough)	Court Leet held by the Corporation.

SHAKSPEARIANA.

"MACBETH," ACT II. SC. 1, LL. 56-8.—

"*Macbeth.* ... ... Thou ſowre and firme-set earth
Heare not my ſteps, which they may walk, for feare
Thy very ſtones prate of my whereabout."

Sowre is the first folio reading, and the three other folios follow it, as they do in the other blunders of this scene, spelling the word respectively *sowre*, *sowr*, and *sour*. It need not be said that these are unquestionably press errors. Pope, apparently on the suggestion of the fourth folio spelling, altered the word to *sure*, and this has been generally adopted. But though press errors are sometimes not to be explained, their causes may usually be suggested and understood. Now no known spelling of *sure* will explain the error *sowre*. A more convincing argument is that while "sure and firm-set" is, as a general epithet of the earth, unexceptionable, it is here no poet's epithet, but a mere poetaster's, for it has no relevancy. It is like the epithet of a schoolboy who has racked dictionary and memory for a phrase which, irrespective of its being germane to the matter, and therefore poetic, will fill up the scansion of a halting hexameter. Looking to the context, and to the circumstances under which Macbeth is speaking, I should as soon expect Shakspere to make him use such an epithet as to hear Richard talk of "Blushing Aurore, morn of our discontent." What is the "earth" of which Macbeth speaks? The pebbled courtyard, or the stone-paved corridors looking on it, in one or other of which places all editors are agreed that the scene takes place. What are the circumstances? Macbeth and his servant have trod there, and heard the clank and echo of their own footsteps, and also those of Banquo and Fleance. Any who have ever been in such a courtyard or corridor will at once understand the effect these noises must have had on one whose mind is full of a secret deed of darkness, and thinks of the would-be stealthy pace of a murderer or other wolfish miscreant. His thoughts and fears are naturally attracted to these noises, and hence both in these lines and in those preceding he dwells on them, "Hear not my steps which way they walk." I propose, therefore, by adding one letter to *sowre*, to read, "Thou *s*[*t*]*owre* [*i.e.* stour] and firm-set earth." (Here and in all succeeding quotations I substitute *s* for the long f.) Halliwell (Phillipps), in his *Dictionary*, gives *stour* as still an eastern counties provincialism for "stiff or inflexible," and quotes from Palsgrave, "*Stoure*, rude as coarse cloth is, *gros*," and "*stowre* of conversation, *estourdy*," some of the meanings of *estourdi* being, as Cotgrave gives them, "sottish, blockish, lumpish." So also Ray's *Glossary of South and East Country Words* (Eng. D. Soc.): "*Stowre*, adj., inflexible, sturdy, and stiff, spoken also of cloth [Palsgrave's *gros*] in opposition to *limber*." Again, in Col. Leigh's *Cheshire Glossary*, "*Stor* or *storr*, v.—When a horse, from bad roads, deep snow, too great a load, or vice, stops in harness, he is said to be *storred*." "*Staw* also has the same meaning as applied to a cart." Again, in writings just prior to or contemporaneous with Shakspere's, we have (*Prompt. Parv.*): "*Stoor* (*store*, MS. K. Coll., Cam.), hard or boystous. *Austerus, rigidus*" (*boystous* here not being our *boisterous*, but as explained s.v. *rudis, rigidus*).

"Thys pange was greater.....then when the *stowre* nayles were knocked and driven throughe hys handes and fete."—Latimer, Serm. 7, Arber's repr., p. 185.

"Looke on the fedders of all maner of birdes, you shall se some so lowe, weke, and shorte, some so course, *stoore*, and harde."—Ascham, *Toxoph.*, Arber's repr., p. 129.

"A fenny goose euen as her flesh is blacker, *stoorer*, vnholsomer, so is the feder for the same cause courser, *stoorer*, and rougher."—*Ib.*, p. 151.

I am informed also by Mr. John Payne that another example is to be found in the earlier part of Gervase Markham's *English Husbandman*, 1620. By this change Macbeth is made to refer to the hard, unyielding, and therefore resounding stones of the court, and we thus get epithets in exact accord with both his natural and expressed thoughts. It now remains to explain how the error arose. This scene so bristles with errors that one is forced to the conclusion that the compositor was either a new or a very careless hand, or (as is extremely likely) that he was dazed and dulled by over much malt liquor. Hence in reading he confounded the *t* with the long line and loops of the preceding *s*. Nor is this mere supposition, for he did the same in the very line above, printing "Tarquin's ravishing sides," where, *pace* Mr. Knight, "the word must be either *strides* or *slides*." I may add that exactly the same mistake, as I think, occurs in Herbert's *Church Porch*, st. xx. l. 3:—

"When thou dost purpose ought within thy power,
Be sure to doe it, though it be but small;
Constancie knits the bones, and { *sowre* (Wm.'s MS.)
makes us { *stowre* (pr. edds.)
When wanton pleasures beeken, us to thrall."

My friend Dr. Grosart, relying on the MSS., not however in Herbert's handwriting, reads *sowre*. But, with all deference to him and the MSS. (Wm.'s and Bodl.), I cannot accept it for, as seems to me, two good reasons. The first is that a compositor is very unlikely to have changed by error the familiar *sowre* into the all but obsolete and unknown *stowre*. The second, that while *sowre* gives, were there no alternative, a passably sufficient sense, *stowre* is almost infinitely preferable, giving a better sense because fuller and in more exact accord with the context.

Thus ends my plea for *stour* both in *Macbeth* and Herbert. But I would add a little digression on the word as it occurs in the first extract by Halliwell from Palsgrave. Some might refer this

stoure to the Yorkshire *store* (*Gloss.*, C. C. Robinson, Eng. Dia. Soc.), which, say Mr. Atkinson and Mr. Skeat, is to be connected not with the familiar English *store*, but with the Icelandic *stórr*, great. With all deference, however, to these authorities, I fail to see either the proof or the necessity of this. And in explanation of Palsgrave's *gros*, I would refer to the latter part of the quotation from Ray's definition of *stowre* given above, and to Cotgrave, s.v. *gros*. It is also noteworthy that both our *stours*, *stour*, a conflict, or cloud of dust, and *stour*, hard, *rudis*, *rigidus*, as well as our *sturdy*, have their analogues in the old French *estour*, *estourbillon*, and *estourdi*.

B. Nicholson.

"The Tempest," Act iv. sc. 1, l. 64 (5th S. viii. 385.)—

"Banks with pioned and twilled brims."

Your correspondent E. E. F. directs my attention to the above passage and to the common names of the marsh marigold (*Caltha palustris*). I have never heard the term "peony" applied to the marsh marigold, or found any one who had. The marsh marigold is the "winking marybuds" of Shakespeare, and is known as May-blobs, water-blobs, and Moll-blobs—the last, however, is more a Worcestershire than a Warwickshire term. I have asked many of the country people during the past three weeks the name by which they know the marsh marigold, and they have replied, almost without exception, "water buttercup," though the *Ranunculus aquatilis* has white petals and not yellow. With respect to the line quoted, and which some commentators have amended(?) into "peonied and lilied brims," I can only read it as you print it. To me it is the pioned, the pied, parti-coloured, or variegated edges of the twilled or ribbed banks—the wave-marked shore, which "spongy April" betrims at the "hest" of Ceres with the flowers "to make cold nymphs chaste crowns." *Pied* and *piedness* are common terms in the Midlands, and are frequently used by Shakespeare. Though the peony is a native of Lundy Island in the Severn, it is not a riverside plant, and is called the "sheepshearing rose" by many from the rough joke of filling the folds of its petals with pungent snuff or pepper at sheep-shearing feasts, in order to enjoy the torments of those who innocently smell it at that period. Sidney Beisley in *Shakespeare's Garden* suggests that the water-lily might be intended by Shakespeare, but only the yellow variety, *Nuphar lutea*, is found wild in Warwickshire. The only habitat of the white water-lily is near Sutton Coldfield and in the streams that are in the Trent watershed, not in those flowing into the Avon.

J. Tom Burgess, F.S.A.

Worcester.

Will of John Archor, of Bishop's Hatfield, co. Herts.—The original has never before been printed:—

"In dei noi'e ame' the xix day off noue'ber the yere off owr lorde god A M^{l} v^{c} & xix^{no} I Jhon archor off boshp* at ffeld in the dioc off lincoll beyng seke in my body fferyng the pe(r)ell off dethe but w^{t} good Reme'brans & holle mynd I make & ordynd thys my last wyll & testment ffyrst I be quethe my sowll to y^{e} merci off all myghty god & to owre lady sent mari & to all y^{e} holy co'peny off evyn my body to be beryd in y^{e} cherche yerd off send audry† affors̄ed I be quethe to y^{e} moder cherche off lyncoll ij^{d} also I be quethe to y^{e} hy aw't' ffor my tythys & offryng nellyge't‡ fforgottyn iiij^{d} also I be quethe to Rychard archor my ffader my Best gone§ & my Best dublett also I Bequethe to my wyffeys ffader hew swenson on grynkott‖ also I be quethe to y^{e} byldyng off y^{e} cherche howsse my best stoflekott¶ also my howse sett & lyyng att sent albons I gyuff & be quethe to Elezabethe my wyffe terme off hyr naturallyffe & aft' y^{e} dessesse off my sed wyffe I be quethe y^{e} sed howsse to Jhon my son ffor eu'more ffsylyng y^{e} sed Jhon my wyll ys the sayd howsse be solde & y^{e} mony there off Reservyd ffor to hyer a pryst to syng ffor my solle & al cristin sowlls y^{e} Resydu off all my goodys movabull & on movabull nott be quethe I geue & be quethe to Elezebethe my wyffe wome I make myne ex sextryx & Rychard archor my ffader over seyer wyttnes here off sr Robertt ffrouik pryche** pryst Rychar archar Jamys ffost." Proved Sept. 25, 1520.

R. R. Lloyd.

St. Albans.

Arms of Pope Leo XIII.—The following paragraph is extracted from the *Times* of Tuesday, April 30, 1878:—

"The Pecci arms consist of a field gules, bearing a cypress or pine—'pitch tree' (from *pece*)—crossed by a bar argent, and the shield so quartered bears on the upper left quarter a comet or, and on the two lower quarters two French lilies, *fleurs-de-luce*, also or. Over the shield is a comital crown, though the Pecci were no counts but merely untitled patricians."

The writer of the above does not seem to have a clear apprehension of the rules of blazon, but for all that we may make out from his description what is intended. The coat is, of course, not "quartered," and we may perhaps be safe in assuming that the tincture of the pitch pine is "proper."

Perhaps a better blazon would be, Gu., a pitch pine (eradicated ?) pr., between in sinister chief a comet, and in base two fleurs-de-lis or, over all a fess arg.

The adoption of the count's coronet by the Pecci of Carpineto is in accordance with a very general Italian use, or abuse. I have before noted in "N. & Q." the same custom as existent in France; and some who are not aware of this fact have

* Bishop's Hatfield.
† St. Etheldreda, to whom the church is dedicated.
‡ Negligently.
§ Gown.
‖ Green coat.
¶ Stofle (duffle) coat.
** Parish priest.

been led to assume for themselves and their ancestors an hereditary rank and title to which they had not the shadow of a claim. It is a curious fact that the arms of the present Pope contain a comet, while the motto under which he was predicted in the famous prophecy of St. Malachi is, "Lumen in cœlo."

Perhaps I may fitly place on record here the Ultramontane pasquinade which was circulated in Rome on the occasion of the late Papal election and the assumption by the Holy Father of the title of Leo XIII.:—

"Non è Pio, non è Clemente,
Ma è Leone,—senza dente."

J. WOODWARD.

Montrose.

BELLS WITH ROYAL HEADS.—My friend Mr. North, who is about to publish an account of the bells of Northants, informs me that he has found the following, the intervening stops being the heads of Edward I. and Queen Eleanor.

At Manton St. Lawrence, two bells:—

2nd. + PRO . THOME . LAUDE . RESONABO . MODO . SINE . FRAUDE.

3rd. + EDWARDI . NOTA . SONET . NEC . DULCISIMA . TOTA.

At Potterspury:—

4th. + AVE . MARIA . GRACIA . PLENA.

At Grafton Regis:—

3rd. + AVE . MARIA . GRACIA . PLENA.

For the heads and crosses see North's *Leicester Bells*, pp. 25, 28, and 29.

At Stow-Nine-Churches, with Edward III. and Queen Philippa:—

+ AVE . MARIA GRACIA . PLENA.

At Slapton:—

+ VLTIMA . SU- . TRINA . CAMPANA . VOCOR . KTERINA.

At Duddington and Great Oakley the head of Edward I. is repeated several times without inscription. H. T. ELLACOMBE.

PIC-NIC.—In 1802 *pic-nic* meant a dance and supper given to friends and neighbours, who at a joint expense contributed bread, cold meat, cakes, wines, and spirits, the gentlemen also paying the owner of the house for the expense of the music (*Gent. Mag.*, 1802, p. 225). The term is not in Bailey. The *Dictionnaire de l'Académie* gives "*Pique-nique*, a meal where every one pays his shot"; but what is the origin? Another word has been corrupted. We say of a rough, gamblesome boy, "He is a pickle"; Littleton gives "A pickled rogue as full of mischief as he can be."

MACKENZIE E. C. WALCOTT.

TEMPLE BAR.—The removal of Temple Bar being a fact so recently accomplished, perhaps the following remarks respecting it, extracted from Samuel Ireland's *Picturesque Views; with an Historical Account of the Inns of Court in London and Westminster*, published in the year 1800, may be worthy of preservation in the pages of "N. & Q.":—

"In the view prefixed Temple Bar is introduced, as a good finish to the scene (Middle Temple Gate), but it has a still higher claim to our respect, having infinite merit in its design.

"As we are led to believe," &c. [Here follows a suggestion that the Bar should "be placed either as a fine entrance to the Inner Temple opposite Chancery Lane, or near Mitre Court, in such a spot as to command a view of that grand area, the King's Bench Walk." See "N. & Q.," 5th S. vii. 466.] "But perhaps our artless desire to lay open this delightful scenery to the view of the public may have dictated the suggestion of a plan which even the liberality of these gentlemen has not the power of carrying into execution.

"We are well aware that many obstacles stand in the way of so great an improvement, and we sincerely lament that the spirit of national munificence, generally prevalent in civilized countries, but in so eminent a degree the characteristic of England, should in the instance before us feel its energies so crippled by circumstances as to prevent it from rescuing from unmerited seclusion some of the most striking specimens of architecture that are to be found in the first city of the world."

The worthy man little thought that seventy-eight years would elapse before the "short time" would be accomplished, and the demolition of Temple Bar be effected.

WILLIAM ENGLAND HOWLETT.

Kirton in Lindsey.

HAYDN'S "UNIVERSAL INDEX OF BIOGRAPHY," 1870.—It is singularly unfortunate that this work, as regards the biography of ecclesiastics, both ancient and modern, swarms with blunders. I give a few. St. George is confounded with George the Arian. St. Chrysostom is said to have been "deposed at the Council of Chalcedon for his faithfulness." Of course, every one would think that this happened at the Œcumenical Council of Chalcedon instead of the "Synod of the Oak." Of Gregory the Great it is said he "established the Gregorian rite for uniformity"; this, of course, means his reforming the Kalendar. St. Clement of Rome is said to be the "*reputed* author of two Epistles to the Corinthians." Jeremy Taylor is said to have "published *Antiquitates Christianæ* in 1675," and to have died 1667! Jeremy Collier is credited with the authorship of "*Histryo-Mastix*." A new edition was, I believe, issued last year, which I have not seen; it is as well, however, to note the above errata in that of 1870.

E. LEATON BLENKINSOPP.

ROGATION SUNDAY.—An old gardener near Exeter was bewailing the destruction of apple blossom by the frost, and explained that it was never safe until after Rogation Sunday. "And do you know why? Old Rogation was a maltster, and couldn't abide cider."

PAUL Q. KARKEEK.

Torquay.

CHARLES COLLINS.—In the possession of Dr. J. Gardner Dudley is a painting of three jungle pheasants, with other birds, well executed, but with inferior background, and signed "Chas. Collins, 1740." It is said to have been painted for some one who attempted to acclimatize the birds.

HYDE CLARKE.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

AN OLD BALLAD.—The following fragment of a ballad I have from the recital of a Norfolk gentleman. He can remember no more than what is here given, nor can either he or I ascertain that it occurs anywhere in print. I shall be obliged to any reader of "N. & Q." who can furnish me with a complete copy. I am also anxious to know who Captain Ward was, and to what feat of his these verses refer:—

"Captain Ward sent to our king,
'Twas on the third of January,
To know whether he might come in
And all his company—

To know whether he might come in,
And not to be controlled,
And if he might his ransom was
Full . . . tons of gold.

'Oh, nay, oh, nay,' replied our king,
'Oh, nay, that ne'er can be;
He is so much then of a knave,
He and I should never agree.'

With that the king prepared
A ship of noble fame,
'Twas called the Royal Rainbow,
When by its proper name.

Oh, then it was prepared,
And sent unto the sea;
Full fifteen hundred men on board
To bear her company.

. . . . . .
. . . . . .

But if you are the king's own ship
I'd have you to pass by.

At four o'clock the next morning
They did begin to fight,
And so they did continue
Till late it was at night.

'Fight on, fight on,' cried Captain Ward,
'I value you not one pin,
For if you are good brass without
We are good steel within.

Fight on, fight on,' cried Captain Ward,
'This sport doth pleasure me,
For if ye fight until . . . ,
I will your master be.'

With that the Royal Rainbow
Returned from whence she came;
Saying Captain Ward was on the seas,
And there he would remain.

'Alack, alas!' replied our king,
'Have I lost jewels three;
Had the worst of them but been alive
He'd brought proud Ward to me.'"

M. G. W. PEACOCK.

Bottesford Manor, Brigg.

"CORNELIANUM DOLIUM." BY T. R.—Is there any valid reason for ascribing this comedy to Thomas Randolph the poet? A copy is before me dated 1638, of which the following is the title:—

"CORNELIANVM DOLIUM. Comœdia lepidissima, *optimorum judiciis approbata*, & Theatrali Coryphœo, nec immeritò, donata, palma chorali apprimè digna. *Auctore*, T. R. ingeniosissimo hujus ævi HELICONIO.

Ludunt dum juvenes, lasciviunt Senes,
Senescunt juvenes, juvenescunt Senes.

Londini, Apud *Tho. Harperum*. Et væneunt per *Tho. Slaterum, & Laurentium Chapman*. 1638." 8vo.

Some former owner, who seems to have been "Jo: Gibson, Trin: Coll: Cantab: 1649, Pension:," has thus annotated the initials:—"Thomas Randolph, Trin: Coll: socio." According to Mr. Hazlitt (*Poetical and Dramatic Works of Thomas Randolph*, 1875, p. viii), the poet was admitted a minor Fellow of Trinity September 22, 1629, and major Fellow March 23, 1631-2, when he proceeded M.A. The comedy itself is dedicated "Alexandro Radcliffe, Baiensi Militi."

JOHN E. BAILEY.

Stretford, Manchester.

THE "PITCH" OF CHEESE.—At the Gainsburgh Mart a newspaper account informs us that "the pitch of cheese was not equal to last year." Is this use of the word "pitch" peculiar to cheese, or is it a local term?

E. LEATON BLENKINSOPP.

HERALDRY.—Wanted the correct armorial bearings of the Reed family of Chipchase Castle and Troughend, Northumberland; also of the Northumbrian families of Weldon.

E. J. DE RUELYAT.

ORIENTAL NAMES.—Rumphius describes the *Aleurites Moluccana*, W., under the name of *Camirium*. He gives the Malayan names as *Camirin* and *Camiri*, and the Dutch equivalent as *Camiriboom*. Loureiro gives *Juglans camirium* as a synonym, and Gaertner describes it as *Camirium cordifolium*. Hasskarl gives *Kamirie* as the Malayan and Javanese name, and Ed. Balfour gives *Kamiri* as the Malay. The Malayan is also spelt *Kemiri*. *Kamiri* and *Camiri* are partly naturalized French names for fruit best known as candle-nuts. J. Crawfurd, in his *Malay-English Dictionary*, gives *Kāmiri* as the Malay and Javanese name of the tree, and says that its hard nuts are used in playing a game of chance. He also gives *Kāmiling* as the equivalent in the Malay of Bencoolen. Can any of the readers of "N. & Q." help me to the etymology of this name,

or direct me to works in which I shall find this and other Eastern words explained etymologically?

W. G. PIPER.

"THE RURAL LOVERS," BY GAINSBOROUGH.—Can you tell me where this picture now is—"The Rural Lovers, by Thos. Gainsborough, in the possession of Mr. Panton Belew" (3 ft. 11¼ in. wide, 2 ft. 5¼ in. high), as given in a good engraving I have of the picture, published by F. Vicars, Aug. 4, 1760? J. NIGHTINGALE.

RICHARD SAPP: RICHARD SOPP.—According to Boyne (*Seventeenth Century Tokens*, Nos. 134, Southwark, and 91, Dorsetshire, respectively) both these persons issued tokens. Information respecting their trades, family, &c., will be welcome, and should any collector possess duplicates of their tokens I shall be happy to purchase them. While on the subject of tokens, I may say that I am anxious to obtain specimens of those issued by Barffoot and Trimmer, both of this town. Has a supplement to Boyne's work (1858) yet appeared, as contemplated by the author? Vide Introd., p. xxiii. H. G. C.

Basingstoke.

GILES SEXTON.—When Gov. Winthrop arrived at Boston in 1630, he had with him a Nonconformist minister named Giles Sexton, who after a few years returned to England and became Vicar of Leeds. I shall be glad of any information respecting this Giles Sexton, his family, or descendants. GEO. SEXTON.

KENSAL GREEN CEMETERY.—Is there any printed book which gives the inscriptions on the tombstones in Kensal Green Cemetery?

J. R. B.

BESIEGERS OF WORCESTER, 1646.—In the appendix to Nash's *History of Worcestershire*, vol. ii. p. c, there is an account of the siege of Worcester, including, amongst other correspondence, a summons to surrender. The list of names attached to the latter is concluded with those of Thomas Younge and Edward Younge, and it is respecting these that I would ask for information. Can any one inform me whether they were natives of the county, to what family they belonged, and where they were buried? Were they related to the William Younge of Evesham who, a few pages further on, is mentioned as being one of those who entered the city after the surrender?

S. G.

NIGHTINGALES AND COWSLIPS.—I have heard country folk say that nightingales are not seen or heard in places where cowslips are not to be found in profusion. Does this rustic belief rest on fact, or is it a mere poetic pastoral?

CUTHBERT BEDE.

IRISH HERALDIC BIBLIOGRAPHY.—I shall be glad of references to any bibliographical descriptions of, or any information respecting, heraldic works printed or published in Ireland or written by Irishmen. I am of course acquainted with Moule's *Bibliotheca Heraldica*. HIRONDELLE.

FLORIO'S ITALIAN BIOGRAPHY OF LADY JANE GREY.—Where was the rare and remarkable work printed which bears the title *Historia de la Vita e de la Morte de l' Illustriss. Signora Giovanna Graia, gia Regina eletta e publicata d' Inghilterra*, &c., by Michelangelo Florio, in 12mo. size, "stampato appresso Richardo Tittore, 1607," without naming the place of its publication? There are only three copies of it known to me—one at the British Museum, another at the Bodleian, and a third recently acquired for the Taylorian Library at Oxford. Could any of your readers oblige me with a reference to another copy of the same work, or to another book printed by "Richardo Tittore"? H. KRESS.

Oxford.

GRATTAN FAMILY.—There is a tradition that a sister of the Right Hon. Henry Grattan, M.P., was drowned in a pond near Belcamp, in this parish of Santry. Her father, James Grattan, Recorder of Dublin, died 1766, and mentions in his will his daughters Anne, Catharine, Elizabeth, and Mary. Which of these was drowned, or was it another daughter? Is this occurrence mentioned in any newspaper or published work? Near this pond is a small mound under which a general of William III., wounded at the Boyne, is said to be buried. What was his name? B. W. ADAMS, D.D.

Santry Rectory, co. Dublin.

THE LARK AND THE LINNET.—On these two rivers Bury St. Edmunds is built. Popular opinion regards them as named from the birds. But this derivation will not stand. I ask whether Lark is a corruption of Lech or Leach, from *leced*, dead. No name could better describe the sluggish stream. Lech seems to survive in Lackford; which in Doomsday is generally Lacforda, once Lac. Forda (p. ccxxii), and once Leacforde (p. clvi). Is the Linnet *hlynna*, brook? I shall feel greatly obliged to your etymological correspondents if they will consider and answer my queries.

WILLIAM COOKE, F.S.A.

The Hill House, Wimbledon, Surrey.

WILLIAM OF ORANGE AND BENTINCK.—In Macaulay's *History of England*, chap. vii., he refers to private letters, on the subject of hunting and horses, that passed between Prince William and Bentinck. Are these letters printed in English or French, and can they be seen? I wish to refer to them for the second edition of my *Book of the Horse*, which I am now preparing.

S. S.

WINCHESTER COLLEGE.—It is stated that "the Winchester scholars, headed by Dr. Warton, dressed in their *gowns and caps*, attended the royal review at Winchester in the summer of 1778." When were the caps left off?

MACKENZIE E. C. WALCOTT.

AUTHORS OF BOOKS WANTED.—

The Isle of Arran: a Poem. Cantos 1 and 2. (Not Hetherington's.) 8vo., Edin., 1848.

Faith's Telescope; and other Poems. Edin., 1830.

Edinburgh Delivered; or, the World in Danger: a Dramatic Poem. 8vo., Edin., 1782.—The only copy I have seen or heard of.

The Fortune-Hunters; or, the Gamester Reclaimed. 8vo., printed for author (1736).—Scene at Bath. Not known to the bibliographers.

The Pettyfogger Dramatized. Lond., for A. (1797).

Attack upon Lord Kenzon. Ditto.

Bruce, Wallace, and the Bard. Verse. 1844.

J. O.

AUTHORS OF QUOTATIONS WANTED.—

"Flower of eve, the sun is sinking
Far beneath the western main;
Thirsty shrubs the night-dews drinking,
Moonbeams stealing o'er the plain."

G. E. B.

Replies.

NEVILLE QUERIES.

(5th S. ix. 266.)

Reference to the will of Anne, Duchess of Exeter (who was eldest daughter of John de Montacute, third Earl of Salisbury, and widow of John Holand, Duke of Exeter), in register Stockton, fol. 87, shows that what is given in Nicolas's *Testamenta Vetusta*, 293, as an abstract of the will of Margaret (Neville of Hornby), wife of Thomas Beaufort, Duke of Exeter, is an entire error. It is, in fact, an imperfect summary of the last clause (omitted in Dugdale's extract, *Bar.*, ii. 81) of the will of Anne, Duchess of Exeter, above mentioned, wherein she disposes of the residue of her effects (after providing for her burial in the church of St. Katherine beside the Tower of London, and the religious ceremonies in connexion therewith). My abstract—taken from the register itself—of that part of the will omitted by Dugdale is as follows: "Residue to Sir Thomas Tirill, Kt., Thomas Lowmell, John Aps the elder, and Robert Boyton, whom I make executors of this my will, and I appoint overseers thereof my 'nevew' the Earl of Warwick and Mr. John Pynchebeke, Doctor of Divinity. Dated 20 April, 1457, and proved 15 May, 1458." Thus the expression *nephew* becomes perfectly intelligible; for the Earl of Warwick of 1457 (the renowned Earl of Warwick and Salisbury of after days) was that Richard Neville who was declared and confirmed, by patent in 1449, Earl of Warwick, in consequence of his marriage with Anne Beauchamp, the great heiress. He was eldest son and heir of Richard Neville, Earl of Salisbury, by his wife Alice, sole child and heir of Thomas de Montacute, fourth and last Earl of Salisbury of that stock, who was killed at the siege of Orleans in November, 1428. Anne, Duchess of Exeter, was eldest sister of this Thomas, Earl of Salisbury; consequently she was aunt to Alice, wife of Richard Neville, Earl of Salisbury, and great-aunt to their son the Earl of Warwick.

Dugdale, in his account of John Holand, Duke of Exeter (*Bar.*, ii. 82), has wrongly made this Anne, who was his third wife, mother of his daughter Anne; whereas the latter was daughter of Anne (Stafford), his first wife; and, whilst stating the two previous marriages of Anne de Montacute (*Bar.*, i. 651), Dugdale makes no mention of her issue by those marriages. The following particulars will throw light on these several points.

Anne Holand, only daughter of John, Duke of Exeter, married, before February, 1442, John Neville, only son of Ralph, second Earl of Westmorland; consequently she could not have been the issue of the duke's third wife, Anne de Montacute, who was not married to him before 1443.

Regarding the marriages and issue of this Anne de Montacute: she married firstly Sir Richard Hankford, Kt., of Annery, Devon, grandson and heir of Sir William Hankford, K.B., Chief Justice of England, and was his second wife. By him she had an only child, Anne Hankford, who was twelve weeks old at the time when her father Sir Richard Hankford died in February, 1430–1 (Inq. p.m. 9 H. VI. No. 54). This daughter became the wife of Thomas Butler, seventh Earl of Ormond and Baron of Rocheford, Essex, who died in August, 1515, and by him was great-grandmother of Queen Anne Boleyn. As widow of Sir Richard Hankford, Anne married secondly—before 1434—Sir John Fitz-Lewis, Kt., of West-Horndon, Essex, and was his second wife. By him—who died Oct. 27, 1442 (Inq. p.m. 21 H. VI. No. 16)—she had two daughters, Elizabeth and Margaret. On his death she married thirdly Sir John Holand, Earl of Huntingdon and Duke of Exeter, K.G. (being his third wife), by whom she had no issue. He died August 5, 1447 (Inq. p.m. 25 H. VI. No. 25), and by his will, dated July 16 in that year, ordered that his body should be buried in the church of St. Katherine beside the Tower of London, in a tomb which he had prepared for himself, Anne his first wife, Constance his sister, and for Anne, his wife then living. The Duchess of Exeter—surviving him for more than ten years—by her will (as shown above) gave order for her burial in the church of St. Katherine, where the corpse of the duke, her last husband, lay interred. Pursuant to writs dated February 6, 36 H. VI. (1457–8), inquisitions were taken on

her death, from which the following extract shows when she died and who were her nearest heirs:—

"Prædicta Anna, Ducissa Exoniæ obiit 28° die Novembris ultimo præterito (1457). Et quod Anna uxor Thomæ Ormond est una filiarum et hæredum prædictæ Annæ nuper Ducissæ Exoniæ et est ætatis 25 annorum et amplius. Et quod Elizabetha uxor Johannis Wynkfeld est altera filiarum et hæredum prædictæ Annæ nuper Ducissæ Exoniæ et est ætatis 22 annorum et amplius. Et quod Margareta uxor Willielmi Lucy militis est tertia filiarum et hæredum prædictæ Annæ nuper Ducissæ Exoniæ et est ætatis 18 annorum et amplius."

I may here remark that Margaret Neville of Hornby, wife of Thomas Beaufort, Duke of Exeter, died before her husband, and was buried in the abbey church of St. Edmundsbury, Suffolk. He died December 29, 1426, and his remains were, according to the directions in his will, laid beside hers in the same abbey.

Sir William Lucy, the husband of Margaret Fitz-Lewis, does not appear to have been connected with the Lucys of Charlcote. He sprang from a Geoffery de Lucy, who held lands in the counties of Cambridge, Northampton, Bucks, Herts, and Surrey, and was summoned to Parliament as Baron Lucy in 49 H. III., 1264. By the death of his mother Eleanor, daughter and co-heir of Sir Warine Archdekne, in 1447, Sir William acquired the lordship of Ricards Castle, in Herefordshire, and other manors in Worcestershire and Cornwall (Inq. p.m. 26 H. VI. No. 13). He was over forty years of age at the time of his father Sir Walter Lucy's death, in 1444 (Inq. p.m. 23 H. VI. No. 9). According to HERMENTRUDE, Magaret Neville of Raby must have been his first wife. His second wife was Elizabeth, widow of Thomas Borough, mother of Thomas, first Lord Borough, and daughter and co-heir of Sir Henry Percy of Athol. By her—who died in 1455 (Inq. p.m. 34 H. VI. No. 16)—he had no issue. In the following year, 1456, when he was more than fifty-two years old, he married thirdly Margaret Fitz-Lewis, the Duchess of Exeter's youngest daughter, who was only eighteen years of age. He did not long survive this marriage; for, an intrigue occurring between his wife and John Stafford, Esq., Sir William was slain, on July 10, 1460, by Stafford's servants: whereupon Stafford married the young widow (Stevenson's *Letters and Papers*, &c., ii. 773, and Inq. p.m. 1 E. IV. No. 16). Dying without issue and intestate, administration of Sir William's effects was granted in the Prerog. Court of Canterbury July 29 following (Register Bourchier, 46b, at Lambeth Palace). This John Stafford was a younger son of Sir Humphry Stafford, Kt., of Grafton, co. Worcester, Lieutenant of Calais, and commander of the royal forces in the encounter with the Kentish rebels at Sevenoaks, in which action Sir Humphry was killed, June 18, 1450. John Stafford's lawless and precipitate acts were soon followed by his death, without leaving issue by his wife; for in or before 1464 Margaret had married a third husband named Wake; and she died August 4, 1466, leaving issue a son, John Wake, who was found to be her nearest heir, and then aged two years (Inq. p.m. 6 E. IV. No. 29).

The following remarks will furnish a solution to HERMENTRUDE's third query, viz. as to the parentage of Margaret Neville, wife of Sir William Gascoyne. Jane, only child and heir of John Neville of Wymersley, only son and heir of Sir Ralph Neville, Kt., Lord of Oversley, married Sir William Gascoigne of Gawthorpe, great-grandson of the Chief Justice. Their grandson, Sir William Gascoigne of Gawthorpe, married Margaret, eldest daughter of Richard Neville, Lord Latimer (who died in 1529), by his wife Anne (married in 1494), daughter of Humphry Stafford, Esq., of Grafton. B. W. GREENFIELD.

Southampton.

Ralph Neville, third Earl of Westmorland, according to Courthope's *Historic Peerage*, died 1523, and was succeeded by his grandson, another Ralph. Is it a fact that his son Ralph, who died during his lifetime, had two wives? I thought his only wife was Edith, daughter of William, Lord Sands, of Hampshire.

Anne, wife of William, Lord Conyers, is always, I believe, said to have been daughter of Ralph, the third Earl of Westmorland, and aunt to Ralph, the fourth earl of that name. SYWI.

THE LATE BISHOP OF LICHFIELD (5th S. ix. 349.)—George Selwyn, the famous wit, represented the city of Gloucester in Parliament for many years, and lived at the family seat, Matson House, near that city, where Charles I. and the royal princes took up their abode during the siege of Gloucester. The *Gloucestershire Chronicle* of April 20, in an able notice of the late Bishop of Lichfield, says:—

"Although the bishop was born and reared elsewhere, and his visits to this neighbourhood were few and hurried, yet there were times when his thoughts would turn to an old manor-house nestling peacefully amidst the firs on the eastern slopes of Robin's Wood Hill. The bishop always spoke of Matson as the loved home of his race; and some years ago, when he came here to plead the cause of foreign missions in our noble cathedral, he walked out and spent a quiet hour there... As he stood in the quaint little church, and thought of his ancestors who for many generations had worshipped there, he could scarcely have failed to feel a pride in the name he bore; and yet none of them had done so much to honour that name as he had done... The bishop was a schoolboy again as he roamed through the old house of his forefathers at Matson, and searched for the traditional marks which the two princes had left on the window-sill of an upper room. By chance some workmen were employed on the inside of the roof, and the bishop climbed up the ladder and wrote the well-known autograph, 'George Augustus Selwyn,' on one of the

beams. May be in the distant future those words will be more honoured than the sword clefts, or any relic of the well-known eighteenth century wit.

"Pedigrees are very dull things to outsiders; but some of your readers may like to know exactly what was the bishop's connexion with Matson, and where his family branched off from the parent stock. General William Selwyn, the fourth Selwyn who owned Matson, died in Jamaica, in 1702, leaving three sons and several daughters. John, the eldest son, succeeded to the estates, and was the father of George Selwyn, so distinguished for his *bons mots* a hundred years ago. Charles, the second son, died in 1749, and left no heirs. Henry, the youngest, married in early life Ruth, daughter of Anthony Compton, of Gainslaw, and was the ancestor of Bishop Selwyn. The Matson property was entailed on the male heir; but Colonel John Selwyn and his eldest son, John, shortly before they both died in 1751, broke the entail and re-settled the property on the heirs of Albinia Townshend. But for this Henry Selwyn's children would have come into it on the decease of George Augustus. Henry Selwyn died in 1734 in the prime of life, and was buried at Matson. His mother Albinia Selwyn, who rebuilt the little church, begged on her death-bed that her body might rest by his, beneath the north-east window of the nave. He had two sons—Charles Jasper and William. Charles Jasper, the eldest son, married Elizabeth Coxeter, of Bampton, and was the father of Henry Charles Selwyn, whose son, the Rev. Townshend Selwyn, was Canon of Gloucester not many years ago. Many of your readers have seen the inscription which he wrote for a fountain in his garden near the cathedral. He loved the old Matson home, which he felt ought to have been his own, and when he tasted the sparkling water which came to him from the springs on Matson Hill, it seemed to him in his old age as though he were a boy once more. The canon's son, Admiral Frederick Leopold Selwyn, but for the re-settlement on the Townshends, would be the present proprietor of Matson.

"To return to the younger branch of the family. Henry Selwyn's second son, William, was a barrister-at-law, and several of his descendants have highly distinguished themselves in that profession. He married Elizabeth Dodd, of Woodford, and had a son, William, who was an eminent Nisi Prius lawyer, and was selected to instruct the late Prince Consort in the constitutional history of this country. He married Letitia Kynaston, of Witham, and was the father of Bishop Selwyn and his two no less distinguished brothers—William, who became Canon of Ely and Lady Margaret's Professor of Divinity; and Charles Jasper, who was so successful at the bar that he became Lord Justice Selwyn before his death."

J. H. B.

Gloucester.

A RESIDENCE FOR ROYALTY IN IRELAND (5th S. ix. 366, 395.)—In 1637 Lord Strafford was building a mansion house at Naas, and his enemies took occasion to make this a ground of misrepresentation to the king. Lord Strafford mentions this in a letter to the Archbishop of Canterbury (Laud), dated Sept. 27, 1637. He says:—

"Next they say I build up to the sky. I acknowledge that were myself only considered in what I build, it were not only to excess, but even to folly.....but his Majesty will justify me that, at my last being in England, I acquainted him with a purpose I had to build him a house at the Naas, it being uncomely his Majesty should not have one here of his own, capable to lodge him with moderate conveniency, which in truth as yet he hath not; in case he might be pleased sometimes hereafter to look upon this kingdom.....that when it was built if liked by his Majesty it should be his, paying me as it cost; if disliked, *a suo damno*, I was content to keep it and smart for my folly. His Majesty seemed to be pleased with all, whereupon I proceeded, and have in a manner finished it, and so contrived it for the rooms of state and other accommodations which I have observed in his Majesty's Houses, as I had been indeed stark mad ever to have cast it for a private family. Another Frame of wood I have given order to set up in a park I have in the county of Wickloe. And gnash the Tooth of these Gallants never so hard, I will by God's leave go on with it.....Yet lest these magnificent structures might be thought those of *Nebuchadnezzar*, the plain truth is, that at the *Naas* with the most may stand in six thousand pounds.....to profess a truth to your Grace, but that I did consider his Majesty might judge it hereafter for his service to visit this kingdom, in that case foresaw no part able to give him the pleasure of his summer hunting like that park and the country adjacent.....I protest there had not been one timber of it fastened to another."

Lord Strafford goes on to complain that a foul-mouthed Scotchman, one Mr. Barre, tells lies of him to the king, which he calls "Bodadoes stuffed with untruths and follies."

On the 24th of October, 1637, the archbishop writes to him in reply:—

"His Majesty was well pleased with what you writ, and the manner of your buildings, and your end proposed in it, and the offer made to himself to take or refuse them."—*The Earl of Strafford's Letters and Despatches*, vol. ii. pp. 105, 126, folio, Dublin, 1740.

EDWARD SOLLY.

EMBLEMS OF THE PASSION (5th S. ix. 261.)—CUTHBERT BEDE'S article may be illustrated by a description of a curious little engraving, a tracing of which lies before me, which stands at the commencement of the "Missa de Quinque Vulneribus," in a copy of the Salisbury Missal, Paris, 1514, preserved in Bp. Cosin's Library, Durham. A canopy of three arches surmounts the whole; the cross stands to the right of the engraving, its upright dividing it into two unequal portions, that to the left being double the width of that to the right of the cross. Our Lord, whose body is entirely nude save for a waistcloth, stands with his left arm round the stem of the cross, whilst his right supports the spear with which his side was pierced. The wounds on the hands and feet and in the side are indicated, and on the brow are large drops of sweat. On the left arm of the cross stands a chalice, probably referring to our Lord's words, "The cup which my Father hath given me, shall I not drink it?" The larger space on the left is occupied by a pillar, round which a rope is coiled, a whip with a double thong having its handle thrust through the upper coil of the rope; on the pillar stands a cock. In the lower part of this compartment is an open tomb, close to which lies a hammer; the rest of the space is occupied by a face with tongue protruded, the crown of thorns,

an open hand (St. John xix. 3), three large nails, and a bundle of rods, looking very like an ordinary birch. In the narrower or right hand space are depicted, on the ground, the seamless garment and three dice with a large lantern; a long rod supports a sponge; there are pincers for drawing out the nails, a reed, probably that placed in our Lord's hand in mockery, the head of Judas, with the bag slung round his neck, and a strange-looking object, that may possibly be intended to represent the thirty pieces of silver. The terms "right" and "left" are intended to apply to a person looking at the engraving. JOHNSON BAILY.

Pallion Vicarage.

About the year 1850 I was on a visit to the Rector of Kilmeen, near Clonakilty, in the county of Cork. My friend brought me to visit the ruins of an old castle. Over the open fireplace in the great hall there was a stone, about two or three feet square, carved in the rudest fashion, and evidently representing our Lord's sufferings. There were the cross, the nails, the hammer, and the scourge; but there was one piece of sculpture which I could not understand. It was a sort of rude semicircle, the curve below and the diameter above, and at the junction a figure intended to represent a bird. My friend asked me what it meant. I confessed my ignorance. "That," said he, "is the cock; the servants were boiling him for supper, but when the moment came to convict the apostle he started up, perched on the side of the pot, and astonished the assembly by his salutation of the morning." This is a fact I had never heard of. Perhaps some of your correspondents can give me the authority, or some trace of the legend. H.

PAPAL MEDALS (5th S. ix. 207.)—We have three medals of Clement XII.:—1. CLEMENS XII. PONT. MAX. AN. III. Of extraordinary size, by young Otto Hamerani. The Pope, with the tiara on head, is giving the benediction. Rev., the façade of St. John Lateran as it was in 1733; ADORATE DOMINUM IN ATRIO SANCTO EIUS. Above, in the centre, is seen the statue of St. John holding the Cross, and on his right and left ten other statues. In the exergue are the words, LATERAN BASIL. PORTICUS. This medal is so finely executed that every detail can be seen clearly without a glass.

2. RECTIS . CORDE . LÆTITIA. A female figure, standing, holds the scales in her right hand and a palm in the left. OTTO in the exergue. The attitude of the figure is extremely graceful. Canova drew inspiration from this composition to improve one of his nymphs.

3. FONTE . AQVÆ . VIRGINIS . ORNATO. The celebrated fountain of Trevi. In the exergue, O and H, and a she-wolf, the symbol of Rome.

Venuti found in the private collections of princely libraries other medallic riches of this reign (sixteen). One of these is that mentioned by NEPHRITE: PUBLICÆ INCOLVMITATIS PRÆSIDIVM. View of the Loretto of Ancona, with vessels and the city in the distance. In the exergue, PORTVS VRBIS LORETOCOMIVM; the she-wolf and initials of Otto Hamerani. Clement fortified Ancona and gave it a lazaretto.

Short as was the reign of Francis Todeschini Piccolomini (Pius III.), there was time in the twenty-six days to strike three medals. The first, without being an exact restoration of that of Pius II., has the same legend on the reverse, GLORIA SENENSI. D. C. PICCOLOMINI. In the middle of the shield, surmounted by the tiara and keys, are the arms of the family. Second represents the Pope in his tiara, throned, blessing a warrior, who has his right arm extended and his left on his breast; two mitred cardinals right and left of the throne. Du Molinet very plausibly supposes this warrior to be Cæsar Borgia. Legend, SVB VMBRA ALARVM TVARVM. M.D.III. Borgia, menaced by the Orsini, had sought the Pope's protection. Before Cæsar is a cardinal's hat. The prince is armed as a warrior, with gauntlets and greave. Third, reverse: Three staffs interlaced in a crown. Legend, TENTANDA VIA. All the explanations of this are mysterious. Typotius, in his *Symbola Divina Pontificum* (1603), speaks of it at length. The three staffs are, according to him, the aids offered by the Holy Trinity to tread the paths of life and win the eternal crown. In these three medals the obverse is the same. The head entirely bare, with the legend, PIVS III. PONT. MAX. MDIII. (see Montor's *Lives of the Popes*).

With regard to the fifteen medals of Clement XII. alluded to above, if NEPHRITE wishes for a description of them, and will forward me his address, I shall be happy to supply it. It would take up too much space in "N. & Q." JOHN THOMPSON.

The Grove, Pocklington.

"SOLILOQUIES OF ST. AUGUSTINE" (5th S. ix. 246.)—It should be stated that these have no claim to be considered St. Augustine's—they are relegated to the appendix in the Benedictine edition of his works; also that "Et nihil odisti eorum quæ fecisti" is the Vulgate version of Wisdom xi. 24; in A. V., "And abhorrest nothing which Thou hast made." It occurs in the Salisbury Missal in the Collect for Ash Wednesday, and in the Roman Missal in the Introit, on the same day. ED. MARSHALL.

"BETWEEN YOU AND I" (5th S. ix. 275.)—Every one who possesses an ear for grammar agree with HERMENTRUDE about the atroc "between you and I." The only advantage think of as springing from this and sim matical blunders is that they teach one self-control, as it is extremely difficu hears people make such mistakes to av

John Kemble, who would correct any one, no matter how exalted in station. With regard to this particular mistake of "I," Herrick, in his charming lyric, *Go, Happy Rose*, makes the verb govern the nominative case of the personal pronoun:—

> "Lest a handsome anger fly
> Like a lightning from her eye
> And burn thee up as well as I."

I do not say that this justifies the error, unless poets are to be considered the masters of language.

JONATHAN BOUCHIER.

HAMPDEN PEDIGREES (5th S. ix. 287.)—I think I have some papers which may be of use to O. C. They are the manuscript collection of Browne Willis on the family of Hampden, consisting of (1) extracts of all that concerns the Hampden family from the "Alesbury Register"; (2) extracts of wills "out of the Prerogative Office"; (3) baptisms from Hartwell register; (4) copy by Lord Trevor of some papers "wrote by my mother of the several times when her children were born," April, 1724; (5) "the pedigree of Hampden of Hampden, co. Buckingham: Lords of Great Hampden, Kimbell, Dunton, Hartwell, &c., all co. Buckingham, and divers other demeasnes in Oxfordshire, Berkshire, &c." (this is in the handwriting of Browne Willis, and extends down to 1743); (6) letters from Browne Willis on various miscellaneous matters in connexion with the family, and addressed "to John Hampden, Esq^re, member of Parliam^t, att His House in Conduit Street, near Hannover Square, London" (for whom these researches were made). I was assured by your learned correspondent A. S. A., a short time ago, that these papers had not been printed. They came into my possession from the library of James Gomme, F.S.A., of High Wycombe, who was a personal friend of Browne Willis. At my leisure moments I am transcribing them for the pages of "N. & Q.," if acceptable to the editor; but I shall be happy to show them to O. C. in the mean time. G. LAURENCE GOMME.

Castelnau, Barnes, S.W.

RUSSIAN HISTORY (5th S. ix. 326.)—Lord Whitworth's *Account of Russia*, as it was in the year 1710, was printed by Horace Walpole at Strawberry Hill in 1758. In the advertisement it is stated:—

> "Lord Whitworth's MS. was communicated to me by Richard Owen Cambridge, Esq., having been purchased by him in a very curious set of books collected by Monsieur Zolman, secretary to the late Stephen Poyntz, Esq. This little library relates solely to Russian history and affairs, and contains in many languages everything that perhaps has been written on that country."

The Right Hon. Stephen Poyntz was Governor to the Duke of Cumberland 1731, and afterwards steward of his household. He died in December, 1750. The curious Russian library referred to by Horace Walpole must therefore have been sold to Cambridge between the years 1750 and 1758. Mr. Cambridge died in 1802, and it may be of interest to inquire what became of this Russian library.

EDWARD SOLLY.

"IT IS AN ILL WIND," &c. (5th S. ix. 348.)—Camden, in his *Remains*, gives the saying as a proverb. He was born fifty-seven years before Fuller. Nathan Bailey, *s.v.* "Wind," explains the proverb, and gives its Latin, French, Greek, and Hebrew equivalent. And Shakespeare, in 2 *Henry IV.*, which play, according to Malone, was written in 1598, makes Pistol say (v. 3, 90), "Not the ill wind which blows no man to good." From the above references it cannot be Fuller's offspring.

FREDK. RULE.

> "Ill blows the wind that profits nobody."
> 3 *Hen. VI.*, Act ii. sc. 5.

G. PERRATT.

> "Except wind stands as never it stood,
> It is an ill wind turns none to good."
> Thomas Tusser, *Moral Reflections on the Wind.*

H. F. W.

JUDGES IX. 53 (5th S. ix. 344.)—Permit me to say in behalf of the Bishop of Bath and Wells that C. has hardly made out his case. The fact, as I believe now known, is that by 1611 the use of *to*=zer was nearly obsolete, and that *all*=quite having previously often preceded this prefix *to*, became corrupted into *all to*, with, or mostly without, the hyphen. *All to* thus came to mean *altogether* when *to* alone was dying out, and it seems more likely, as *all* is present in every one of the passages quoted, that this usage had become fixed by 1611. *Tattered* is surely not *to-teared*. In *Peres the Ploughmans Crede*, 753, we have, "His teeth with toylinge of lether tatered as a sawe," *i.e.* jagged, and Skeat compares Icelandic *tæta*, to card wool.

H. F. W.

ARMS ON THE STALLS IN THE CHOIR OF THE CATHEDRAL AT HAARLEM: THE GOSPEL AND EPISTLE SIDES OF THE ALTAR (5th S. ix. 61, 101.)—Your learned and very accurate correspondent in his notice of the above arms speaks pointedly of the north side of the cathedral as the Epistle side, and the south as the Gospel side. Is this the usual arrangement in Roman Catholic churches? In the English Church the opposite use prevails. The Gospel is read from the north side and the Epistle from the south side of the altar in those churches where most pains are taken to have all according to Catholic usage and liturgiology scrupulously observed. Is there any authority for the English usage?

CROWDOWN.

FIELD NAMES (5th S. ix. 325.)—I have often felt the want expressed by MR. GOMME, and, in addition to the tithe map, have found the convenience of having access to a quantity of old

auction catalogues. The high value of these names depends on an antiquity which may sometimes exceed that of the *political* divisions of the country. These latter are almost universally English, while it is among the names of non-political objects and areas that one may find the remnants of a previous system of nomenclature. TREGEAGLE.

MRS. CRANMER'S MARRIAGE (5th S. ix. 308.)—Cranmer was twice married. About 1516, shortly after his admission as a Fellow of Jesus College, Cambridge, he married the niece of the landlady of the "Dolphin," a tavern of good repute in Cambridge. This of course forfeited his fellowship; but his young wife died within the first year, and the Fellows of his college re-elected him at once, "for his towardlinesse in learning." He became a divinity lecturer, and took orders in 1520. In 1530 Cranmer was sent to Rome by Henry VIII. as one of our embassy, and in 1531 was appointed to be king's orator at the emperor's court, at which time he resided for about six months at Nuremberg. He there saw much of Osiander, the celebrated Lutheran pastor, and married his niece Margaret about the year 1532. In the August of that year Archbishop Wareham died, and Henry summoned Cranmer from Germany to be his successor. He was consecrated in March, 1533. Early in 1534 his wife joined him in England, but she lived apart from him, and very privately; for Cranmer, though he felt quite justified in marrying as one of the secular clergy, was well aware that it was not right for an archbishop. Gilpin (*Life of Cranmer*) says:—"The affair of his marriage was made easy to him, and the king's message brought him immediately to England." In 1539 Cranmer fell rather under the king's displeasure, because Henry desired to sequestrate the revenues of the abbeys to his own use, and Cranmer deemed this wrong, and had the courage to say so openly. His enemies then were enabled to pass the celebrated Act known as the "Six Articles," which was energetically put forward by Gardiner, Bp. of Winchester. Under this it was death for a priest to have a wife, and Cranmer at once sent his wife back to Germany.

When Edward VI. became king an Act was passed, not only permitting the clergy to marry, but "repealing all laws and canons that had been made against it" (Burnet's *Hist. of Reformation*, 1681, ii. 89). On this Cranmer's wife returned to England, and was openly received and acknowledged. On the death of King Edward, Cranmer at first took the part of Lady Jane Grey. Under Queen Mary he was found guilty of high treason and attainted, was partly pardoned by the queen for the time, yet was eventually burned on March 21, 1556. After the accession of Elizabeth a special Act was passed to restore his children blood; the date of this was March 9, 1563 (D'Ewes's *Journals*, p. 87). This was necessary because Henry VIII. had, without Cranmer's knowledge, at the kindly request of Dr. Butts, given to his wife the revenues of Welbeck Abbey in Nottinghamshire (Strype's *Life of Cranmer*, 1694, p. 418). Mrs. Cranmer survived the archbishop many years; she afterwards married Whitchurch the printer, who died in 1561, and in 1564 she married, for the third time, Bartholomew Scott (Cooper's *Athenæ Cantabrigienses*, 1858, i. 457).

EDWARD SOLLY.

There is no reason to doubt the truth of Cranmer's first marriage at Cambridge before his ordination, the death of Joan his first wife in childbed, and his subsequent marriage at Nürnberg about 1532 with a niece of Osiander.

TREGEAGLE.

RELAYED OR RELAID? (5th S. ix. 308.)—*Delay* and *allay* are not compounds of *lay*. *Delay* is the Latin *differo*, sup. *dilatum*; *defer* is another form of the same word. *Allay* is the French *allég[er]*, and it is a general rule to end all verbs in *-el*, except those from our native strong conjugations. *Lay* is the Ang.-Sax. *lecg[an]*, past *legede*, past part. *leged*, and the form *laid* is corrupt, as *paid* is, being from the French *payer*. *Said* has more right to its peculiar spelling, being the Ang.-Sax. *sæd*, from *sæcg[an]*, to say. The best thing would be to abolish the absurd form *laid* and restore *layed*; but if this restoration is looked on with disfavour, then all the compounds of *lay* should follow one pattern, as *re-*, *mis-*, *way-*, *in-*, *over-[lay]*, but by no means should such words as *delay* and *allay* be allowed to falsify their parentage by being made to appear of the same family.

E. COBHAM BREWER.

Lavant, Chichester.

JOHN NOWELL (5th S. ix. 367.)—*A* John Nowell, bapt. Mar. 26, 1589, was *great-grandson* of the dean's half-brother, John Nowell, who had died in 1526, though the dean survived "almost forty years after he had begun to reckon himself an old man," till 1601–2. H. W.

New Univ. Club.

THE AMERICAN ROBIN (5th S. ix. 367.)—I would refer MR. DIXON to the *Life of Canon Kingsley*, vol. ii. p. 427. Writing from Boston (U.S.) on March 23, the canon says: "Oh, dear, I wish spring would come, the winter here is awful. . . . But the bluebird and the robin (as they call a great parti-coloured thrush) are just beginning to come, to my intense delight." E. C. PERRY.

King's Coll., Camb.

"THE PASTON LETTERS" (5th S. ix. 205, 326, 350, 370.)—That Agnes, daughter of Nicholas Morley and wife of John Harvey, is the same person as Agnes, wife of John Isley and John

Paston, is proved beyond a doubt by her will, an abstract of which is given in the *Paston Letters* (new edit., iii. 471). Is not John Isted, mentioned by G. L. G., a misreading for John Isley? That her daughter Isabel Legh is the same person as Isabel (or Elizabeth) Atclyff cannot be proved quite so satisfactorily. It certainly does seem strange that there should be no mention of a second marriage on Isabel Legh's monument in Addington Church. On the other hand, Agnes Paston, whom we know to be mother of Isabel Legh, in her will mentions her son-in-law, William Hatteclyff, and her daughter, Isabel Hatteclyff, as well as her daughter Isabel Isley. There is also the passage in Sir George Harvey's will, quoted by G. L. G.: "Elizabeth Atclyff, wife of William Atclyff, suster to the said George." As no George has been mentioned before, the supposition of Lord Arthur Hervey (*Family of Hervey*, p. 72) that by "the said George" is carelessly meant the testator himself seems most natural. Margaret Smarte was not Sir George Harvey's illegitimate daughter, as G. L. G. says, but the mother of his illegitimate son Gerard. Also the date of John Legh's death, as given on the monument at Addington, is 1502, not 1509. If he died in 1503, as G. L. G. says, then the date of the letter, No. 939, in the *Paston Letters* can be fixed yet more nearly than was done *ante*, p. 326. S. H. A. H.

"A FORLORN HOPE" (5th S. ix. 266, 375.)—George Gascoigne, a scholar and a soldier, who both fought for the Dutch and understood their language, furnishes a good example of the use of this term. I regret that I have only Hazlitt's reprint, which evidently is not a literal one:—

"But I by Miser meane the very man,
Which is enforst by chip of any chaunce
To steppe aside and wander now and than,
Till lowring lucke may pipe some other daunce,
And in meane while yet hopeth to aduaunce
His staylesse state by sworde, by speare, by shielde;
Such bulwarkes (loe) my Misers braine doth builde.

The forlorne hope which haue set vp their rest
By rash expence, and knowe not howe to liue,
The busie braine that medleth with the best,
And gets dysgrace his rashnesse to repreue,
The man that slewe the wight that thought to theeue,
Such and such moe which flee the Catchpols fist,
I compt them Misers, though the Queene it wist."

Hazlitt's *Gascoigne*, vol. i. p. 165.

R. R.

Boston, Lincolnshire.

AN OIL PAINTING: GERARD EDEMA (5th S. ix. 189, 256, 378.)—T. McM. may find two or three Edemas in a small room at Hampton Court. I sold one at Christie's for a trifle in 1861 or 1862. They are usually large upright oblongs. They are about a hundred and twenty years old, and will, I think, some day be valued because they were either painted in Canada or from sketches there made by the artist in early life. But I suppose the picture in question to be by Mr. Oram. GWAVAS.

BALLAD: "NUTTING" (4th S. vii. 162.)—This ballad may be found in the *Portfolio*, a Philadelphia weekly, for August 16, 1806, p. 93. The authorship and first appearance are said to be unknown. M. N. G.

POPULATION OF ROME UNDER AUGUSTUS (5th S. ix. 248.)—MR. KREBS will find the first part of his query fully discussed in Dr. Smith's edition of Gibbon's *Decline and Fall*, vol. iv. p. 89, note.

EDWARD H. MARSHALL.

The Temple.

TONY LUMPKIN (5th S. ix. 286.)—Surnames which go out in *kin* are usually formed on some Christian name, as Wil*kin* or Wat*kin*; but what can *Lump* represent, unless it is Lionel?

GWAVAS.

THE NAME SKELHORN (5th S. ix. 289.)—This word is of Norse or Danish origin. If the locality is on the sea coast it would mean "the shell prominence or promontory." If in the interior it is probably a corruption of Old Norse *skilja*, to divide or separate, and would mean the boundary eminence. Compare *Skelbrook*, the boundary brook, *Skelmeresdale*, the dell of the boundary pool, &c. J. A. PICTON.

Sandyknowe, Wavertree.

SHELLEY'S PLACE IN ENGLISH LITERATURE (5th S. vi. 341, 361, 392, 478, 517; vii. 189.)—Rather more than a year ago you were kind enough to insert an article of mine under this heading, in which I endeavoured to combat the views of two of your correspondents who, as I considered, held a very extravagant estimate of Shelley's genius, and more especially of one of them, who said that he considered Shelley Milton's equal. Some time after this article appeared I received a letter from the latter gentleman, remonstrating with me strongly, but I must say most courteously, for having, as he expressed it, "done scant justice to Shelley's marvellous poetic gifts." The result of his letter was that I promised him I would read Shelley more fully and closely than I had done before, and then let him know what conclusion I had come to. I wish now to state that after reading Shelley with much attention I frankly and willingly acknowledge that, although I do not now, and am quite sure that I never shall, consider him equal to Milton (probably not even to Spenser), I did him an injustice in saying that his place in the poetic hierarchy was *far* below John Milton's. I now retract the word *far*. My correspondent justly observed that "I could scarcely say anything more depreciatory of such small bards as Tom Moore, Beattie, or Montgomery." After a

the criticism that has been written on Shelley, I do not know of any more just and intelligent than that of Lord Macaulay in his essay on the *Pilgrim's Progress*:—

"Some of the metaphysical and ethical theories of Shelley were certainly most absurd and pernicious. But we doubt whether any modern poet has possessed in an equal degree some of the highest qualities of the great ancient masters. The words bard and inspiration, which seem so cold and affected when applied to other modern writers, have a perfect propriety when applied to him. He was not an author but a bard. His poetry seems not to have been an art but an inspiration. Had he lived to the full age of man, he might not improbably have given to the world some great work of the very highest rank in design and execution."

The last sentence appears to me to hit the mark in the very centre. It shows that although Macaulay thought the *Prometheus* and the *Cenci* sufficiently great to warrant our judging it highly probable that their author would, if he had lived, have taken his place by the side of the great patricians of Parnassus, he differed from those who think that he is side by side with them as it is. It seems presumptuous in me to say that I agree with such a critic as Macaulay (this will, I fear, suggest the comparison of the very small M.P. who said "ditto to Mr. Burke"); still, if I may say so, I think Macaulay's estimate of Shelley perfectly just. Those ardent lovers of Shelley who, in their certainly pardonable enthusiasm for such a genius, speak of him as Milton's equal, should "inwardly digest" the following words of Mr. J. R. Green in his *Short History of the English People*:—

"The romance, the gorgeous fancy, the daring imagination, which Milton shared with the Elizabethan poets, the large but ordered beauty of form which he had drunk in from the literature of Greece and Rome, the sublimity of conception, the loftiness of phrase, which he owed to the Bible, blended in this story of 'man's first disobedience.' It is only when we review the strangely mingled elements which make up the poem that we realize the genius which fused them into such a perfect whole."

Would not Mr. W. M. Rossetti, Mr. Buxton Forman, or any other of Shelley's most devoted lovers, hesitate before applying such a criticism as this either to the *Prometheus Unbound*, the *Cenci*, or *Adonais*?

I trust your readers will not imagine that I have written this note because I suppose that my opinion is of any importance either to Shelley or to the public. But it is of some importance to myself; and as I feel that I did Shelley an injustice in my former article in underrating his genius, it will be a satisfaction to me if you will allow me to take this opportunity of making his *manes* the *amende honorable*, and of doing more justice to one of the most highly gifted geniuses either in our own or any other literature. JONATHAN BOUCHIER.

Bexley Heath, Kent.

ROBERT PALTOCK (5th S. ix. 186, 372.)—J. O. (*ante*, p. 372) has made a mistake which will amuse him when pointed out. It seems to me to have arisen in this way. In 1867 I wrote the note J. O. refers to, attributing the *Memoirs of the Life of Parnese* to Paltock. J. O. seems to me to have copied out that note at the time, but without adding the reference, and, having now "disinterred" his copy, regardless of my actually having laid claim to it in my last communication (*ante*, p. 186), to give it as his own. The title which I gave (3rd S. xii. 445) will show how incorrectly J. O. has given what he states to be the full title. I should like to add that I do not take any credit to myself for my suggestion as to the authorship, for experience has shown me that, without some corroborative evidence, an attribution on the ground of similarities is next to worthless. The second work J. O. refers to I am unable to find in the British Museum Catalogue. OLPHAR HAMST.

EASTER SUNDAY AND ST. MARK'S DAY (5th S. ix. 367, 395.)—St. Mark's Day, April 25, is the last day on which Easter Sunday can possibly fall. It is therefore often marked in calendars as "Ultimum pascha"; similarly March 22, the earliest day on which the festival can fall, is marked "Primum pascha." March 27 is often in calendars described as "Resurrectio Domini," from a belief that the resurrection of our Lord actually took place on that day. Hampson (*Medii Ævi Kalendarium*) has been led into a curious error by an entry of the kind described above in a calendar brought under his notice. Noting it as a fourteenth century calendar, he asserts that it must have been written in one of the three years, 1323, 1334, 1345, in which Easter Day fell on March 27 in that century. During the last 800 years Easter Day has coincided with St. Mark's Day on only seven occasions, viz. in the years 1014, 1109, 1204, 1451, 1546, 1641, 1736. During the same period it has fallen eight times on March 22, viz. in the years 1041, 1136, 1383, 1478, 1573, 1668, 1761, 1818. It will not again fall on this day during the present century.

JOHNSON BAILY.

Pallion Vicarage.

In stating that Easter Day coincided with the festival of St. Mark in 1666 and 1734, I think it would be right to add that this was according to *New Style*; for, according to the old calendars, this coincidence took place in 1641 and 1736. If the prophecy is to be looked for in accordance with Old Style, I think the years now predicted for the end of the world, 1886 and 1943, may be declared quite safe, as in them Easter Day and St. Mark's Day will not be identical. EDWARD SOLLY.

"HOT COCQUAILLE" OR "COCQUALE" (5th S. ix. 87, 151.)—In Canada and the Northern States a cake is eaten hot which I thought very nice. Strips of sweetened dough are twisted and folded

so that the ends come together; they are then dropped into boiling lard or other fat, and when brown are taken out and served at once. They are called "cookies." BOILEAU.

FIRE-SHIPS (5th S. ix. 149, 217.)—From my early school training in Holland, I recollect they were used by the Dutch at the siege and reduction of Damietta, I believe in 1218, and since then they have formed an important part of the equipment of every Dutch fleet or squadron. The fire-ships, or "branders," did important service in the war of independence against Spain, the conquest of the Portuguese settlements in the East, and the wars with France and England, not forgetting the destruction of the British fleet at Chatham in 1666. T. A. ROCHUSSEN.

"KEX" (5th S. viii. 169, 454; ix. 113.)—*Kex* or *kexes* are, at least in Derbyshire, the dry stalks of all hollow-growing plants. A *kex* is, in fact, the common name for a dry stalk. As a boy I remember that we called the dry, upright stalks of hemlock, bracken, nettle, dock, &c., but especially nettle, *kexes*. A favourite amusement with us was "kex shooting." We made bows, and then betook ourselves to a nettle bed where the kexes stood strong and dry, a good yard high, and, cutting them close by the ground, trimmed them and shot them away from the bow *against* the wind at an angle which carried them so high that often they went out of sight.

Sixty or seventy years ago my grandfather, who was the first schoolmaster in Belper, used to make his lead pencils out of dry kex and molten lead. The kexes were cut just below the "joints," stuck deep into a pot of sand, and the lead poured carefully in. In this respect at least my grandfather was not the schoolmaster "abroad."

THOMAS RATCLIFFE.

Worksop.

The word *kex* is universally applied by the common people in the West Riding of Yorkshire to the *Chærophyllum tenulentem*, one of the most troublesome of the Umbelliferæ, and the word is pronounced invariably *kex*, and not *kence*. The *real* hemlock, *Conium maculatum*, is by no means common. Any of the umbelliferous tribe which is not a *kex* is summarily called a *humlock* (so pronounced). H. E. WILKINSON.

Anerley.

I perfectly remember an old lady, who died in 1843, in her eighty-fourth year, telling me that in her youth children in Guernsey used to make toy candles by filling the hollow stalk of the kex with grease. Does not this explain what is meant by kex candles? Mr. George Metivier, in his *Dictionnaire Franco-Normand, ou Recueil des Mots particuliers au Dialecte de Guernesey* (Williams & Norgate, 1870), says:—

"*Caisses* ou *quesses*, s.f.pl. Branc-ursine, ou acanthe d'Allemagne. Lat. *Heracleum spondylium*. Son nom guernesiais vient de la même source que l'angl. *kash*, *kex*, plante à tige tubuleuse, canon de sureau, la ciguë. Ainsi le gaël. *cas*, au génitif *cais*, pied, jambe, tige, représente le lat. *tibia*, flûte, jambe. On séchait autrefois les tiges creuses de notre branc-ursine pour faire des alumettes de ses éclats."

Lucifers have banished all other matches. Paraffine lamps have driven out the old *crasset* or *cresset*, and bid fair to render tallow dips as much things of the past as kex candles.

EDGAR MACCULLOCH.

Guernsey.

"CAT-IN-THE-PAN" (1st S. xii. 268, 374, 415; 3rd S. iii. 144, 191; iv. 17; 5th S. viii. 148, 454.)—One form of the proverb was *Cat in the band*. But *cate* is not a cake, *pace* Addison. There is no such word. *Manchet* and *chetebred* occur in 1577. *Cates* is the recognized form; it means provisions (Bullinger, i. 424), and is the corruption of "household achates" (Parker, xii.). Shakspeare thus uses the word—*Taming of Shrew*, ii. 1; 1 *Hen. IV.*, iii. 1; 1 *Hen. VI.*, ii. 3; *Comedy of Errors*, iii. 1; *Pericles*, ii. 3. Bullinger says in the passage already quoted: "Neither glut thyself with present delicates nor long after deintrels. Let thy diet be of cates good cheap." Niceties was a later meaning, when what was bought seemed preferable to home fare. There can be no mistake. Littleton gives "To turn cat in pan, transfugere, prævaricari," to be a turncoat.

MACKENZIE E. C. WALCOTT.

ST. GEORGE (5th S. viii. 447; ix. 189, 209, 349.)—The following is from the *Army and Navy Gazette* of April 27 last:—

"5TH FUSILIERS.—The 2nd Bat. was *en fête* at Chatham on Tuesday, St. George's Day. Early in the morning every man, woman, and child was supplied with a rosette of white and red roses, specially procured from France. Athletic sports were provided for the men, valuable money prizes being offered. A tug of war, open to the whole of the corps in garrison, created interest. In all previous contests the Marines have proved the victors, but this time they lost their laurels, which were won by the Fusiliers."

QUO FATA VOCANT.

In the *Percy Reliques* may be found the ballads of *The Birth of St. George* and *St. George and the Dragon*, pieces which did not come from the old folio which so long slumbered in the archives of Ecton Hall. Prefixed to the former of them is a learned preface. In the same work is to be found, in addition, the ballad of *St. George for England*, the first and also the second part. The badge of St. George, "Argent, a cross gules," was the banner of England, and worn on the breast of her soldiers, certainly as late as the fourteenth century; but the date of its original adoption would be a far more difficult point to ascertain. How finely has Sir Walter Scott described it in

the opening scene of *Marmion*, the date of which is supposed to be 1513! When the sun was setting on Norham's castled steep, and Tweed's fair river broad and deep, and Cheviot's mountains lone, he goes on to say:—

> "St. George's banner, broad and gay,
> Now faded, as the fading ray
> Less bright and less was flung;
> The evening gale had scarce the power
> To wave it on the donjon tower,
> So heavily it hung."
>
> Canto i. stanza 2.

Another illustrative poetical passage is from *The Faerie Queen* by Edmund Spenser:—

> "And on his brest a bloodie Cross he bore,
> The deare remembrance of his dying Lord,
> Upon his shield the like was also scored."
>
> I. i. 2.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JOHN GILPIN (5th S. ix. 266, 394.)—I would put it on record, before the feet of the passers by have obliterated the inscription, that in the churchyard of St. Margaret's, Westminster, between that church and the Abbey, lies a large slab, on which is engraven MR. JOHN GILPIN. Of course Cowper's hero ought to lie in the city of London, but here his name is to be seen.

W. J. BERNHARD SMITH.

Temple.

THE LORD OF BURGHLEY* (5th S. ix. 168, 393.)—At vol. ii. p. 93 of Mr. Walter White's *Eastern England, from the Thames to the Humber*, is an extract from the parish register of Great Bolas, setting forth the marriage of John Jones and Sarah Hoggins. H. Y. N.

THOMAS, SECOND BARON LEIGH (4th S. v. 316.)—I should feel extremely obliged if the gentleman who wrote on the above subject, and signed himself R. L., would communicate with me.

J. HENRY WHITEHEAD.

24, Clarendon Street, Cambridge.

BELL INSCRIPTION AT YARNSCOMBE (5th S. ix. 388.)—Thanks to MR. BOULGER for calling attention to the mysteriously inscribed (4th and tenor) bell at Yarnscombe, Devon.

When I was *campaning* in 1864 and 1865 for all the bells in the county, I went twice to Yarnscombe, wishing to make out the inscription alluded to. I have referred to my notes and rubbings and casts now before me. I find that your correspondent has omitted to notice what are of the greatest interest to bell-hunters—the founder's stamps. First there is a crown (Fig. 36 in my *Devon Bells*), then a ship (Fig. 31 in the same book), then the letter "S" with a crown over it, then the crown as before is repeated, and then in unusually small mediæval capitals, crookedly set, the letters quoted by your correspondent—what they mean I cannot unravel—next the crown as at the beginning, then another crowned letter, then a puzzling stamp. I have no note of any coat of arms, certainly nothing "in gules," and no date. I don't think I could have omitted a date, visiting the same bell twice. Judging from the stamps, the bell is certainly older than 1500.

There is a similar bell at Sheepwash, in the same locality, with the *ship* stamp and two different crowns, and also a mysterious initial inscription in large mediæval letters. These two bells are the most unintelligible I found in the county; they are from the same foundry, and are very uncouth, high-shouldered, clumsy castings. That at Sheepwash is cracked, and therefore cannot be "the finest" in North Devon.

They are the only two bells in the county with the *ship* stamp, such as is often met with in Somerset and Glouc. H. T. ELLACOMBE.

VENOUR FAMILY (5th S. ix. 327.)—The pedigree of Venour contained in Mr. Berry's compilation of Berkshire pedigrees is headed Venour *alias* Hunte. The instance of a family using two names, or rather the same name in two languages, is curious because modern, and I mention it here to warn MR. HENRY W. VINER in his inquiries. TREGEAGLE.

MR. VINER may like to make a note of Robert le Venour, sheriff of the county of Lincoln, 1294-7, if he has not already done so. This person (Pipe Rolls, 1299) agreed to convey 1,400*l.* of the new customs of the king from Boston to Westminster for 10*l.*, a further sum of 1,750*l.* for [illegible] and to convey and conduct 3,888*l.* of the same customs to London, by three modes or ways, for twelve marks, all under the king's writ. His name and arms are thus recorded in the Roll of Edward II., edited by Nicolas: "Sire Robert le Venour, de argent, crusule de goules, a un lion rampand de goules, la couwe forchie."

W. E. B.

ILLUSTRATED VISITING CARDS (5th S. ix. 3[illegible])—Canova's card represented a block of marble, rough hewn from the quarry, drawn in perspective, and inscribed in large Roman capitals, A. CANOVA. Miss Berry and her sister used one whereon were portrayed two nymphs, in classical drapery, pointing to a weed-grown slab, on which is engraved MISS BERRYS. It looks like a tombstone. One of the nymphs leads a lamb by a ribbon, to typify Miss Agnes Berry. I possess a specimen of each of these cards. W. J. BERNHARD SMITH.

Temple.

ST. VALENTINE (5th S. ix. 289.)—In the man-French dictionaries of Duménil and Du *Valentin, Valantin*, are given as the for[illegible] for *Galantin*="futur époux." *Valantin*

* As the title should be spelt.

rally explained as signifying "petit galant," *v* for *g*. From a confusion of names Bishop Valentine has been long considered both in England and France the patron saint of lovers.

A. L. Mayhew.

Oxford.

Byron's "Prisoner of Chillon" (5th S. ix. 268.)—Byron does not imply that the whole of Bonnivard's dungeon was under or below the level of the lake (see stanzas ii. and vi.):—

"Through the crevice and the cleft."

"I have felt the winter's spray
Wash through the bars when winds were high."

Other passages are to the same effect.

The fact is, the floor of the dungeon is about four feet below the surface of the lake at an average, but the water rises and falls according as the season affects the snow range. I visited Chillon a few years past, and was struck with Byron's correct description of it; but I have failed to find any account of the "murder or drowning well." There is a passage out of the dungeon, through which the guide conducted me, by descending two steps, to the brink of a well, which he said was in fact joined to the lake, adding an account of its terrible use. Thus said he: "When they wanted to make away with any prisoner, the governor would pretend to make friends with him, offering for a bribe the means of escape. In due time he was conducted to the well-passage, and was confidentially told that by following it he would find an open door in the Villeneuve road. Of course the victim was drowned." Has this legend been fixed in print anywhere?

Septimus Piesse.

Chiswick.

The dungeon at Chillon is below the surface of the lake, if I may trust my own sensations not otherwise verified. Standing within it, and looking out on

"The little isle
Which in his very face did smile,"

you seem to be about as far below the water level as if you were standing in the hold of a laden barge of light draught. So recollection reports to me; but on my last visit I did not go into the dungeon. A. J. M.

Annis-water Robbin (5th S. ix. 287.)—This personage is, I take it, identical with Annel-seed Robin, whose epitaph is to be found amongst Charles Cotton's poems. He appears to have possessed the peculiarities attributed to the Chevalier d'Eon. W. J. Bernhard Smith.

"The Christian Year": the Altered Line (5th S. ix. 380, 400.)—

"(*Not*) *As* in the hands, th' eternal Priest."

In your "Notices to Correspondents" (*ante*, p. 380) you say:—"Keble altered the phrase . . . in the edition of the *Christian Year* that was printed off before, but not issued till just after, his death." This is inaccurate. The last edition of the *Christian Year* printed in Mr. Keble's lifetime exhibited the line "Not in the hands," &c., as it had stood from the beginning. Oxoniensis.

[The difference between ourselves and Oxoniensis seems to us chiefly verbal. Literally the edition of the *Christian Year* to which he refers was the "last printed in Mr. Keble's lifetime" which the author lived to see published. But the edition to which we referred was correctly described by us in the words to which Oxoniensis takes exception. We have since consulted the edition of 1876, bearing the imprimatur of Messrs. Parker, and in a note on the disputed verse, signed by the authoritative initials "T. K.," under the date of St. Mark's Day, 1866, we find the following account of the nature and reason of the alteration, which, we submit, amply bears out our statement:—"It was the anxious wish of the Author, repeatedly expressed, that these words should be understood with the modification implied, as in other passages of Holy Scripture, so, very emphatically, in Jer. vii. 22: 'I spake *not* unto your fathers,' &c.....The Author understood the words himself, and wished them to be understood to mean, that to have Christ 'in the hands, not in the heart' is, not to be a 'partaker of Christ.'.....Fearing, however, that he was misleading others, a few weeks before his departure he determined that the verse should stand as it now appears." We think it well to add the following passages from letters on the subject by the Dean of Chichester and Canon Liddon.

In the *Times* of the 14th inst. Dean Burgon wrote:—"It was Dr. Liddon, not Mr. Keble, who wrote the line in the *Christian Year* which has reasonably created so much offence, and led to the excision from the volume of one of its most faithful poems. I cannot think that this grave offence belongs to the department of 'forgotten controversy.'" And in the *Times* of the following day, May 15, Canon Liddon replied:—"You will allow me to say that the dean is, unintentionally, I am sure, but seriously inaccurate in his account of my supposed share in the alteration of a well-known line in the *Christian Year*."]

Authors of Quotations Wanted (5th S. ix. 389.)—

"Hark, from the tomb a doleful sound," &c.

See Dr. Watts's *Hymns*, book ii. hymn 63. W. K.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the Life and Reign of Richard the Third. To which is added the Story of Perkin Warbeck. By James Gairdner. (Longmans & Co.)

The value of this book lies chiefly in the fact that it is the work of a ripe scholar. Mr. Gairdner does not follow the lead of Walpole in his manner of discussing the deeds which are inseparably connected with the career of the last of the Plantagenets. He prefers to tell his tale in his own way; and in the course of the narrative he shows his opinions to be that Richard took his share along with his own party in the murders of Edward, Prince of Wales, and Henry VI.; that he was not guilty of Clarence's death; that the executions of Rivers and Hastings were unjustifiable, and that Richard was guilty of the preach-

pal crime laid to his charge, the murder of his nephews. But with all this Richard III. is not represented to us as the hated tyrant of dramatic tradition: he was certainly a wise statesman and not a bad king. We think that Mr. Gairdner's views are urged very powerfully, for he adds original research to forcible argument. In the case of the execution of the Rivers party, however, he relies principally upon Sir Thomas More's history, which, on this point, is certainly ably opposed by Walpole. Surely the account of Richard presenting his withered arm before the Council is inconsistent with Mr. Gairdner's own views as to the king's personal appearance. Occasionally, too, it appears to us that while the evidence seems to point in favour of Richard, the text of the author speaks against him. Thus the reign of terror mentioned on p. 99 comes upon us very suddenly; and, though the evidence quoted on p. 147 certainly bears out the conclusion that Richard was highly popular "with the common people generally," two pages further on the author, without apparent evidence, asserts that Buckingham was instigated to rebellion by "the general hatred of the king." We notice that Mr. Gairdner quotes the *Historical Manuscripts Commission Reports* once; we would point out that Lord Bagot's "grant of part of the earldom of Hereford to Buckingham" (iv. 328), the account of the king's coronation by an eye-witness belonging to the Duke of Northumberland (iii. 114), the Shrewsbury correspondence of Sir Gilbert Talbot (i. 50), and other documents, might have been consulted with advantage.

The Complete Poetical Works of Percy Bysshe Shelley. The Text carefully Revised, with Notes and a Memoir, by William Michael Rossetti. 3 vols. (E. Moxon, Son & Co.)

MR. ROSSETTI is indefatigable in his labours on the poetry and life of Shelley. In 1870 he published the first critical edition of Shelley's poetry, and the first systematic attempt to examine the whole accessible evidence concerning the poet's life from the cradle to the grave. That edition has been very hotly criticized on account of the liberties taken with the text; and, in the time that has passed since its issue, Mr. Rossetti has seen reason to modify some of his views. Very many changes made in the edition of 1870 are recanted in that now before us, wherein, however, the right is still claimed to rectify "absolutely wrong grammar,... rhyming,...and metre," as well as to "systematize" the punctuation. There will always be a class of readers allowing, and a class disallowing, this editorial claim. For our own part, we cannot think it an editor's duty to bind a poet's text down by laws that did not bind the poet himself; and grammar of all things could never wring from Shelley an unmusical line when the creative impulse sent his spirit flaming across the ethereal heights of imagination and thought. Thus to cite at once what is perhaps the most remarkable instance of honest adherence to a principle, we cannot imagine that Mr. Rossetti's fine critical ear felt no shock when he contemplated the ruined loveliness of the lines in *Epipsychidion*,

> "Thou too, O Comet beautiful and fierce,
> Who drew the heart of this frail Universe..."

altered under the inexorable laws of grammar to

> "Thou too, O Comet, beautiful and fierce,
> Who drew'st the heart of this frail universe..."

The less can we imagine the editor as free from the pain inflicted on some of his readers when we turn to an identical case in the poem *To a Skylark*, and find that Mr. Rossetti deems "the sound of the lovely line,"

> "Thou lovest; but ne'er knew love's sad satiety..."

"would be so spoiled by changing the word into 'knew'st' that no rectification of grammar is permissible." The case cited from *Epipsychidion* is an extreme instance of form marred for the sake of rigorous adherence to rule; but, in a minor degree, sound is very frequently sacrificed for strictness, in cases where the poet had sacrificed strictness for sound; and on the whole, careful as Mr. Rossetti's textual work is, and abounding with fine points of perception and interpretation, moderate as are the changes compared with those of 1870, we should prefer a text based on the probabilities of what Shelley did, to a text based on the probabilities of what he might have done had he been a person of rigidly exact habits of mind. But whether in fixing the text, in annotating it, or in examining the life, Mr. Rossetti has been most laudably watchful for new data. Those who compare the Life and Notes in this edition with those in that of 1870 will find evidence of untiring and enthusiastic prosecution of what is clearly a labour of love—the labour of throwing light on Shelley and his works; and the present edition, as a collection of data, is still more valuable to all Shelley students than its predecessor of 1870.

MR. EDWARD PEACOCK (Bottesford Manor, Brigg) writes:—"I shall be very much obliged to any one who will lend me for a short time 'A Perfect List of all such Persons as by Commission under the Great Seal of England are now Confirmed to be Custos Rotulorum..... Justices of Peace in the several Counties.....within England and Wales. London, printed by Thomas Leach, ...1660,' 12mo."

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CORRESPONDENTS are requested to bear in mind that it is against rule to *seal* or otherwise *fasten* communications transmitted by the halfpenny post. Not unfrequently double postage has to be paid on their receipt, because they have been "closed against inspection."

D. M. STEVENS (Guildford.)—Many thanks; but statutory notices concerning the proposed demolition of City churches are, unfortunately, too common nowadays to need preservation in "N. & Q."

AD FINEM FIDELIS (*ante*, p. 400.)—D. B. BRIGHTWELL writes:—"*Berrow's Worcester Journal* was established in 1690, and probably circulated in the midland counties."

B. H. E.—The case you cite is only a *late* instance of the use of the expression. What is required is its source and earliest use.

JAYDEE is much obliged to B. J. and MR. ARMITAGE for their replies to his query. On the brass in South Creake Church the bears are *sejant*, not salient.

EDWARD P. WOLFERSTAN.—Next week, with, possibly, some information on the point.

W. P. HIGH (Norwich.)—The matter should be new to the general reader, and the note kept within bounds.

HENRY T. TILLEY.—We shall be glad to have them.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 1, 1878.

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LETTERS OF GENERAL WASHINGTON.

Agreeably to the editorial note (*ante*, p. 375) at the foot of my previous communication on this subject, I now send transcripts of the four letters of General Washington, copies of which were lately presented to General Grant, the originals being now preserved in the museum at Leicester.

No. I.

Mount Vernon, Jan^{y} 10th, 1786.

Madam,—I wish my expression would do justice to my feelings, that I might convey to you adequate ideas of my gratitude for those favourable sentiments with which the letter you did me the honour to write to me from New York is replete. The plaudits of a lady, so celebrated as M^{rs} Macauly Graham, could not fail of making a deep impression on my sensibility; and my pride was more than a little flattered by your approbation of my conduct through an arduous and painful contest.

During the time in which we supposed you to have been on your journey to New York, we participated the distresses which we were sure you must have experienced on acc^{t} of the intemperature of the air, which exceeded the heats common in this Country at the most inclemnet season; and though your letter was expressive of the great fatigue you had undergone, still we rejoiced that the journey was attended with no worse consequences.

I hope, and most sincerely wish, that this letter may find you happily restored to your friends in England, whose anxiety for your return must, I am persuaded, have been great, and that you will have experienced no inconvenience from your voyage to America.

M^{rs} Washington, who has a grateful sense of your favourable mention of her, and Fanny Bassett and Major Washington, who since we had the honor of your company have joined their hands and fortunes, unite with me in respectful compliments to you, and in every good wish that can render you and M^{r} Graham happy. The little folks enjoy perfect health. The boy, whom you would readily have perceived was the pet of the family, affords promising hopes from maturer age. With sentiments of great respect and esteem, I have the honor to be, Madam,

Y^{r} most Obed. & very H^{ble} S.

G°. WASHINGTON.

M^{rs} Macauly Graham.

No. II.

Mount Vernon, Nov^{r} 16th, 1787.

Madam,—Your favor of the 10th of Oct^{r}, 1786, came duly to hand, and should have had a much earlier acknowledgment, had not the business of the public (in which I have been, in a manner, compelled to engage again) engrossed the whole of my time for several months past; and my own private concerns required my unremitted attention since my return home.

I do not know to what cause I shall impute your not receiving my letter of the 10th of Jan^{y}, 1786, till the last of June; it went by the common rout, subject to the common incidents.

M^{r} Pine's Historical painting does not appear to go on very rapidly. He informed me, when I was in Philadelphia, that he had been collecting materials to enable him to proceed with it, but that it must be a work of time to accomplish it. You will undoubtedly, before you receive this, have an opportunity of seeing the plan of Government proposed by the Federal Convention for the United States. You will very readily conceive, Madam, the difficulties which the Convention had to struggle against. The various and opposite interests which were to be conciliated. The local prejudices which were to be subdued. The diversity of opinions and sentiments which were to be reconciled—and in fine, the sacrafices (*sic*) w^{ch} were necessary to be made on all sides, for the general welfare, combined to make it a work of so intricate and difficult a nature, that I think it is much to be wondered at, that any thing could have been produced with such unanimity as the Constitution proposed.

It is now submitted to the consideration of the people and waits their decision. The legislatures of the several states which have been convened since the Constitution was offered have readily agreed to the calling a Convention in their respective States—some by an unanimous vote, and others by a large majority; but whether it will be adopted by the People or not remains yet to be determined. M^{rs} Washington and the rest of the family join me in compliments and best wishes for you and M^{r} Graham. I have the honor to be, Madam,

Y^{r} most Obed. & very H^{ble} Servant,

G°. WASHINGTON.

M^{rs} Macauly Graham.

No. III.

New York, Jan^{y} 9th, 1790.

Madam,—Your obliging letter, dated in October last, has been received; and, as I do not know when I shall have more leisure than at present to throw together a few observations in return for yours, I take up my Pen to do it by this early occasion.

In the first place I thank you for your congratulatory sentiments on the event which has placed me at the head of the American Government; as well as for the indulgent partiality, which it is to be feared, however, may have warped your judgment too much in my favor. But you do me no more than justice in supposing that

if I had been permitted to indulge my first and fondest wish, I should have remained in a private Station. Although neither the present age or Posterity may possibly give me full credit for the feelings which I have experienced on the subject; yet I have a consciousness, that nothing short of an absolute conviction of duty could ever have brought me upon the scenes of public life again. The establishment of our new Government seemed to be the last great experiment for promoting human happiness by reasonable compact in civil Society. It was to be, in the first instance, in a considerable degree a government of accommodation as well as a government of Laws. Much was to be done by *prudence*, much by *conciliation*, much by *firmness*. Few who are not philosophical spectators can realize the difficult and delicate part which a man in my situation had to act. All see, and most admire, the glare which hovers round the external trappings of elevated office. To me there is nothing in it, beyond the lustre which may be reflected from its connection with a power of promoting human felicity. In our progress towards political happiness my station is new; and, if I may use the expression, I walk on untrodden ground. There is scarcely any action whose motives may not be subject to a double interpretation. There is scarcely any part of my conduct w^ch may not hereafter be drawn into precedent. Under such a view of the duties inherent to my arduous office, I could not but feel a diffidence in myself on the one hand; and an anxiety for the Community that every new arrangement should be made in the best possible manner on the other. If after all my humble but faithful endeavours to advance the felicity of my Country and mankind, I may indulge a hope that my labours have not been altogether without success, it will be the only real compensation I can receive in the closing scenes of life.

On the actual situation of this Country under its new Government I will, in the next place, make a few remarks. That the Government, though not absolutely perfect, is one of the best in the world, I have little doubt. I always believed that an unequivocally free and equal Representation of the People in the Legislature, together with an efficient and responsable (*sic*) Executive, were the great Pillars on which the preservation of American Freedom must depend. It was indeed next to a Miracle that there should have been so much unanimity, in points of such importance, among such a number of Citizens, so widely scattered, and so different in their habits in many respects as the Americans were. Nor are the growing unanimity and encreasing goodwill of the Citizens to the Government less remarkable than favorable circumstances. So far as we have gone with the new Government (and it is completely organized and in operation) we have had greater reason than the most sanguine could expect to be satisfied with its success.

Perhaps a number of accidental circumstances have concurred with the real effects of the Government to make the People uncommonly well pleased with their situation and prospects. The harvests of wheat have been remarkably good—the demand for that article from abroad is great—the encrease of Commerce is visible in every Port—and the number of new manufactures introduced in one year is astonishing. I have lately made a tour through the Eastern States. I found the country, in a great degree, recovered from the ravages of War, the Towns flourishing, and the People delighted with a government instituted by themselves and for their own good. The same facts I have also reason to believe, from good authority, exist in the Southern States. By what I have just observed, I think you will be persuaded that the ill-boding Politicians who prognosticated that America would never enjoy any fruits from her Independence, and that she would be obliged to have recourse to a foreign Power for protection, have at least been mistaken.

I shall sincerely rejoice to see that the American Revolution has been productive of happy consequences on both sides of the Atlantic. The renovation of the French Constitution is indeed one of the most wonderful events in the history of mankind; and the agency of the Marquis de la Fayette in a high degree honorable to his character. My greatest fear has been, that the nation would not be sufficiently cool and moderate in making arrangements for the security of that liberty, of which it seems to be fully possessed.

M^r Narville, the French Gentleman you mention, has been in America and at Mount Vernon; but has returned sometime since to France.

M^rs Washington is well and desires her compliments may be presented to you. We wish the happiness of your fireside, as we also long to enjoy that of our own at Mount Vernon. Our wishes, you know, were limited; and I think that our plans of living will now be deemed reasonable by the considerate part of our species. Her wishes coincide with my own as to simplicity of dress, and everything which can tend to support propriety of character without partaking of the follies of luxury and ostentation. I am, with great regard, Madam,

Your most Obedient and most Humble Servant,

G°. WASHINGTON.

M^rs Cath^e Macaulay* Graham.

No. IV.

Philadelphia, Feb^y 10th, 1791.

Madam,—At the same time that I acknowledge the receipt of your letter of June last, with which I have been honored, I must beg you to accept my best thanks for your treatise on Education which accompanied it.

The anxiety which you express for the welfare of this country demands a proper acknowledgment; and the political sentiments which are contained in your letter merit a more particular reply than the multifarious and important business in which I am constantly engaged (especially while Congress are in Session) will permit me to make. I must therefore, Madam, rely upon your goodness to receive this short letter as an acknowledgment of your polite attention, and beg you to be assured that my not entering at this time more fully into the subject of your favor does not proceed from a want of that consideration with which I have the honor to be, Madam,

Your most Obed. H^ble Ser.,

G°. WASHINGTON.

M^rs C. Macauly Graham.

The foregoing letters were presented to the local museum many years ago, whilst it was the property of the Leicester Literary and Philosophical Society. It is believed that they have not previously been printed.

WILLIAM KELLY, F.R.H.S.

Leicester.

ISTAMBOUL AND ISLAMBOUL: ARBITRARY FORMATION OR MODIFICATION OF WORDS.

A short time ago Mr. Catafago, the well-known teacher of Arabic and author of an Arabic-English and English-Arabic dictionary, sent me a copy of a little book entitled (in English) *The Autobio-*

* The lady's family name was in this instance correctly written.

graphy of the Constantinopolitan Story-Teller, and edited by himself (Quaritch, 1877). On looking at the Arabic title I noticed that the equivalent of Constantinopolitan was اسلا مبولي (Islāmboolee) instead of استانبولي (Istānboolee),* the usual form. It immediately occurred to me that the form *Islāmbool*, in which only two letters are changed, had been adopted for the sake of making the word mean "the city of Islam." I did not, however, like to write a note upon the subject without first obtaining the opinion of an Arabic scholar, and I therefore wrote to Mr. Catafago and asked him if it was so. He very obligingly wrote me a long letter in reply, of which I will give a very condensed summary. It appears that my conjecture was perfectly correct, and that the change was made for the reason I assigned. But it must not be supposed that the modified form was invented by the author of the book I have named, or that it has been or is in frequent use. It is to be found on all the gold and silver Turkish coins struck at Constantinople during the reign of Selim III. and some of his predecessors; and it seems, as far as I understand Mr. Catafago, that it is also sometimes used in Turkish official documents, whilst any good Mahometan who wishes to show his zeal for Islamism is at liberty to use it.

Nor is this the only word which, according to Mr. Catafago, has been, or is, so modified. Scriptural names, such as Moses, Aaron, and Joseph, are frequently modified in a similar manner when they belong to Israelites or Christians. Thus they write حرون instead of هرون, *Haroon*=Aaron; موصي instead of موسي, *Moosa*=Moses; يوصف instead of يوسف, *Yoosoof*=Joseph,† changing, as will be observed by those who can read the Arabic alphabet, one letter in each word.‡

I have already written several little notes in "N. & Q." on the arbitrary formation or modification of words, and I suspect that a few similar cases would be found in nearly every language. My notes will be found in 4th S. vii. 533; xi. 461; 5th S. ii. 216; iii. 177. F. CHANCE.

Sydenham Hill.

* The Turks and Arabs call Constantinople *Istanboul*, with an *n*, and not *Istamboul*, with an *m*, as it is commonly written in English. I know that the usual derivation is εἰς τὴν (or ἐς τὰν) πόλιν ("into the city"), but I should like to know upon what authority this derivation rests. These words *in Greek* cannot surely have been the war cry of the *Turks*. It seems to me much more natural to suppose that *Istanbool* is a contraction of *(Con)stan(tino)ple*, the three syllables included in parentheses having disappeared, one from the beginning and two from the middle. Comp. *Brighton*, contracted from *Bright(helms)ton(e)*. The *I* would naturally be added on in Arabic, as no Arabic word commences with a double consonant; and so, if it is wished to Arabize a foreign name which does so begin, it is necessary to add an *alif* with a vowel (cf. the old French *escrire*, from *scrivere*), so as to divide the double consonant between two syllables. See my note 4th S. xii. 456.

† For the sake of making this intelligible to those who cannot read the Arabic letters, I will observe that in Arabic there are two *h*'s and two *s*'s, which differ much more in form than in pronunciation, so that by substituting one of them for the other the three names given above can be changed in appearance without any great change in pronunciation. Mr. Catafago says, "If you ask them why they write in such a way, they answer, 'We cannot grant the names of prophets to the unfaithful.'"

‡ I have given only one modified form of each name for the sake of simplicity, but many other modifications are used. Thus يوسف is also written يوصيف, يوزف, يوزيف, هوسف, &c., in the last of which an *h* is actually substituted for the *y*.

THE PURY FAMILY.

(*Concluded from p. 305.*)

Thomas Pury the younger, son of Alderman Pury before mentioned, was born July 16, 1619. In *The Mystery of the Good Old Cause* it is said that in the first year of the Parliament (1640–1) "he was servant to Mr. Townshend, an attorney of Staples Inn"; but if this implies that he served in a menial or inferior capacity, it is an invidious statement. He may have been intended for his father's profession, and have spent some time in the office of his father's agent, or some other London solicitor, as is still customary; and I have met with a statement (which I have failed to verify) that in 1642 he was keeping terms for the Bar. When the siege commenced, and Gloucester was garrisoned for the Parliament, there were two regiments there—one of them under the command of the Earl of Stamford, with Massey as Lieut.-Colonel and Governor of the City; the other under Colonel Henry Stephens, which apparently consisted of volunteers, for the captains were all citizens, the Purys, father and son, being amongst them. Young Pury, as well as his father, signed the reply of the garrison and city to the king's summons, and proved himself, during the siege, a very active officer. He was engaged in the first act of hostility against the king's army before Gloucester. Dorney says:—

"On Sunday, August 6, before the king's arrival in person, upon General Garret's facing the city with a brigade of horse on Tredworth field, a small party of horse and foote commanded by Captain Blunt, and assisted by Lieutenant-Colonel Matthews, Captain White, Captain Pury the younger, and Captain Lieutenant Harcus, issued forth of the Northgate, and at Wooton took about ten prisoners."—*Exact Relation.*

"The next day young Pury with Captain Evans and Lieut. Pierce skirmished with the enemy at Brockthroppe, killed one, hurt or killed others, and took one prisoner and seven horses."—*Id.*

And again:—

"Aug. 25. This night (it being suspected that false rumours of our being taken might be spread abroad to

hinder our reliefe) it was ordered that some lights should be set up on the Colledge-Tower (College is the local name of the cathedral) to give notice abroad of our holding out: the performance whereof was committed to the care of Captain Pury, Junior, who performed it accordingly. The enemy vexed thereat levelled some shot at the Tower, one whereof came close by the said Captain Pury, as he was looking towards Lanthony, whence their fiery bullets came, who for all that continued the burning of his linkes till the moone was fully risen."

Mr. Brett, who had been returned with Alderman Pury to the Long Parliament, having attended the Parliament summoned by the king at Oxford in 1644, was expelled the House, and it is said that the younger Pury was elected in his place; but this is doubtful, though he was certainly returned for the city with General Desborough in 1656. His father had become possessed of the manors of Minsterworth and Taynton, between Gloucester and the Forest of Dean, and the parish church of Taynton having been destroyed during the troubles, an order of Parliament was obtained for rebuilding it, and it was rebuilt, chiefly by his exertions, on a new site, and in accordance with his peculiar views in such matters, the new church being made to stand north and south, instead of in the usual manner, the communion table being placed in the centre of the building. He appears to have been a man of literary tastes, and being one of the commissioners to whom the care of the cathedral was entrusted, he exerted himself with his fellow commissioners in founding the cathedral library, which was done at considerable expense in 1648, he and Sir Matthew Hale being amongst the principal contributors. Evelyn, who saw it in 1654, calls it "a noble tho' a private designe" (*Memoirs*, i. 282). In 1656 it was settled on the mayor and burgesses, who, Puritans as they were, took more care of it than their successors, the clergy, appear to have done after the Restoration, for there are now very few books there, and all of importance have disappeared. Neither of the Purys was molested after the Restoration, though Charles did not forget the part which the citizens of Gloucester had taken in the civil war; for although they seem to have veered with the times, and professed great joy at the Restoration, and proclaimed him with great pomp, and subsequently set up his statue in the Southgate Street, he ordered the walls which had excluded his father to be razed, gave their outer gates to the "faithful city" of Worcester, and took away their charter that he might grant a new one by which he constituted better affected persons members of the corporation. After his father's death Pury retired to Taynton, and lived in comparative retirement for many years, "loved and respected for his piety, learning, great abilities and extensive charity." Mr. John Washbourn, editor of the *Bibliotheca Gloucestrensis, Lond.* (1825), states that he had in his possession an interleaved almanac, which had belonged to the younger Pury, and which contained some memoranda in his handwriting, and supplied some of the above information. Pury the younger married Barbara, daughter of James Kyrle, Esq., of Walford Court, in Herefordshire, an ancestor of "The Man of Ross," and died August 26, 1693, aged seventy-four.

He was buried at Taynton, and some loyalist friend penned for his tombstone a long Latin inscription, in which, after describing him as having a disposition vigorous by nature and fit for the highest ends, and so cultivated by polite literary studies and godly piety that he had scarcely an equal in his own rank of life, he suggests that if any human frailty attached to him (by the vice of the time rather than his own) it was not so much to be blamed as it was to be wondered at that one who had joined the rebels should find pleasure in piety and religion, arts and sciences. The present representative of the family and owner of the estate is Captain Stanhope Grove, of Taynton, Gloucestershire.

Like Massey and many others, the younger Pury favoured the Restoration, and held commissions as captain and colonel under Charles II. (see Pury papers, "N. & Q.," 3rd S. viii. and ix.).

J. J. P.

Temple.

"SUBMIT."—The Russians are usually credited with the possession of much talent in acquiring languages, but, if newspaper reports are to be depended upon, they have just committed a great blunder in their interpretation of the word *submit*.

It has been stated that the late rejection by Russia of the proposal made by Great Britain, that the former should *submit* the whole of the Treaty of San Stefano to the intended Congress, was caused by Russia taking offence at the harmless little word in question. Now there certainly is one meaning attached to that word which would make the term offensive, and that meaning is what in vulgar phrase would be called "knocking under." But no person of common sense (query, are diplomatists always blessed with that commodity?) would attach such a meaning to it when used in the courteous style of diplomatic correspondence.

Without any intention of acting the pedagogue to Russian philologists, I may refer them to the following different meanings of *submit*, which they may find in any good English, French, Italian, or German dictionaries, and none of which meanings have any insult concealed in them:—

English.—To *submit* sometimes means to refer (Johnson and Webster).

French.—*Soumettre à l'analyse*, "To subject to analysis."

Italian.—*Sottomettere*, to refer anything to another.

German.—*Ueberlassen*, to commit to the care of. If, also, we regard the derivation from the original Latin *submitto*, the literal meaning is to "place under"; and it is difficult to conceive how Russia could find ground of offence in being asked to "bring the whole treaty under the notice of the Conference."

I may add that in the craft to which I belong (the law) the term "*submitting* a case to counsel for his opinion" is quite a common phrase, signifying little more than presenting, without expressing any intention of being bound by the opinion.

M. H. R.

GARLANDS IN CHURCHES.—At Grinton, Yorkshire, a garland used to be hung up, for which the young men of the place used to run a race yearly up a steep hill. It was given in the last century by a young woman of Askrigg. The competitors were regaled at a garland feast.

"SING OLD ROSE AND BURN THE BELLOWS."—This seems to have been a jovial version of our famous Wykehamical song, *Dulce Domum*,

"Musa libros mitte fessa,"

as though "et burn libellos." Walton makes one of his characters say, "Let's sing 'Old Rose.'" The *British Apollo* has a silly explanation of the latter, attributing it to a drunken dance at Nottingham round an alewife in the reign of King Stephen. It appears thus (1708–9) in the *Flowers of Harmony*:—

"Now we are met like jolly fellows,
Let us do as wise men tell us,
Sing Old Rose, and burn the bellows,
Let us do as wise men tell us.

When the jowl with claret glows,
And wisdom shines upon the nose,
O then 's the time to sing Old Rose,
And burn, burn the bellows."

MACKENZIE E. C. WALCOTT.

THE ASLOAN MANUSCRIPT, 1512–1520.—This extraordinary and valuable historical manuscript, commonly known under the name of the "Auchinleck Chronicle," was considered to be one of the gems in the library of the Boswells of Auchinleck. It appears to have been missing since the year 1845. But from a communication "Respecting some of the Early Historical Writers of Scotland" made to the Society of Scotish Antiquaries by David Laing, Esq. (since printed in the *Proceedings* of the society, vol. xii. part i.), and also from the "Minutes of the Evidence" submitted to the House of Lords in the Annandale Peerage Case, July, 1876 (since printed), it is shown that the said manuscript has at length—after a lapse of thirty years—been discovered, and said to have been sold in the year 1867 to an Edinburgh bookseller by a person who is understood to have been in no manner of way related to the Boswell family.

From the very remarkable, instructive, and important evidence which has now been printed, it must be apparent that the manuscript was originally the undoubted property of the Boswell family. Moreover, no mention is made that such had ever been presented away or sold to any one by the family. In such circumstances I humbly conceive that there is here a duty to be performed by the trustees and also the heirs of the late Sir James Boswell, so that immediate measures may be adopted by them for its recovery and restoration to the shelves of the fine and curious library at Auchinleck.

T. G. S.

Edinburgh.

PETRARCH AND LAURA.—The following passage may interest those who are never weary of speculating about Laura's influence on Petrarch:—

"Consortium feminæ, sine quo interdum æstimaveram non posse vivere, morte nunc gravius pertimesco: et quamquam sæpe tentationibus turbarer acerrimis, tamen, dum in animum redit quid est femina, omnis tentatio confestim avolat, et ego ad libertatem et ad pacem meam redeo."—*De Rebus Familiaribus*, Liber Decimus, Epistola v., Gerardo Fratri Suo; vol. ii. p. 100 of Fraccassetti's edition.

If this passage is to be found in any biographies of Petrarch, it is at least not in the two or three I have read—not in Sade's, not in Foscolo's, not in Reeve's little book, which is founded on the Latin letters.

E. S. R.

Edinburgh.

BURNS.—Mr. F. T. Palgrave, in the preface to his selection from Herrick's poems, recently published in the Golden Treasury series, quotes eight lines "by some old unknown Northern singer":—

"When I think on the happy days
I spent wi' you, my dearie,
And now what lands between us lie,
How can I be but eerie!

How slow ye move, ye heavy hours,
As ye were wae and weary!
It was na sae ye glinted by
When I was wi' my dearie."

Mr. Palgrave truly says that "there is an intensity here, a note of passion beyond the deepest of Herrick's"; but it would be very remarkable if it were otherwise, seeing that the "unknown Northern singer" is no less a person than Robert Burns. I have consulted three different editions of Burns (one the Golden Treasury edition, edited by Alexander Smith), and in none of these is there a hint that the verses are not really by Burns himself. I daresay Mr. Palgrave had the lines in his mind, and forgot at the moment that they were by Burns.

JONATHAN BOUCHIER.

Bexley Heath.

"THE ACTS OF TO-DAY BECOME THE PRECEDENTS OF TO-MORROW."—These words, used by Mr. Herschell, Q.C. (in his speech in support of Lord Hartington's resolution), May 23, 1878, are

perhaps worthy of note, as they may be afterwards queried. W. M. G. W.

Lavender Hill.

THE "TIDE OF FATE."—Some time ago I took occasion to refer to this subject (I forget the precise title I prefixed to the note), and spoke of the "epidemical" character which seemed frequently to be attached to casualties, accidents, and misfortunes, as, for example, the occurrence of three or four fires in rapid succession; suicides, under similar circumstances, to the number of perhaps three or four; railway and mining catastrophes, shipping disasters, and so on. Crime of all descriptions seems at times to be actuated by the same law, especially after some new device or agent has been introduced, and any special notoriety has been gained in consequence of its adoption. May I now quote an illustration from the *Pall Mall Gazette*?—

"There are few more interesting objects for study than the peculiar virulence displayed occasionally by the 'tide of fate' towards certain persons or classes. At present it runs strongly against detectives, and it is almost impossible to glance at a newspaper without the eye falling on an account of some detective in trouble."

Four or five instances of detectives being "in trouble" within the space of two days are then recorded, and the *Pall Mall Gazette* proceeds :—

"It is worthy of note that it is not merely detectives in the metropolitan police, but detectives public, private, and provincial everywhere, who seem to be getting into scrapes or out of them."

The subject is a curious one. KINGSTON.

FOX-DAY.—In Col. Townley's *Journal in the Isle of Man*, 1791, he notes :—

"January 25th. In my long ramble met with a farmer, whom I had ten minutes' chat with; and observing upon the uncommon fineness and pleasantness of the day *for the month of January*, he replied, Yes; but he feared it would be only another Fox-day; for there was a great hoar upon the ground early in the morning, though very little frost. A *Fox-day* is a very common expression in the island; and by it I believe they mean a single fair day, that is sure to be closely pursued by a rainy one."

W. N. STRANGEWAYS.

Stockport.

"GOD SAVE THE MARK."—This expression, equivalent to the "Salvum sit quod tango" of Petronius, is connected with an Irish superstition. If a person in telling the story of some injury of limb or wound to another person should touch the corresponding part of his own or a bystander's body, he averts the omen of similar mischief by saying, "God bless (or save) the mark," as a sort of charm. MACKENZIE E. C. WALCOTT.

BELLIES OF FINGERS.—The inside muscles of the phalanges of the hands are called "bellies," and in some districts it is considered a merit that *they should* belly when bent. HYDE CLARKE.

THE OAK AND THE ASH.—It is worth recording that in the middle of this extremely wet May the oak was in leaf about ten days or a fortnight before the ash; indeed, in this part of the country the ash can hardly be said to have fully burst from its buds. E. LEATON BLENKINSOPP.

Gainsborough.

PRICE OF PROVISIONS IN IRELAND, 1742.—The following extract from the *Dublin News-Letter*, May 8, 1742, may prove interesting :—

"We hear from Derry that provisions are as cheap there as they were ever known; there being twenty pounds of meal for ninepence, twenty ounces of butter for twopence halfpenny, eighteen eggs for a penny, and potatoes for threepence per bushel."

ABHBA.

PRINSEP'S "LINEN GATHERERS."—The art critic of the *Standard*, May, 1878, in his notice of the Royal Academy exhibition, writes thus :—

"Art, as long as it seeks to be popular, must often be content not to rise above the agreeable; and no one of late years has been more successfully devoted to the realization of agreeable sentiment, and tint, and form, than Mr. G. D. Leslie, the painter of 'Home, Sweet Home,' No. 64 in the present exhibition. A year or two since, in the great picture of the washing girls coming down the hillside, Mr. Leslie strove manfully to add to his more popular charms the element of noble design; and if the picture failed at all, it was not because the design was wanting, after all, in nobility, but rather because the design was more obviously noble and sculptural than the subject could bear. As purely decorative treatment (for wall-painting) of a theme not taken from, but suggested by, English country life, it might have been well; but as the realization of a scene in Nature, painted under the conditions of frankly imitative instead of decorative art, it was more, and not less, studiedly noble than it ought to have been. It savoured of the Academic, though its flow of line was not stinted and measured, but gracious and free. In 'Home, Sweet Home,' Mr. Leslie has re-entered the bounds of his habitual work," &c.

The picture of "the washing girls" was not (as "every one" knows) by G. D. Leslie, but by V. C. Prinsep. In the catalogue for 1876 it was in "Gallery No. V., No. 411, The Linen Gatherers, Val. C. Prinsep." It is engraved on p. 39 of Mr. Henry Blackburn's *Academy Notes* for that year. CUTHBERT BEDE.

BOOKSELLERS' CATALOGUES: CIRCULATING LIBRARIES.—Olive Payne, of Round Court, Strand, is said to have originated the practice of printing catalogues; the first issued by him is dated Feb. 29, 1740.* Daniel Brown, of the "Black Swan," without Temple Bar, and Mears and Northouck also followed out the same idea. Circulating libraries were projected by S. Fancourt, of Crane Court, Fleet Street, and there were subscribers to this new venture in 1741.

MACKENZIE E. C. WALCOTT.

[* See date given by MR. VERNON, p. 428.]

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

KIT'S COTY HOUSE.—Can any of the readers of "N. & Q." explain whence this very ancient cromlech, near Aylesford, in Kent, has received its name? There is no record of any person of the name of Christopher or Kit in the neighbourhood who may in bygone times have owned the place; and if there were, the question would still remain, What is the meaning of "Coty"? It is recorded by the earliest Saxon historians, and the story is reproduced in Stowe's *Annales*, that the Britons delivered battle here against the Saxon invaders Hengist and Horsa, and were defeated after a severe conflict, in which Horsa was slain. The name of Vortigern, the British king whose kingdom was invaded, signifies in Gaelic the "True Lord," from *fior*, true, and *tighearn*, a lord, a chief, a ruler. The name of his brother Catigern, slain in this battle, signifies in like manner the "Lord of Battle," from *cath*, a battle, and *tighearn*; and if the name of Kit's Coty House be also traceable to the same language, it would seem to be an Anglo-Saxon corruption of *ceud* (pronounced *kid* or *kit*), first, and *coda*, a victory. The victory at Aylesford was claimed both by the Saxons and by the Britons; and if Catigern was buried at the spot where he fell, and the cromlech erected over his remains in memory of the event by the Britons, as tradition records, the fact would fully account for the Keltic name, which I have ventured to suggest as the true meaning of Kit's Coty.

CHARLES MACKAY.

HOGARTH.—Can any of your "art" readers inform me whether the satirical print which Hogarth presented to Dr. Kirby, and which was afterwards used by the latter as the frontispiece to his edition of Dr. Taylor's work on perspective, was ever reproduced by Hogarth as a painting? I have come across an old engraving of it, underneath which is written at the left-hand corner, "Hogarth pinx.," whereas in Nichols's *Works of Hogarth* the words are, "Hogarth inv. et delin." If a painting were made, where can it be seen?

G. WOLFERSTAN.

Arts Club.

ALCHEMY AND MODERN SCIENCE.—Professor Alexander Campbell Fraser, in his edition of Berkeley's *Works* (1871), says in a note to *Siris* (vol. ii. p. 417), speaking of alchemy: "The most advanced science of our day has not abandoned the idea of this scientific transubstantiation." Comparatively few persons are aware of the amount and force of historical evidence which alchemy can adduce, or of the extent to which occult researches generally are privately prosecuted at the present day. But can any acknowledged scientific authority be cited for Prof. Fraser's rather surprising statement? It is well known to students of these subjects that the transmutation of metals was always associated (except by the mercenary charlatans who first brought it into discredit) with a philosophy that has far more sublime though analogous applications; and whenever the principles of this philosophy revive in the human mind, its physical-experimental side is sure to obtain renewed attention.

C. C. M.

A RUSSIAN MARRIAGE.—"A traditionary story widely celebrated in Europe," says Mrs. Ellet, in her interesting *Popular Legends* (Dublin, 1850, pp. 235, 236), is that of a mysterious marriage, "said to be connected with events occurring in Russia after the death of Peter the First and Catharine." A priest of Rörwig hamlet, in Iceland, was called on late at night by two strangers, who promised him a large fee if he came with them to perform the marriage ceremony: his refusal would cost him his life. He was led blindfold to the church, which was brilliantly lit up; "the stern bridegroom and pale bride present themselves, and are united; he is then led out of the church, but lingers near enough to hear a sound of disputing, the report of a pistol, and the groans of one expiring. Next morning the strange company set sail again, and the inhabitants of the village, conducted by the priest to the church, find in the vault the body of the newly murdered bride. . . . An agent of the Russian Government, coming to inquire into the matter," binds all who know of it to secrecy. "It is suspected that the deed was committed by the sanction, if not the express direction, of persons near the throne."

This story is related with much ability by Henry Steffens, and translated in *Foreign Tales and Traditions* (Glasgow, 1828, vol. i. pp. 241–248). What is the foundation for it, if any, in fact? And is there any older version than that given above?

DAVID FITZGERALD.

Hammersmith.

THOMAS BALDWIN: MODELS OF BATH.—In the *Bath Journal* of April 6, 1789, was an advertisement of "Proposals for publishing by subscription various designs in Architecture" executed in Bath and elsewhere by Thomas Baldwin, architect. It was stated that the work was in "great forwardness," and the first number would be published the second week in July. I cannot, however, find any notice, by advertisement or otherwise, of these designs in the *Journal* for July 13, 20, or 27, in the same year. I should like to know whether the work ever was published, and, if so, where a copy of it can now be seen.

In the *Bath Journal* of the same year there are advertisements of two models of the city—one by

Sheldon, on a scale of 24 feet to an inch, and the other by C. Harcourt Masters, on a scale of 30 feet to the inch. Is either of these models, or any portion of either of them, still in existence, and, if so, where? C. P. EDWARDS.

STUDLEY ROYAL.—Wanted, coat of arms of Sir J. Le Gras, owner of Studley Royal prior to 1400. Also the name of Isabel de Aleman's husband. She was heiress of Studley about 1251. C. R.

GUARINI, "PASTOR FIDO," &c.—By whom is the translation of this poem, published by R. Montagu, 1736, and stated in the letter of "The Publisher to the Reader" to be "by an Ingenious Gentleman, who would not prefix his name, but had made great improvements on the translation of Sir Richard Fanshaw"? If by Elkanah Settle, it has not the dedication to Lady Elizabeth Delaval mentioned in "N. & Q.," 5th S. vii. 458. In the same volume with the above is bound *Comus, now adapted to the Stage, as altered from Milton's Mask*, Dublin, 1738. By whom was it altered, and was it ever performed? W. M. M.

SIMONBURN, NORTHUMBERLAND.—I want the name of the saint to whom the parish church of Simonburn, in Tynedale, Northumberland, was dedicated. County histories and the Ordnance map say St. Simon; tradition says St. Mungo. There is a well known as St. Mungo's Well in the neighbourhood. W. B.

THE "ROUND HOUSE," LIVERPOOL.—There is an old house in this neighbourhood which has been known for the last hundred and fifty years at least as the "Round House," and it is still so called by the old people living in and about West Derby, where the house is situated, but none of them can give any reason for the name. It was about fifty years ago used as a farmhouse, and the land about it was called the Round House farm. The house (which is of some considerable size) is rectangular in plan, and has a high pitched roof, flat on the top, and dormer windows to the attics, which are in the roof. There is nothing in the appearance of the house to suggest the appellation "Round House," and I should feel much obliged to any of your readers who would supply me with the probable reasons for the name. Perhaps other houses in the country may be so called without being circular or oval in plan, and the reason for the name "Round" being given to them may, if known, furnish the information I am in want of.

NEMO.

BANDDELROWES.—In a list of the "Townes Armore," in the Constables' Accounts of Repton for the year 1616, mention is made of "one payre of Banddelrowes." Can this be intended for bandoleers, *i.e.* separate charges of powder, con*tained in small* cylindrical boxes, attached to belts? Is there any more likely suggestion? As confirming my surmise, I may mention that the list also includes "one flaske or tuchboxe" and "2 Culivers." J. CHARLES COX.

THE "WATCH."—What is supposed to be the origin of the above expression, which is commonly used by insane persons, who are frequently under an impression that they are watched? It is interesting to trace some of the ideas entertained by persons mentally afflicted, who often have "reason in their madness," and their impressions, though exaggerated and distorted, may perhaps have been originally caused by the uncongenial conditions of their surroundings.

PSYCHOLOGIST.

SACRAMENT MONEY.—Where can I see, borrow, or buy a copy of the following work (probably a tract only), the title of which I copied from Lintott's *Monthly Catalogue*, June, 1716?—

"The Rules which have obtained for the Disposal of Sacrament Money since the Restoration of King Charles II. compared with those which were Observed before."

T. BOWATER VERNON.

"BEATI POSSIDENTES."—Whence comes Prince Bismarck's version of "a bird in hand," &c.?

C. W. B.

[The full form of the phrase, "Beati in jure censentur possidentes," sufficiently shows its origin in the works of commentators on the Civil Law, and may be compared with the English proverbial expression, "Possession is nine points of the law."]

"HISTOIRE DES SEIGNEURS DE GAVRES, ROMAN DU XV^e SIÈCLE, publié par Van Dale, Bruxelles."—Can any reader of "N. & Q." supply the date when this work was published? It is a quarto volume, containing an exact fac-simile of the whole MS. as it appears, with ornamental initials and miniatures. Van Dale seems to have been the editor as well as the publisher. The first page after the title adds to the name "Les Sires de Gavres": "Se vend chez Vandale à Bruxelles."

H. KREBS.

Oxford.

"MALLIA CADREENE."—Can you give me any better explanation of the legend "Mallia Cadreene," which occurs upon the Oxford seventeenth century token of Thomas Applebee, than the following, "Mal y a Car. de regne," or, as I perhaps rather freely translate it, "Evil be to the reign of Charles"? The date is about 1650, and the moneyers of the period being very illiterate may have condensed it into its first form as above mentioned. R. T. A.

HERALDIC.—A friend of mine has a large number of old silver and other seals, many of them bearing coats of arms. Will any correspon-

dent kindly let me forward him the impressions in order to inform me to what families they belong?

P. BERNEY BROWN.

St. Albans.

CO. CAVAN.—In which historical work can I find the greatest amount of information concerning the county of Cavan in Ireland and the lords of Cavan during the sixteenth and seventeenth centuries? It appears O'Reilly was created Baron of Cavan about 1561. Where can I find a genealogy of this family? LA ROCHE.

THE KNIGHTS OF ST. JOHN.—Are there any monuments or tombs of the Knights of St. John (Hospitallers) existing, like those of the Templars in the Temple Church? Where could I get a description or a sketch of one? F. R. DAVIES.

Hawthorn, Black Rock, Dublin.

FUNERAL ARMOUR.—On revisiting some village churches with which I was well acquainted many years ago, I remark, both in the restored(?) and the unrestored, that the funeral armour is going very fast, and, there being no source of supply or reparation, will soon be gone. What is this armour? There are instances (such as that of Clive) of its use in the middle of the last century when armour was no longer worn, and where the helmets and swords are plainly no more than undertaker's trappings of a very perishable quality. I hope, though not without doubt, that the older armour is the genuine wear of the deceased, and therefore worthy of careful preservation.

TREGEAGLE.

AN OLD BOOK.—I lately came across an old book containing a vast amount of very curious matter. I should like to inquire if it is well known:—

"The Secretes of Maister Alexis of Piemont by hym Collected out of Divers Excellent Aucthours and newly Translated out of French into English, with a General Table of all the Matters contained in the sayde Booke. By Willyam Ward. Printed at London by Rouland Hall for Nicholas Englande, 1563."

The book is a small quarto in three parts. The colophon to part one is, "Printed at London by Roulande Hall for Nycholas Englande, 1562." The colophon to part three is, "Printed at London by Rouland Hall dwelling in Gutter lane, at the Signe of the half Egle and the Keye, 1562." Willyam Ward the translator dedicates the book to "Lord Russell, Earle of Bedford."

W. H. PATTERSON.

Belfast.

STREET NOMENCLATURE.—In Dudley is a thoroughfare bearing the singular name of "Inhedge," and in Wednesbury there is a street known as "High Bullen." Are these names to be met with in any other towns, and what is their derivation? FREDERIC WAGSTAFF.

EDBURTON, SUSSEX.—Can any reader of "N. & Q." supply the last words of the following inscription on a tablet in the church of Edburton, Sussex? It is suggested that the lines may be a quotation; in any case, some copy of them may be in existence.

"Here lieth the body of William Hippisley, Esq., who married to wife Katherine, y^e^ Daughter of John Pellett, of Bolney, Esq., by whom he had issue John, Katharine, & Mary, all yet survivinge. He dyed November the 4th,* ..... Aged 51.

And seeing stones can speak.....
Both who he was and what lie.....
He that Court, City, Country life.....
And finding none that pleased fell.....
He dyed if dead he can be said.....
That knew no life besides E....."

H. H.

"ALLAH."—Which of the Popes asserted that the Christian "God" and the Mohammedan "Allah" were different beings, and what is the authority? D. D.

AUTHORS OF BOOKS WANTED.—

The Student of Padua: a Play. Privately printed. 1836.

Fits of Fancy. By Anybody. Cambridge.

New Year's Tribute to the New Reign. Sonnets. Edin., 1838.

Anglo-Indian Domestic Sketch. 8vo. Calcutta, 1849.

Calcutta: a Poem. Lond., 1811.

Rival Uncles; or, Plots in Calcutta: a Play. Cal., 1819. J. O.

Revelations of Russia; or, the Emperor Nicholas and his Empire in 1844. By One who has Seen and Describes. Henry Colburn, Great Marlborough Street.—Who now possesses the copyright? There is no copy in the British Museum. E. TARLETON.

Hymn to the Daylight.—Was this poem, published in *Tait's Magazine*, No. 17, July, 1833, and commencing "Come from the crystal chambers of thy rest," and signed "V.," written by David Vedder, author of *The Covenanters' Communion*, &c.? WM. PEACE.

Replies.

ROMANO-CHRISTIAN REMAINS IN BRITAIN.

(5th S. ix. 349.)

This very interesting subject is treated in the *Councils and Ecclesiastical Documents relating to Great Britain and Ireland*, by Haddan and Stubbs. Vol. i. p. 37, appendix C, is devoted to the "monumental remains of the British Church during the Roman period," and shows how excessively rare they are. The very learned and laborious authors are only able to mention a single Roman-Christian inscription, which is let into the tower of the church of St. Mary-le-Wigford at Lincoln. An engraving of this is given in the *Archæological Journal* for 1860, vol. xvii. p. 15, with a description by the Rev. E. Trollope, M.A., and Arthur

* By the register, 1657.

Trollope, who state that it is very indistinct, and that no satisfactory explanation of it has been given. But in Prof. Emil Huebner's valuable work, the *Corpus Inscriptionum Latinarum Britanniæ*, Berlin, 1873, p. 53, No. 191, he gives this inscription, and says plainly that it is a work of the sixteenth century; and in his introduction, after noticing that his plan was to admit all the Latin inscriptions which were probably anterior to the sixth century, he says: "Exclusi autem titulos Christianos fere quotquot in variis Britanniæ partibus reperti sunt. *Ii enim omnes* videntur seculo sexto recentiores esse." There are, however, a very few instances of the ancient Christian monogram, the "Chi-rho," found on Roman pavements in England, sometimes combined with the symbolic Alpha and Omega. These are engraved in the *Journal* of the British Archæological Association for 1867, vol. xxiii. pp. 221–230, accompanied by a very interesting article by Mr. J. W. Grover on "Pre-Augustine Christianity in Great Britain, as indicated by the Discovery of Christian Symbols." In Prof. E. Huebner's work he also gives engravings of six gold rings of the Roman period found in England with Christian symbols, two of them having the words "vivas in Deo" (p. 234, Nos. 1305, 1307).

As some of the Roman-British Christians, therefore, had tesselated pavements, and wore gold rings, it seems we can hardly ascribe the total absence of Roman-Christian monumental inscriptions in Britain to the poverty of the Christians, especially as Constantine embraced the faith about a hundred years before the legions departed. I cannot help thinking that some of these interesting relics may yet be turned up in the excavations which are everywhere going on for railway and other purposes, and that the numerous clerical correspondents of "N. & Q." might contribute some further information of the existence of such relics.

I am informed that Prof. E. Huebner has since published a work entitled *Inscriptiones Britanniæ Christianæ*, but I have not been able to find it in the library of the British Museum. His other work above mentioned appears to be a monument of faithful and exhaustive labour and learning, and will soon be in every great library.

JOSEPH BROWN.

Temple.

The Roman villa at Chedworth in the Cotswold Hills contains several slabs of stone on which the Christian monogram, representing X P, is inscribed. This villa is by far the most interesting, so far as I know, in Britain. Its situation is charming; its discovery recent and romantic. A keeper of the Earl of Eldon's was shooting rabbits, about fifteen years *ago, in a lonely combe of the Cotswolds, Forcombe by name, the lower end of which is crossed by a Roman road, that runs into Ermine Street. The* upper end of the combe is enclosed by a noble cirque of woods, and just under these the keeper's dog scratched up out of a rabbit-hole certain curious little pieces of stone, some white, some blue, some red. They were, of course, *tesseræ*; and the judicious keeper sent them off to one of the earl's relatives, who at once sent men to dig. They dug, they found, they laid bare, under this gentleman's guidance; and now the whole head of the valley is filled with the ample remains of a great Roman country house: built, too, to suit the climate, in what one may call an English fashion, and looking wondrous like an Elizabethan homestead with its pleasaunce and its range of offices and stabling. The house stands on a terrace, overlooking the vale, and sheltered by the encircling woods. Its stone walls, about five or six feet high, are nearly perfect, and have been roofed in, so that the tesselated pavements (one of which contains a figure of the British Roman as he appeared in winter, hunting) and the *caldarium*, &c., of the baths are now weatherproof. The timbered upper part of the house, which is supposed to have rested on these walls, has of course perished. A flight of well-worn steps leads down from the hall door to the terrace, which extends round three sides of a large square, the fourth and lowest side being open to the valley. The space within the square, which I have called the pleasaunce, is now a lawn, traversed by new-made gravel paths, which look, however, as if they had a right to be there. The two sides of the terrace are flanked by outbuildings and offices; those on the left have in front an arcade of stone pillars, and they exhibit the remains of the granary, the bakehouse, the forge (with pigs of iron lying about), and such like appendages of a large rural homestead. In the angle between the upper end of this range of buildings and the house is a bare green slope, which I may call the ladies' garden; for just at its highest point, where the retaining walls that enclose it on two sides are about to meet, the corner is cut off by an open circular summer-house or bower, walled in, except in front, with stone, and backed by the solid green hill, and overhung by the woods. In the centre of this bower, surrounded by a broad margin of flags, is a cylindrical fish-pond of hewn stone, some four feet deep. And when the earth which filled this up had been removed, a spade chanced to tap the very spring which had supplied it. At once the clear water bubbled up again; and now, after more than fifteen hundred years, the pool is as full and as bright as when the Roman road-master's wife and daughters watched their tame fish there, looking out over their garden to the fair green valley and the wooded hills, just as we do now.

In a neat cottage, built for the purpose on vacant ground, Lord Eldon has established a museum of the ruins, and a most interesting one

things found on the spot, among which the slabs that I have mentioned appear. A. J. M.

In the years 1794-96 some very fine tesselated pavements were found in a meadow between Frampton and Maiden Newton in Dorsetshire. On one of these was represented Constantine's Christian monogram. For details see Lysons's *Figures of Mosaic Pavements discovered near Frampton, Dorsetshire*, Lond., 1808, imp. fol.; Hutchins's *History of Dorset*, vol. ii. p. 250, second edit.; and Warne's *Ancient Dorset*, p. 192.

T. W. W. S.

T. S. H. will find some trustworthy information on the subject in E. Hübner's recent work, *Inscriptiones Britanniæ Christianæ* (London, Williams & Norgate, 1876). H. KREBS.

Oxford.

MAC MAHON FAMILIES (5th S. ix. 7, 59, 97, 133.)—The following notes on the three Mac Mahons successively archbishops of Armagh, in Ireland, are derived from authentic sources, as stated afterwards, and give the information wanted by MR. BONE, correcting also some of the dates assigned to their respective episcopates by MESSRS. SHIRLEY, FISHER, and WARREN.

1. Hugh Mac Mahon, born 1660, in co. of Monaghan, said to have been a lineal descendant of the ancient princes there; educated in Irish College, at Rome, from 1682; a secular priest and professor there, as also doctor in theology; canon of the Collegiate Church of St. Peter, at Cassel, in French Flanders (of which chapter his uncle Arthur was then provost); and elected vicar-general of Clogher, his native diocese, in 1703; nominated bishop of Clogher, by brief of Pope Clement XI., March 15, 1707 (after a vacancy of nearly twenty years in that see from death of its last occupant, Fr. Patrick Tyrrell, O.S.F. Min. Observ.), and after consecration abroad (probably at Rome) arrived in Dublin shortly before October, 1708, "after many difficulties and dangers"; translated to archbishopric of Armagh by decree of Propaganda Aug. 6, 1713, as approved by the same pope on 26th of that month. On July 9, 1715, the new primate had another papal brief, enabling him to exercise all archiepiscopal acts without receiving the pallium, which it would have been dangerous to grant him in open Consistory, during that period of the persecuting penal laws against the clergy in Ireland. In 1728 he published, in 4to., a learned work on the long contested question of the primatial precedency of the see of Armagh, entitled *Jus Primatiale Armacanum, in omnes Archiepiscopos, Episcopos, et Universum totius Regni Hiberniæ—assertum per H.A.M.T.H.P.*

Abp. Mac Mahon died at Dublin, Aug. 2, 1737, *an. ætat.* 77, *epis.* 30, and was interred in St. Peter's Church at *Drogheda*.

2. Bernard Mac Mahon (or "Brian"), educated in Irish College at Rome, and said, but erroneously, to have been brother of the above, though he may have been a nephew; a secular priest, appointed vicar-apostolic of Clogher by brief of Pope Clement XI. August —, 1718; and bishop of that see April 7, 1727, by brief of Pope Benedict XIII.; thence translated to Armagh Nov. 8, 1737, by brief of Pope Clement XII. He had a second brief from the same pope, dated Sept. —, 1738, setting forth the primatial dignity of his new see; and in Dec. following another, enabling him to exercise all the archiepiscopal acts without the pallium. He resided for many years in a humble cottage at a place called Ballymascanlan, in his diocese, co. Louth, where his assumed name was "Mr. Ennis," so insecure was the condition of Catholic prelates little more than a century ago; and he died May 27, 1747, *ætat.* 69, *epis.* 20 *circa*. Interred in the old churchyard of the chapel at Errigall, in barony of Trough, near village of Rockcorry, co. Monaghan, and diocese of Clogher.

3. Roche Mac Mahon (or "Ross"), secular priest, also educated at Irish College, Rome, and younger brother of above; nominated bishop of Clogher May 17, 1738, by brief of Pope Clement XII., and consecrated on Sunday, August 27 following, O.S., by Fr. Stephen Mac Egan, O.S.D., Bishop of Meath and Clonmacnois, before whom he took the usual oath, and made the profession of faith required at consecration. He was translated to Armagh Aug. 3, 1747, as successor to his brother in both sees, by brief of Pope Benedict XIV., and received a grant of faculties, as archbishop, January 8, 1748; but his primatial rule was short, as he died October 29 following, *ætat.* 49, *epis.* 11; his remains being interred beside those of his brother and predecessor in churchyard of Errigall, where is a monument to the memory of the two archbishops, with a Latin inscription:—

"Hic jacent Bernardus et Rochus Mac Mahon, fratres germani; uterque successive Archiepiscopus Armacanus, totius Hiberniæ primates, quorum nobilissimi generis memor pietas, atque æmula doctrina, vitaque titulis non impar mœrentem patriam decoravere. Bernardus obiit die 27 Maii 1747, ætat. 69. Rochus die 29 Oct. 1748, ætat. 49. Ambo pares virtute, pares et honoribus ambo. This monument was erected by Mr. Roger M'Mahon, brother to the deceased primates, A.D. 1750."

From the above it will be seen that three prelates of the name of Mac Mahon—the last two being brothers-german—were successively translated from Clogher to Armagh between 1713 and 1747; and, in conclusion, it may be noticed that Fr. Dominic Mac Guire (or "Maguire"), O.S.D., was elected abp. of Armagh, by decree of Propaganda, Dec. 14, 1683, as confirmed by Pope Innocent XI. Jan. 12, 1684; had a pension of 300*l.* a year from King James II. Mar. 12, 1686; received his pallium in 1687; and was obliged to

fly from Ireland, after surrender of Limerick, in October, 1691 (and shameful breach of treaty by the English), when he obtained refuge in France; dying there, in exile, at Paris, Sept. 21, 1707, *æt.* 63 *circa*, *epis.* 24; and was buried in church of Irish College of the Lombards, under a tomb with an inscription. He was a native of Fermanagh, and friar in Dominican convent at Gaula, in diocese of Clogher, becoming afterwards for many years hon. chaplain to the Spanish Ambassador in London, until raised to the primacy of his native land and church.

Authorities.—De Burgo, *Hibernia Dominicana*, Colon. Agripp., 4to., 1762, pp. 331–3, 499; Harris, *Writers of Ireland*, fol., Dublin, 1764, p. 195; Ware's *Bishops*, Dublin, fol., 1739, p. 80, by Harris; Beaufort, *Memoir of Map of Ireland*, 4to., Dublin, 1792, *passim;* King, *Primer of Church History of Ireland*, small 4to., 1851, pp. 1244–46; Brenan, *Ecclesiastical History of Ireland*, 8vo., Dublin, 1864, pp. 573–75; M'Carthy and Renehan, *Collections on Irish Church History*, 8vo., Dublin, 1861, vol. i. pp. ix, x, and 79–100; Lynch, *Life of St. Patrick, &c.*, 12mo., Dublin, 1828, p. 294; Stuart, *Historical Memoir of Armagh*, 8vo., Newry, 1819, pp. 399–406; Brady, *Episcopal Succession in England, Scotland, and Ireland*, 8vo., Rome, 1876, vol. i. pp. 229–30, 257–58; *Registrum Sacrum Hibernicum*, MS. *penes me.* A. S. A.

Richmond.

JOHN THEODORE AND JACOB HEINS (5th S. ix. 308.)—The seventeen portraits bearing this name at Norwich were all painted by John Theodore Heins. His son Jacob is also said to have painted portraits, but the only one I can find at all likely to have been by him is that of Sir James Burrough (erroneously called Burroughes in Chambers's *Norfolk Tour*, p. 1131) at Caius College, Cambridge. Burrough was master of the college from 1759 to 1765, and there is reason to believe that John Theodore Heins died at the end of 1756 or in January, 1757. Chambers gives a very confused account of these two artists, for after saying that "J. Heins" made the drawings for Bentham's *History of Ely Cathedral*, and that he painted the portraits of Sir Benjamin Wrench and Mr. Emerson in the Guildhall at Norwich, he adds, "An artist of this name, and probably the same person, painted fifteen of the portraits of mayors hanging in St. Andrew's Hall," whereas every one of the seventeen portraits (only *eleven* of them were mayors) was, as I have said, painted by the father, and the drawings for Bentham's book were made by his son Jacob, who could not have been more than about sixteen years old when the last of the Heins portraits at Norwich were painted.

FR. NORGATE.

7, King Street, Covent Garden.

Heins painted portraits of Thomas Emerson, Esq., and Sir Benjamin Wrench, now in the council chamber at the Guildhall, Norwich: also portraits of Robert, Earl of Orford; John, Lord Hobart; the Hon. Horatio Walpole, M.P.; and Sir Thomas Vere, M.P.; and of eleven mayors of Norwich (Benjamin Nuthall, Robert Marsh, Francis Arman, Timothy Balderstone, Thomas Harwood, William Clarke, William Wiggett, Simeon Waller, Thomas Harvey, Thomas Hurnard, and Nockold Thompson) in St. Andrew's Hall, Norwich. In a footnote at p. 1131 of the *Norfolk Tour* (1829) he is said to have painted a portrait of Sir James Burroughes at Caius College, Cambridge, and to have died probably in 1757. G. W. G. B.

Norwich.

Heins was a German artist who lived many years at Norwich, where he painted portraits. He was also an engraver. His son, who was born at Norwich about 1740, became a better artist than his father, both in oil and miniatures. He also engraved in a good style, but died young at Chelsea in 1770. EMILY COLE.

Teignmouth.

WITCHCRAFT TRIALS (5th S. viii. 169, 202, 244, 255, 297.)—I have a very curious collection of cases relating to judicial combat (wager of battle), ordeal, and witchcraft. Amongst the latter I find the accompanying curious case of which I send you a translation:—

"The heresy of the Waldenses or poor of Lyons about this time arose against Christ our Lord, which like other heresies disturbed us much, whose inventor, deluded by a diabolical inspiration, was a certain Vaudois, a citizen of Lyons. He when rich, abandoning everything, chose a life of evangelical poverty, having great zeal for God, but not according to knowledge. He caused some books of the Bible to be translated into the vulgar tongue together with some lives of saints.....For these wretched people, seeing themselves resisted and contradicted by our prelates and pastors, by preachers and religious, and that they were no longer able to be malicious publicly and openly, had recourse to other means of perdition.

"Many of them, becoming invokers of demons and entering into an agreement with them, became sorcerers, having wicked conversations with the enemy of the human race: they formed an alliance with the devil.

"I remember in my youth, before I entered this order, hearing many things concerning sorcerers of this kind, who are generally called *scobaces.** For then and afterwards many were taken in our province and burned, who, being closely questioned, confessed horrible things, concerning one of whom, if however you see no objection to it, I think I ought not to be silent.

".....Wherefore, as I have already said, before entering this order, there was a certain person named William Edeline, formerly professor of sacred theology, but, as was patent afterwards to everybody, a persecutor of it, he being first a Carmelite, then entered the Carthusians, but not long after leaving them, being dispensed or rather expelled the order, he betook himself to the Benedictines;

* Scobaces: Scoba=Scopæ=a broom. The witches were called *scobaces* from the notion of their riding on broomsticks—scrub, scroob.

he afterwards, consumed with ambition, became so diabolically dishonest, and, in order to obtain the much coveted dignities which he had set his heart on, made a compact with the cruel enemy, and adored him first in human form, that he may more easily deceive by kissing his wicked hand on bended knees.....

"I am silent concerning the denial of the Holy Trinity, of Jesus Christ our Lord and his most holy Mother, of the noble standard of the Cross, of the holy Sacraments, and of other matters which the faithful are bound to believe and observe, for they are terrible to our ears. For he after he had lived a long time in such error, dead in life, was seized and captured and given into the hands of the Bishop of Evreux, who also conferred on me all my holy orders in the very city of Evreux.

"I have given this narration thus diffusely for a two-fold cause, namely, as a caution for many who may be seduced by these Waldenses or *scobaces*, of whom many, I doubt not, although unknown, still survive." *

JAMES MORRIN.

Dangan House, Thomastown.

I think the following interesting account from the *Standard* of October 18, 1877, is worthy of permanent preservation in the pages of "N. & Q.":

"THE WHITE WITCH OF DEVON.—The case of the North Devon White Witch came before Earl Devon and other magistrates at quarter sessions at Exeter yesterday. The name of the so-called witch is John Harper. He is eighty-three years of age, appears in his younger days to have been a good deal connected with mines in the neighbourhood of Combmartin, in the north of Devon, and he now described himself as a mining proprietor. He, however, did a considerable business as a herbalist, or quack doctor, and was commonly known as the 'White Witch' of North Devon. In visiting patients he usually took with him a number of sticks or rods of wood or metal, with small pieces of parchment attached, on which were inscribed the names of different planets, and these rods were supposed to have some mysterious instrumentality in the cures he professed to effect. The proceedings leading to his being brought before the magistrates arose in consequence of the death of the wife of a cattle doctor. A medical man attended her for some time, but on his pronouncing her case as hopeless, her husband went a journey of twenty miles to see the White Witch. He came to the woman, and inquired as to the day, the hour, and the planet under which she was born. From a box he produced some rods with the names of the planets written on the parchment attached, and, placing these one at a time in the woman's hands, directed her to strike a piece of metal which he produced, and as she complied with his directions he spoke some words in a low tone. He also prescribed some bitters, and gave a powder which was to be mixed in boiling water, and which, he added, he always used in every fever but typhus. He stated that though the woman was very weak there was no reason why she should not recover. She, however, died a day or two afterwards. When asked what his charges were, the so-called witch said twenty-five shillings, and that sum was paid him. For the defence it was stated that the rods were struck by the patient on a piece of manganese, and this produced an electric shock. It was further contended that the different planets actually did exercise a powerful influence over the human frame and the electric currents permeating the system. Some persons spoke as to cures effected by Harper in some cases after medical men had given up all hopes. When he first came to the house he said he was a humble instrument in the hands of God, and he was not sure he could do anything. It was denied that he said there must be three persons of one faith in the room before he could do any good. The magistrates in petty sessions sentenced Harper to one month's imprisonment, but owing to his age they did not impose hard labour. The defendant now appeared against the conviction, on the ground that the use of certain means and devices to deceive or to impose on her Majesty's subjects had not been proved, and objection was also taken to the form of conviction, the words 'hard labour' having been inserted in the copy now before the court, whereas no hard labour was imposed. It was explained that these words were inserted as after the committal of the defendant it was found that he could not be imprisoned without hard labour. The objection was held to be fatal, and the conviction was quashed."

R. P. HAMPTON ROBERTS.

"IT IS EASIER FOR A CAMEL," &c. (5th S. ix. 106, 268.)—The result arrived at by the writer of the article referred to by K. P. D. E. coincides entirely with the judgment of one or two literary friends whom I have since consulted, and I think the question may now be considered as being settled beyond dispute in the following manner—1. that there is no valid ground for changing the Scriptural "camel" into a "cable"; and 2. that the term "needle's eye," as applied to a small door or wicket in an Eastern town, has been familiar to writers and travellers in those countries for hundreds of years; hence the propriety of the image contained in the text referred to is established beyond all doubt. CH. A. MURRAY.

Villa Victoria, Cannes.

[An "Aquæbajalus," see *ante*, p. 334.]

BUCKLES ON SHOES (5th S. ix. 388.)—There are numerous examples of buckles on belts or girdles. Thus we have "the bocle of the gerdle" (*Ayenbite of Inwit*, ed. Morris, p. 236). As to buckles on shoes, they were certainly used in the fourteenth century. There is a well-known line in Chaucer, alluding to St. Mark i. 7, "Ne were worthy vnbokele his galoche" (*Squieres Tale*, C. T. Group F, 555). Wyclif uses the word *thwong*, *i.e.* thong, not buckle. WALTER W. SKEAT.

I hardly think that the writer of the *Homily*, when he used the word "unbuckle," desired to suggest shoe buckles, but rather that he meant "to unfasten." According to Hone (*Every-day Book*, ii. 677), shoe buckles were fashionable in England many years before the time of Queen Mary (see Fosbroke). They were, however, then articles of luxury, and Holinshed (*Description of England*, 1586, p. 139) speaks with disgust of the priests before the Reformation, who had their "shoes buckled with silver."

In the *Paraphrase on the Gospells*, by Erasmus, printed by Whitchurch, 1548, the word "unbuckle" is used several times. Thus, under John i. 27, the translator, who I believe was the Prin-

* Anonymous tract on history of Carthusians, chap. xxv.

cess Mary, renders it, "unworthie to leuse the buckles of his shoes." And again at Luke iii. 16, Nicholas Udal, who translated that part, renders it, "unworthy to unbuccle the latchet of his shooes." The word "buckle," as then used, did not, I think, necessarily mean that there was a "fibula," but signified, in general, union or bringing together. Thus Udal, in the same page just quoted from, speaks of "two armies buckling together." EDWARD SOLLY.

MILTON: "PARADISE LOST" ILLUSTRATED BY GEORGE CRUIKSHANK (5th S. ix. 289.)—The following letter from Cruikshank to myself, dated March 14, 1877, supplies the information asked for by MR. W. G. BLACK:—

"Previous to the year of 1825 I was engaged to illustrate Milton's *Paradise Lost*. A friend of mine, Mr. Lewis, was to be the editor, and a bookseller in the Strand, near Holywell Street, named Birch was, I believe, to be the publisher.

"For this work I made two drawings on wood, one was 'Satan, Sin, and Death at the Gates of Hell,' and the other 'Satan calling up the Fallen Angels':—

'Awake! arise! or be for ever fallen.
They heard, and were abashed, and up they sprung
Upon the wing.'

"This illustration was very crowded with figures, and the best drawing that I ever did in my life; but when the wood engraver saw it he said he was afraid he could not engrave it. However, it was done and published. But the block is missing. However, there is an impression of it (No. 116) now exhibiting in the selection of my works at the Royal Aquarium, Westminster, London.

"I expect there had been some kind of arrangement made as to a partnership between the editor and the publisher. But some disagreement followed, which stopped the work, and this is the reason why the subject you mention of the large figure in perspective,

'Lay floating many a rood,'

was not published; and since then I have had so many matters to attend to that I don't think I shall ever publish it, nor be able to do an oil painting of the subject, as I always wished to do, being now too much overwhelmed with various engagements."

I have contributed a copy of this letter, with other matter, to Mr. Blanchard Jerrold for his forthcoming work on Cruikshank as an artist and as a temperance reformer.

J. POTTER BRISCOE, F.R.H.S.
Free Public Library, Nottingham.

BLECHYNDEN AND BACHE (5th S. ix. 289.)—I should have been glad to have given MR. DUANE more information, but the place of birth is never recorded on entrance to college. I thought, however, that some clue might be obtained by the way in which the father is described, and I have therefore got from the President of St. John's the fact that Richard Blechynden the elder is called in the college books "Londinensis plebeii filius." The younger Richard Blechynden is styled "of Surrey, generosi fil." As they were both "*Merchant Taylor*" boys, it is probable they were both Londoners, only the younger one's parents were on the Surrey side of the river. The elder one held the college living of Crick or Creek, in Northamptonshire. The family, I was told, still exists in Kent. At Christ Church the Buttery Book from 1679 to 1696 is wanting. But in an old matriculation book there is the entry of the matriculation of "Gul. Bach, April 22, 1686, as a Servitor." He therefore was not in prosperous condition at his start in life. GIBBES RIGAUD.
18, Long Wall, Oxford.

At the east end of the south aisle of the parish church of Swanscombe in Kent is a tomb to the memory of Thomas Blechyndon, Lord of the Manor of Swanscombe, who died in 1740, aged thirty-one; also to Lydia his widow, who died in 1743, aged thirty-one, leaving two sons, co-heirs. Hasted, in his *History of Kent*, gives the following description of the arms engraved upon the monumental slab: "Quarterly, 1 and 4, a fess nebulee between three lions' heads erased, impaling a fess ermine between three cinquefoils."

J. A. SPARVEL-BAYLY, F.S.A.

PETTY TREASON (5th S. ix. 388.)—I cannot find in my list of executions one for petit-treason in 1760, but on April 13, 1753, Ann Williams was burned at Gloucester for this offence. A short account of her execution will be found in Knapp and Baldwin's *Newgate Calendar* (Lond., 4 vols., 8vo., 1824–6), vol. ii. p. 177. Petit-treason consisted in the breach of civil or ecclesiastical connexion coupled with murder, as where a servant killed his master, a wife her husband, or an ecclesiastical person (either secular or regular) his superior, to whom he owed faith and obedience. The punishment in a man was to be drawn and hanged, and in a woman to be drawn and burned. This punishment of burning may be traced to the laws of the ancient Druids (vide *Cæs. de Bell. Gall.*, l. vi. c. 19). It was, however, the usual punishment (until lately) for *all* treasons committed by those of the female sex. The crime of petit-treason was abolished by stat. 9 Geo. IV. c. 31, s. 2.

GEORGE WHITE.
St. Briavel's, Epsom.

It is stated in the *Annual Register* for 176[illegible] that a woman, for poisoning her husband, was sentenced at the Chester Spring Assizes "to be burned the third day after conviction, but the sentence was respited by the judge till the 23rd [April], on which day she was executed at Bury." Another case of a woman burned for poisoning her husband will be found on p. 211 of Phillips's *History of Shrewsbury*, which occurred a century earlier than the Cheshire one, viz. 1647. A. R.
Croeswylan, Oswestry.

NUMISMATIC (5th S. ix. 327.)—1. This does not refer to the founding of the *Society* of Jesus, but of

the *college* of that order, which was founded by Gregory XIII. at Rome in the year 1582, which was the tenth of his pontificate. This pope was a great patron of the Jesuits, granted them many privileges, and, as we are told, founded and endowed no fewer than twenty-seven seminaries in different parts of the world—four even in Japan—for the instruction of youth in the Roman Catholic faith. The medal, no doubt, was struck to commemorate the founding of the college at Rome.

EDMUND TEW, M.A.

3. The official style of the French Republic, with its computation of time from the abolition of monarchy in 1792, its decades, decade-days, and "days without breeches," was not done away till some months after the establishment of the empire under Napoleon. TREGEAGLE.

EARLY DOUBLE NAME (5th S. ix. 388.)—TREGEAGLE is under a misapprehension. The case he cites is not an instance of a double name. The surname of Arthur is not at all an uncommon one, at least in Cornwall, and the "de Tyntagel" was simply to distinguish the said Nicholas Arthur from others of the same name, or to show to what particular family he belonged. The family of Arthur was settled at a very early date in the parish of Tyntagel. John Arthur was one of the jurors upon an inquisition *ad quod damnum* concerning certain lands in that parish, taken on July 11, 1306 (Esch. 34 Edw. I. No. 217). Possibly he was the father of Nicholas. I do not find the name in the Subsidy Roll for Tyntagel of 1 Edw. III., but many of the names in the record are illegible. John Artur was one of the venditors of the Ninths in the adjoining parish of Trevalga in 1341. Thomas Arthur was a freeman of the manor of Tyntagel in 1493. John Arthur was assessed to the subsidy in 1543, and the name is one of the earliest which occurs in the parish register, which commences in 1569. There are gravestones in the churchyard as late as 1798.

JOHN MACLEAN.

Bicknor Court, Coleford, Glouc.

THE BLESSING OF CRAMP RINGS (5th S. ix. 308.)—The service for the blessing of cramp rings may be seen in Maskell's *Monumenta Ritualia Ecclesiæ Anglicanæ*, iii. 335. Cf. Brand's *Popular Antiquities*, ed. 1813, i. 128; Nares's *Glossary, sub voc.*; *Pro. Soc. Ant.*, first series, ii. 292; *Journal of British Archæolog. Ass.*, xxvii. 287.

EDWARD PEACOCK.

[See Dyer's *British Popular Customs* (Bell & Sons), under "Good Friday," p. 149.]

FOLEY'S "ENGLISH-IRISH DICTIONARY" (5th S. ix. 367.)—The late Rev. Prof. Foley, D.D., was a native of Kerry. He had been originally educated for a Catholic clergyman. At the time of his death he was incumbent of Templetuchy in the diocese of Cashel. JOSEPH FISHER.

ROMAN CITIES IN BRITAIN (5th S. ix. 288.)—These two works might interest your correspondent:

Somner's Treatise on the Roman Ports and Forts in Kent; with Life. Edited by Brome. 12mo. Portrait by Burghers. Oxf., 1693.

The Durobrivæ of Antoninus identified and illustrated in a Series of Plates, exhibiting the Excavated Remains of that Roman Station, in the Vicinity of Castor, Northamptonshire, including the Mosaic Pavements, Inscriptions, Paintings in Fresco, Baths, Iron and Glass Furnaces, Potters' Kilns, Implements for Coining, and the Manufacture of Earthen Vessels, War and other Instruments in Brass, Iron, Ivory, &c. Discovered by E. T. Artis, F.S.A., F.G.S., &c. London: Printed for the Author, 1828. Folio.

HIRONDELLE.

"A PROVERB IS THE WISDOM OF MANY AND THE WIT OF ONE" (5th S. ix. 187.)—This definition of a proverb (which has been aptly termed "the child of experience") is attributed to Lord John Russell in the *Memoirs of Mackintosh*, vol. ii. p. 473. It bears a strong resemblance to a passage in Pope's *Essay on Criticism*:—

"True wit is nature to advantage dress'd,
What oft was thought, but ne'er so well express'd."

WM. UNDERHILL.

[See 1st S. viii. 243, 304, 523; 4th S. ix. 320; 5th S. ii. 452.]

AN OLD BALLAD (CAPTAIN WARD) (5th S. ix. 407.)—This is one of the old ballads in the Roxburghe collection, which will be reprinted for the members of the Ballad Society. Its old title is "*The Famous Sea-fight between Captain Ward and the Rainbow.* To the tune of *Captain Ward.*"

Ward was a famous sea-rover, or pirate, who flourished near the end of Elizabeth's reign and in the earlier years of that of James I. He succeeded in beating off his Majesty's ship the Rainbow, which was sent to take him. This is the subject of the ballad. The recital of the Norfolk gentleman from whom MISS PEACOCK received a traditional version begins at the third stanza. The old printed copies commence thus:—

"Strike up, you lusty gallants,
With music and sound of drum,
For we have descry'd a rover
Upon the sea is come.

His name is Captain Ward,
Right well it doth appear
There has not been such a rover
Found out this thousand year."

There are twelve stanzas in the first and twelve in the second part. Copies in Rox. coll., vol. iii., at folios 56, 652, 654, and 861; other editions are in the Bagford and in the Pepys collections. It was reprinted about the commencement of the present century in Aldermary Churchyard, so that the tradition is not necessarily one of early date.

WM. CHAPPELL.

OVID'S "METAMORPHOSIS" (5th S. ix. 328.)—This is the well-known translation of the *Metamorphoses* by George Sandys, a traveller and a poet, who lived from 1577 till 1643 (see Watt's *Bibliotheca Britannica*, vol. ii. p. 832). How popular and commonly sought for it must have been may be gathered from the fact that it has seen nine different editions, at least, during the seventeenth century. Lowndes (vol. iii. p. 1745) quotes eight successive editions of this translation, but omits that of 1628. Having another copy of the very same edition before me, I find, as far as I compared the translation with the Latin poem, it deserves the praise of an elegant version, which, at the same time, conveys a fair understanding of the original sense by consulting its valuable notes. Two competent judges, moreover, have given their opinion as to its poetical merits, viz. Dryden and Pope. "Sandys is pronounced by Dryden to be the best versifier of the last age; and Pope affirmed that English poetry owed much of its present beauty to Sandys's translations" (Lowndes, *l.c.*). H. KREBS.

Oxford.

The work inquired for is evidently the translation made by George Sandys, the traveller and poet. I do not know it as a 12mo. or 16mo., but the folio copies range in mercantile value from 15*s.* or 16*s.* up to a guinea, according to condition.

A. J. M.

MARY, QUEEN OF SCOTS (5th S. ix. 329.)—C. P. will find needlework done by the unfortunate queen in Hardwicke Hall, near Chesterfield, in the bedroom bearing her name, and also in the minstrel's gallery. G. H. A.

Pendleton.

In North Derbyshire and the neighbourhood of Sheffield it has become usual to attribute most of the old framed silk needlework to Queen Mary and her ladies. TREGEAGLE.

TO "FAVOUR" (5th S. ix. 225.)—The expression is not uncommon in this neighbourhood; and I have frequently heard it elsewhere. The very words quoted by COL. FERGUSSON were used to me only the other day by a clergyman, who said that my daughter decidedly "favoured her mother." W. D. SWEETING.

Peterborough.

Should COL. FERGUSSON have occasion to visit North-east Lancashire, I will engage, if he keep his ears open, that it will not be long before he will hear of some small child that "it favvers it fayther" or some other relative. (The compositor is respectfully requested not to print *its;* we have no *s* in our possessive case.) HERMENTRUDE.

Peacock's Glossary of Words used in the Wapentakes of Manley and Corringham gives it thus: "Favour, *v.* to resemble in features. 'Mary's bairn *favours* Bill strangely.'" FLORENTIA.

In Westmorland the word *favour* is continually used in the sense alluded to by COL. FERGUSSON.

R. B. L.

Kendal.

This expression, which I suppose is but a verbal use of the substantive *favour*, is well known in Lancashire. One day, in the mining part of the county, I was coming along by a wall, on the top of which sat two blackfaced little girls, themselves pitfolk; and one of them, looking at me, said to the other, "Eh, doosn't he favver Owd Nick!" Which may have been true enough; for I had just come from a neighbouring pitbrow.

A. J. M.

WILLIAM FISHER, 1576 (5th S. ix. 287.)—At the Campo Santo of Bologna there is an inscription to Robertus Fisheir, dated 4 Nov., MDIII., and just above it is a slab inscribed:—

"Hoc situs in tumulo est Gulielmus gloria gentis
Anglorum quem Mors traxit ad Elysios
Nam modo festivos dum spectat ludere bombos
Bombardæ fractus viribus occubuit
Proh dolor ergo homini quæ nam fiducia Martis
Si jugulant etiam quos putat ille jocos."

In the long arcade is a tablet commemorating "Fr. Julius Borius," orator of Jerusalem to the Pope, and "Eques Hierosolymitanus magnæ Angliæ Prior," dated 1702.

The second line is evidently a reminiscence of Domitius Marsus's epitaph on Tibullus:—

"Mors juvenem campos misit ad Elysios."

GWAVAS.

"DANDY PRATTES," &c. (5th S. ix. 187, 316.)—I had hoped some one better versed in our early currency would have answered this query; failing this, I will give the best information I am able on the subject. It appears that previous to James I. giving permission for the issue of the Harington tokens, no other coins than in gold and silver had ever been issued in this country, and the necessity for some currency of less value at a period when the price of provisions and labour was so very small is sufficiently obvious. Frequent complaints were made to Parliament and the kings upon the matter, with however, so far as the issue of a coinage in a metal other than gold or silver was concerned, no result. The people remedied the inconvenience by using for minor payments various money known as mailes, brabants, crokards, suskines, doitkins, pollards, galley penys, nurnbergs, &c., which the Jews have the credit of introducing. They with ever an eye to the main chance, also much of their money, which was of very silver, and closely resembled the penni Edwards, into the country; and it w complaint to the king in 1406 tha

the Scots brought as much as 100*l.* with them, to the defrauding of the poor people who could not distinguish the difference in the coins. Various statutes, with fearful penalties, were passed to prevent the circulation of this base money, but seemingly without effect. The particular coins of which E. M. T. speaks:—

1. *Dandy prattes.* This name was probably applied to the silver farthings of the Edwards and Henries IV., V., VI. Possibly a jocose name in reference to their smallness.

2. *Romans grottes.* These were certainly the gros, groats, or great penny of the continental states, which being of silver, of worse fineness than our standard, the design or type being very similar, were imported in large numbers by the merchants, and passed off amongst the people.

3. *Galy halfpeny*, or *galley pence.* These were pennies of base money brought to England by the merchants trading from Venice and who came in galley ships. They are specially mentioned in a writ to the Mayor of London in 1414, commanding him to search the galleys coming to London, and to warn the possessors of the coins therein not to attempt to pass the same, but if they wished they might take them to the Mint and have their value in sterlings (English pennies), or might have the base money melted and recoined.

E. M. T. might with advantage consult the numismatic works of Snelling, Ruding, Hawkins, Burns (Jacob Hy.), and Boyne upon the subject of the base money circulating in England from the twelfth to the seventeenth century. J. Henry.

Devonshire Street, W.C.

"The Christian Year": The Altered Line (5th S. ix. 380, 400, 419.)—Canon Liddon's reply that the Dean of Chichester is "seriously inaccurate in his account" of the altered line appears to me scarcely to bear the construction you put upon it in "Notices to Correspondents" (*ante*, p. 400), that it is an entire denial. A person may be "seriously inaccurate" without being "wholly so," and, as it appears to me, something lies concealed under this distinction which it would be fair to the Dean of Chichester to have made clear. If Canon Liddon is able to substitute "wholly" for "seriously" the matter is at an end. In the contrary case something seems reserved, and the truth rather fenced with than dealt with. G. B.

Upton, Slough.

Robert Paltock (5th S. ix. 186, 372, 416.)—Inasmuch as I overlooked Olphar Hamst's communication of Nov. 30, 1867, I am amenable to his strictures; but in the matter of Paltock I simply deny that I am indebted to him or to anybody else. The subject was started by Mr. Crossley in 1854, long before Olphar Hamst came to our assistance in "N. & Q.," and having both *Peter Wilkins* and *Parnese*, the "R. P." in both obviously suggested to me one author, and it was then, I reassert, that I wrote my suppressed note to "N. & Q." to await Mr. Crossley's further revelations, which never came. When Olphar Hamst honoured me with a visit I showed him my *Parnese* with my jotting in it, and still remaining. I do not, of course, say that what he wrote in 1867 could be derived from anything I told him in 1874, but I do say that there is no novelty in independent workers in the same line arriving at the same conclusions, and that this may be an example of it.

Meeting lately with a cutting which brought to light a third "R. P.," with a title which seemed to me to favour Mr. Crossley's idea that the author of *Peter Wilkins* was a lawyer, I ventured to bring them altogether under the eye of your readers.

J. O.

Milton's First Wife, Mary Powell (5th S. ix. 308, 374.)—I am obliged for Dr. Simpson's reply to my query, from which it appears that the entry of the Lords' order in the *Report of the Historical MSS. Commission* is calendared with greater care than is manifested by the editors of the *Journals*. As to the Mr. Powell, who is not enumerated amongst the masters of St. Paul's School in Knight's *Life of Colet*, there was one of his name who in 1661 was schoolmaster of Stafford (Plume's *Life of Hacket*, ed. 1675, p. xxx).

John E. Bailey.

The Isle of Man (5th S. viii. 127, 251, 298, 470; ix. 177, 214.)—Mr. W. G. Ward, in his notes on the Isle of Man, gives me credit for more knowledge than I profess to have. I did not express any pain or astonishment at his statement that "the sovereignty of this island was never purchased by Government," well knowing that many statements are made respecting the island by those who have not given sufficient attention to its early history. I quoted several authorities, which I thought would be sufficient for the purpose. One of the earliest records in the Rolls Office, Castletown, speaks of the "king." This was not an empty title only, for upon summons to his barons to come in and do their fealty, upon refusal or neglect to do so in proper time, their lands were forfeit to the king or lord's use. The power of life and death was in his sole hands, without any appeal to any other sovereign, of which instances are to be met with among the records in the Rolls Office; also treasure trove, a sovereign right which the Crown is very jealous of to the present time, of which I could give a good instance; mines royal; the right of minting money, which probably Mr. Ward may not know was exercised here before the revestment of the island in the Crown of England—the particulars respecting this last have been copied from the records, and may perhaps be published before long: these, with other matters, might be

adduced as instances of sovereign rights of the Isle of Man, without any appeal to any other power.

The legislative power in the Isle of Man has been independently exercised, it may be truly said, from time immemorial by the local kings, or lords if they were pleased to be so styled, in conjunction with the other estates, without any reference to the Crown of England previously to 1765; and since that date the first estate in the legislature has been the sovereign of England; hence the submitting the Acts of Tynwald to the Sovereign in Council for approbation, previously to being promulgated on Tynwald Hill before they became the law of the land, the only existing ceremony of the kind in Europe.

The Attorney and Solicitor General of England very recently were of opinion that the insular legislature had not the power, even with the consent of the Crown, to pass a measure for the redistribution and rearrangement of the revenues of the see of Man after the next avoidance; but on reconsidering the matter, after arguments advanced by the Attorney-general for the Isle of Man, they state, "We are led to the conclusion that the insular legislature *have power* to pass a measure for rearranging the revenues of the see of Sodor and Man."

"N. & Q." is not the place in which to enter into a lengthened history of matters connected with the Isle of Man, but if your readers will consult the authentic records of the island, they will find much that will dispel many erroneous opinions respecting it. When the boxes and boxes of documents resting in the archive-rooms at Knowsley, Dunkeld, Lord Dunmore's, and other places, come to be examined, much no doubt will be found to throw light upon matters connected with the early history of this little kingdom of Man.

I shall not trouble you again as to its "sovereign rights." WILLIAM HARRISON.

Rock Mount, Isle of Man.

"SUMMER HAS SET IN," &c. (5th S. ix. 128, 392.)—The sarcastic description of an English summer is not quite accurately given by MR. C. A. WARD (*ante*, p. 392), and I think he is wrong also in ascribing the authorship to the witty canon of St. Paul's. My impression is that the sarcasm runs thus, "The English summer has set in with all its usual severity," and that this passage may be found in a volume of travels by Prince Puckler Muskau, a German nobleman who visited this country more than once in the reign of George IV., and who latterly committed his observations to the press.

J. SCOTT.

Bath

GERMAN MEASLES (5th S. ix. 129, 392.)—Having under very favourable circumstances seen an epidemic of this disease at Corfu, I had intended answering this query, but forgot it. The quotation from Prof. Charteris's *Practice of Medicine* is exceedingly good so far as it goes. But that "it is a hybrid between measles and scarlet fever," as stated by some writers, is wholly wrong. On any known theory as to the origin of fevers there can be no *hybridity* between two such distinct diseases, and to make or adopt such a statement is to adopt an error similar to that of old times when measles and scarlatina were accounted but one disease. *Rubeola* or German measles is a specific and distinct eruptive fever, the result of a specific poison, and one as distinct as are those of measles, scarlet fever, and small-pox. It would be over long and out of place to go into more detail, but every marked case has one or more of three, or possibly four, different eruptions. None of these can, by an accurate eye, be confounded with the eruption in measles, and the red flush which resembles that of scarlatina is nearly always more partial, and always more transient. Once after seeing it on a man's chest I carefully covered him up, and yet when within an hour I uncovered him to show it to another it was gone. As a sequela in the severer or more marked cases, the scarf skin peels in films as in scarlet fever, but the albuminous secretion which is so formidable in the latter is wholly wanting. From the peeling, and apparently from the supposition that no British soldier could have, or was entitled to have, a disease not laid down in the Medical Regulations, the higher medical authorities in the island called it scarlatina. But from investigations made for the purpose I am fully convinced of the correctness of the last clause in the quotation given from Prof. Charteris's book (p. 392). A very good account of the disease will be found in Copland, *s.v.* "Rubeola," whence I learnt the name of the disease that had for the first time come under my observation.

BRINSLEY NICHOLSON, M.D.,
At that time Surgeon 9th Foot.

CHARLES HOWARD (5th S. ix. 266, 395).—Martha Maria Howard, daughter of Colonel Howard, of Bury St. Edmunds, was married in Ickworth Church, on Dec. 31, 1740, to the Hon. and Rev. Charles Hervey, fifth son of John, first Earl of Bristol. He died s.p. in 1783. I know nothing more about her. S. H. A. H.

THE CHANGE IN THE ENGLISH PRONUNCIATION OF LATIN (5th S. ix. 387.)—May I be permitted to support the query of MR. HART? This question has much vexed me, and been a source of much difficulty and inconvenience. I have very frequently made similar inquiries of personal friends, but so far I have never received a clear and satisfactory reply. Certain it is that the pronunciation of Latin in this country is almost a sure test of "theological partisanship" of the speaker. I am extremely anxious, with your corres

know when and why the alteration took place. I feel convinced that an exhaustive article on the subject would be exceedingly interesting to a large number of your readers. H. N.

PUBLIC-HOUSE SIGNS (5th S. ix. 127, 174, 257, 293, 353, 391.)—Will our good friend CLARRY tell us the origin of the sign of the "Apple Tree and Mitre"? H. Y. N.

DID MORLAND EVER PAINT "FISH PICTURES"? (5th S. ix. 327.)—Most probably he did not. I have two pictures, one of which answers MR. DOUGALL'S description; the second is a fellow to it by the same hand, but saltwater fish, lobster, oysters, &c., with sea birds, and a ruined fort in the background, and this one is signed "W. Sartorius fᵗ." At the back of the freshwater fish is in pencil, "painted by 'Sartorius.'" I shall be glad to communicate directly with MR. DOUGALL, if he requires further evidence and will send his address through you to me. BOILEAU.

Shrewsbury.

I am not aware that Morland ever painted a picture of fish alone, but it is likely enough that he did, as he was fond of coast scenes, with fishermen pursuing their various avocations, and he introduced fish more than once into his pictures. I have myself a copy of one of his works representing a cottage door, near which is a piece of water with a boat drawn up to the bank. A woman and a man are at the door conversing, and on the ground is a large fish, the species of which, though "a brother of the angle" to some small extent, I am unable to give, the copyist having apparently caught little of the spirit of his original. Hassell, in his *Life of Morland*, though he gives a copious list of works, describes none of fish only. He has one called "Selling Fish": scene, a coast; man on grey horse bargaining with fisherman's wife for fish. Another is fishermen landing fish, and this he describes as a "little elegant cabinet piece on panel." Is not your correspondent's picture more likely to be by Coleman? A. H. BATES.

Edgbaston.

PORTUMA (5th S. ix. 327.)—It is probable that this word signifies the Island of Portland opposite Weymouth, which according to Cowell bore the name of Portunia. A. J. K.

GOD'S CHURCH AND DEVIL'S CHAPEL (5th S. ix. 267.)—There is a similar old saying in German, viz., "Keine Kirche so klein, der Teufel bant seine Kapelle daneben." The analogous French and Italian proverbs are, "A côté de l'église le diable a sa chapelle"; "Laddove Iddio ha una chiesa, il diavolo ha la sua capella." I have found also the corresponding proverb in Polish, viz., "Gdzié Pan Bóg Kosciol buduje, tám Diabel Káplice stáwia." H. KREBS.

Miscellaneous.

NOTES ON BOOKS, &c.

The Student's Ecclesiastical History. By Philip Smith, B.A. (Murray.)

The Student's English Church History. By Rev. G. G. Perry, M.A. (Same publisher.)

IN these two new volumes of the Student's series Mr. Murray provides for two different but equally widely felt requirements—a compendious history of the period known among Anglicans as the Undivided Church, and a clear but succinct account of the post-Reformation Church of England. Mr. Smith's *Ecclesiastical History* is profusely illustrated by woodcuts representing diptychs, frescoes, early Christian symbolic pictures, churches in far East and far West, from Syria to the Cornish Land's End, and is enriched by notes and references to original authorities. But we should have been glad to have known the source of some of the illustrations, notably of the "Ancient Syrian Church of the Sixth Century at Kalb Louzeh," figured at p. 192, and the exterior view of what is vaguely described as an "Ancient Syrian Church of the Sixth Century," at p. 348, and which is probably a restoration. It is not to be supposed that every reader will agree with Mr. Smith's views, though the part which he desires to play is rather that of an exponent of facts than a propounder of theories. But he leans too much on Dr. Schaff, we think, in the sub-apostolic and early conciliar periods to be quite fair to the Ignatian and Cyprianic views of Episcopacy. And his suggestion of interested motives for the supposed heresy of the Gregorian Armenians is, to say the least of it, gratuitous, and almost certainly not warranted by the true history of the Armenian separation, which appears in its origin to have been rather accidental than intentional.

Mr. Perry treats an important period in the history of the National Church temperately, and with considerable tact as well as scholarship. On the whole, he meets his difficulties fairly, neither avoiding them nor going out of his way to seek them. "Advertisements" and Injunctions, Seminary priests and Puritans, all pass in review. But Mr. Perry uses Lingard and Tierney no less than Evelyn and Burnet, and so his readers are not kept in ignorance of the different sides of the numerous questions, whether of doctrine, ritual, or discipline, which have from time to time arisen since the Reformation settlement. Mr. Perry is not blind to the shortcomings either of individual Churchmen or of the Church itself, but he closes his survey of religious affairs during the latter part of the eighteenth century with words of hope for the future, which are justified to his mind by the many "striking outward manifestations of increased zeal" and "growth in religious energy," undeniably characteristic of the Church of England in the present day.

Transactions and Proceedings of the Conference of Librarians held in London, Oct., 1877. (Whittingham.)

MR. E. B. NICHOLSON and Mr. H. R. Tedder, the editors of this report, may well be congratulated on the accuracy and general appearance of the volume before us. The papers read are of great interest, and some of considerable value, but the good done by the Conference of Librarians must not be estimated by the original matter or new ideas which are to be found in the report. Nevertheless a large amount of information is brought together, and if in a somewhat desultory manner, that is compensated for by a good table of contents, and, what is still better, and indeed a very noticeable feature in the report, a most exhaustive index which Mr. Tedder has rendered a very model of its kind. It is well that such a good example should thus be set, and if librarians

would take every available opportunity of following it, and insisting on the prime importance of good indexes, much would assuredly be accomplished in the way of relieving the labours of authors.

DEATH OF DR. CARRUTHERS.—A worthy man, a valuable and frequent contributor to "N. & Q." in years gone by, and to whom the admirers of Pope are indebted for an excellent edition of their favourite's works, has just gone to his rest. Dr. Robert Carruthers, who had only lately retired from a fifty years' editorship of the *Inverness Courier*, died at Inverness on Sunday last, in the seventy-ninth year of his age.

AT the recent sale of the Hayley collection of autograph letters Mr. W. H. Collingridge (owner of Cowper's house at Olney) became the purchaser of the *Yardley Oak*, 10 pp., 4to., in the handwriting of Cowper. It fetched 11*l.*

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CORRESPONDENTS are requested to bear in mind that it is against rule to *seal* or otherwise *fasten* communications transmitted by the halfpenny post. Not unfrequently double postage has to be paid on their receipt, because they have been "closed against inspection."

POSTULATA is informed that, in accordance with the Code Napoléon, marriage must be celebrated in France before a civil officer of the domicile of one of the contracting parties in presence of four witnesses, after due public notice has been given. This, which alone is the obligatory marriage, may be *followed* by the religious ceremony; but any minister of public worship who should perform the religious rite *before* the civil marriage would be liable to heavy punishment under Arts. 199, 200, of the Penal Code. The rules of French law respecting marriage are given in Book I. Arts. 63-76 and 144-228 of the Civil Code, while the legal effects of marriage upon the property of the spouses will be found, under the title "Contract of Marriage," in another part of the Civil Code, Book III., Arts. 1387-1581. The ecclesiastical powers of the bishops in France regarding dispensations of various kinds must, it is presumed, be governed by the extent of the powers conferred in the quinquennial faculties granted to them by the Pope. But it may be observed that the decrees of the Council of Trent have never been received in France, and that Pothier calls the decree of 1563, which first required the presence of the parish priest and two witnesses for the ecclesiastical regularity of marriage, "a clerical usurpation which never had any authority in France." Care should therefore be taken to ascertain that any licence which may be granted by a bishop within his ecclesiastical competence be not in conflict with the powers allowed to him and recognized in him as the minister of a "culte" acknowledged by the State. The civil officer would, in the case put by our correspondent, no doubt require the production of the bridegroom's register of birth (*not* baptism), in order to establish his being of full age. In France a man under eighteen and a woman under fifteen cannot intermarry without a dispensation from the State. A son under twenty-five, or a daughter under twenty-one, must prove the consent of their *parents*, or of the survivor of the parents, or, in case of *difference between* them, that of the father. Failing all *these, the consent* of a "conseil de famille" must be *obtained.* Even above the ages specified respectful application for consent must be made to the parents, according to forms prescribed by authority (Code Civil, Arts. 144-160).

A. W. C. BAKER.—The principal translations of the works of Ariosto are by Sir John Harington (fol., third edition, 1634), W. S. Rose (8 vols., sm. 8vo., 1823-28), and J. Hoole (6 vols., 12mo., 1807). Probably the most useful critical edition of the original text (but without a translation) is that by Panizzi (1834), which is enriched by memoirs of Ariosto's life and bibliographical notices of the editions of his works. As to the relative value of the various translations opinions will naturally differ. Leigh Hunt, in the preface to his *Stories from the Italian Poets*, expresses himself strongly in regard to some of them. "With all due respect," he says, "to such translators as Harington, Rose, and Wiffen, their books are not Ariosto and Tasso, even in manner. Harington, the gay 'godson' of Queen Elizabeth, is not always unlike Ariosto; but when not in good spirits he becomes as dull as if her Majesty had frowned upon him. Rose was a man of wit, and a scholar, yet he has undoubtedly turned the ease and animation of his original into inversion and insipidity.....As to Hoole, he is below criticism." It will, of course, be understood that we simply give Leigh Hunt's views *quantum valeant*, in order that our correspondent may be placed in a position to judge for himself which translation he is likely to prefer.

A. C. S.—The ballad of *Darby and Joan* is printed in the *Gentleman's Magazine* for March, 1735, vol. v. p. 153, and in Plumptre's *Collection of Songs, Moral, &c., &c.*, Cambridge, 1805, p. 152, with the music. The words have been attributed to Prior. It is entitled *The Joys Never Forgot*, and the first line begins, "Dear Chloe, while thus beyond measure." It is in eight-line stanzas, and the third stanza begins, "Old Darby with Joan by his side," &c.

GEO. ADAMSON.—Your note in reference to the query, *ante*, p. 288, cannot be called a reply; moreover, the history of the family is too well known to need recapitulation in these columns. The other paper seems to us to partake rather of the nature of an essay, and therefore not to fall within the scope of "N. & Q."

MEDWEIG.—You seem to have missed the point of the query, which was simply as to the authority for a certain statement with regard to Sir H. Davy. A discussion of the reality of the "miracle" itself would be quite out of place in our columns.

ABHBA.—*The Athenæum*, a *monthly* magazine, was edited by Dr. John Aikin. It lasted only two years and a half, viz., January, 1807, to June, 1809. There is a copy in the London Library, St. James's Square, in which a former possessor has written the names of the various anonymous contributors.

IGNORAMUS.—Consult Lord Derby's *Homer* or Dr. Smith's *Classical Dictionary*.

S. F. CRESWELL, D.D. (The High School, Dublin.)—We did not receive your communication till that of Mr. WOODWARD had appeared. See *ante*, p. 405. We shall be glad to hear from you further.

STEPHEN RICHARDSON.—A matter of taste.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

LONDON, SATURDAY, JUNE 8, 1878.

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Notes.

WHITSUNTIDE.

The origin of the word Whitsun, which has been warmly discussed in these columns,* is still an undecided question, and seems likely to remain so. It is certainly a misfortune that an expression which serves to denote one of the greatest events in the history of Christianity should remain unsatisfactorily explained. It has been suggested that we should look for its derivation in the word Pentecost, which has become in German *Pfingst*; but this is mere conjecture, as etymologists have been unable to show how the transition from Pentecost to Whit or to Whitsun was effected. Dr. Neale, however, in his essay on *Church Festivals and their Household Words*, favours this view, and says, "It is neither *White Sunday* (for, in truth, the colour is red), nor *Huit* Sunday, as the eighth after Easter, but simply by the various corruptions of the German *Pfingsten*, the Dansk *Pintse*, the various patois *Pingsten*, *Whingsten*, &c., derived from Pentecost." Some have sought for its origin in Wytsonday, *i.e.* Wit or Wisdom Sunday, because of the light and knowledge which were shed upon the Apostles on this day, a derivation we find suggested by a writer of the fourteenth century:—

> "This day Witsonday is cald,
> For Wisdom and Wit seuene fold
> Was gouen to the Apostles as this day."

In Yorkshire it is called Whissun-day, *i.e.* Wisdom-day, an appellation much used by the common people.

Others, again, have derived the term from White Sunday, in supposed allusion to the white garments of the neophytes, as Whitsunday was one of the two chief seasons for baptism. Against this view it has been argued that the newly baptized were for the most part infants, except in national or apostolical conversions. Wheatley quotes a letter from Gerard Langbain, in which he cites a passage from some MS. in the Bodleian Library, where it is said that the day is called Witsonenday or Vitsonenday, because our ancestors were in the habit of giving to the poor on that day all the milk of their ewes and kine, which was called, in some places, "the whites of kine," in others, "whitemeat." Once more, it has been asked whether we can find any festival of the White Sun to assist us in ascertaining the history of the word. "It appears," says a correspondent of "N. & Q.," "possible that a heathen but religious custom prevailed in spring of asking for a white, clear summer sun, and that Whitsun-day took its name from this observance." This, however, seems highly fanciful and improbable. As far as the arguments in favour of the other derivations are concerned, the evidence for each is very equally balanced. It is, indeed, to be hoped that etymologists and others interested in the subject will not relax their efforts to bring it to a satisfactory solution.

In Spain the day is usually called Fiesta del Espirito Santo; in Portugal, Pascoa do Espirito Santo. In Italy it goes by the name of Pasqua Rosata, because at this season the roses are in full bloom. In Russ it is Trinity Day, probably as filling up the commemoration of the Blessed Trinity.†

Much interesting and gorgeous ritual was anciently associated with this festival. It was usual, in the Catholic times of England, to dramatize the descent of the Holy Ghost, a practice alluded to in Barnaby Googe's translation of *Naogeorgus*. A remnant of the old customs of Whitsuntide is retained at St. Mary Redcliffe, Bristol, which is annually strewn with rushes. The same practice was also kept up at Heybridge Church, near Maldon, Essex. Formerly at Monk Sherborne, Hampshire, the parish church was decorated with birch; a similar custom also was followed at King's Pion, near Hereford. Whitsuntide was also the season, in bygone times, for much festivity and merriment. Our ancestors had their Whitsun Ales—meetings usually held in some barn near the church, in which feasting formed the prominent

* 2nd S. ii. 154; 3rd S. vii. 479; 4th S. xi. 437; 5th S. i. 401-403; viii. 2 (MR. PICTON'S article should be consulted), *55, 134, 212, 278.*

† See Kalendar of the English Church, 1865, p. 72

feature. The ale, which had been brewed specially for the occasion, was sold by the churchwardens, and any profit that resulted from its sale was expended on the repairs of the church. Miss Baker, in her *Glossary of Northamptonshire Words* (1854, ii. 433), describes the celebration of a Whitsun Ale early in the present century, in a barn at King's Sutton, fitted up for the entertainment, in which the lord, as the principal, carried a mace made of silk, finely plaited with ribbons, and filled with spices and perfumes for such of the company to smell as desired it. Six morris dancers were among the performers.* At last, however, these gatherings occasioned so many abuses that they were put down.

The Whitsun mysteries, which were acted at Chester during Whitsun week, were costly pageants, each mystery having been set down at fifteen or twenty pounds present money. The dresses were obtained from the churches until, this practice being denounced as scandalous, the guilds had to provide the costume and other necessaries. For full information on this subject the reader should consult the *Edinburgh Essays*, 1856.

Various customs were formerly observed at this season, but the majority of these have long ago fallen into disuse.† At St. Briavels, Gloucestershire, after divine service on Whitsunday bread and cheese were distributed to the congregation; to defray the expenses every householder paid a penny. At Hinckley, in Leicestershire, a fair took place on Whitsun Monday, when the millers from various parts of the county walked in procession, with the "King of the Millers" at their head.‡ The Court of Array, or view of men and arms, was held on Whitsun Monday in the vicinity of Lichfield, Staffordshire, when every householder failing to answer his name was fined a penny. On Whitsun Tuesday, the Eton Montem, a time-honoured ceremony peculiar to Eton, was observed biennially, but latterly triennially, down to the year 1844, when it was abolished. It originally took place on the festival of St. Nicholas, the 6th of December, but was afterwards held on Whitsun Tuesday. It was a procession of the scholars to a small mound on the south side of the Bath Road, where they exacted money for salt, as the phrase was, from all persons present and from travellers passing.§

Among the customs still kept up may be mentioned the Flower Sermon which is preached on Whitsun Tuesday at St. James's Church, Mitre Court, Aldgate, from a text having special reference to flowers. On the same day, at St. Leonard's Church, Shoreditch, a Botanical Sermon is delivered, for which purpose funds were left by Thomas Fairchild, who died in 1729. Throughout the country a good many fairs are held, and since the institution of the Bank Holiday, Whitsun Monday has become a general holiday. Whitsuntide, too, is not without its superstitions, but space will not permit us to mention more than the following one, which formerly prevailed in this country: "Whatsoever one asks of God upon Whitsunday morning, at the instant when the sun rises and plays, God will grant it him."

* See *Journal of the Archæological Society*, 1852, vii. 206; also Brand's *Pop. Antiq.*, 1849, i. 276-283; and Chambers's *Book of Days*, i. 637.

† See Thiselton Dyer's *British Popular Customs*, 1876 (Bell & Sons), pp. 278-292.

‡ Nichols's *Hist. of Hinckley*, 1813, p. 678.

§ For a full account of this custom consult Lysons's *Magna Britannia*, 1813, vol. i. pt. ii. 558; Gent. Mag., 1820, xc. 55; "N. & Q.," 1st S. i. 110, 322; 2nd S. ii. 146.

THE BIBLIOGRAPHY OF ARCHERY.

(*Continued from p.* 384.)

Royal Kentish Bowmen, 1785.

Rules of the Society of R. K. B. [Dartford?] August 28, 1789.—24mo. pp. 64. Contains a list of members to the 29th Aug., 1789. M.

Robin Hood's Bowmen, 1787.

Rules and orders of the society of archers named R. H. B., instituted anno Domini 1787. London, printed in the year 1790. 24mo. pp. 16. M.

Royal British Bowmen, 1787.

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Loyal Archers: Lady Well Lodge, 1789.

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United Woodmen of Arden.

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B. M. MS. 6299. 12mo. ff. 31. Ff. 19-31, The rules of the Society of M. A., July 9, 1804 (List of members).

Grand National Archery Meetings, 1844.

Accounts of the Annual Meetings, by the Honorary Secretaries for the time being, were printed annually from 1844 to 1868, and for 1870 and 1871, by Messrs. Hargrove at York, under the direction of the Committees. The account of the first meeting (1844) is on a single sheet folio, the rest are 8vo. pamphlets of from 12 to 24 pages each. 1 to 3—1844-1846—J. Higginson and H. Peckitt, Hon. Secs. 4 to 18—1847-1861—O. Luard and J. C. Pigott, Hon. Secs. In 1861 the G. N. A. Society was instituted. 19 to 28—1862-1871—O. Luard, Hon. Sec.

No account of the twenty-sixth meeting, held in 1869, was issued. Accounts of meetings 29-33—1872-1876—are given in "The Archer's Register for 1877."

Manuscripts at the British Museum.

Harl. 135, sixteenth cent. fol., ff. 110. An [illegible] favour of archery] to contrarie opynions &c

and in the handwriting of, Sir John Smythe. A reply to A breefe discourse, &c., by Humfrey Barwick, 1590.

Lans. 160, paper, fol. Fol. 338, Minute of statutes relating to archery fit to be repealed, A.D. 1610.

Arundel 359, paper, sixteenth cent. 8vo. ff. 29. Ff. 26-29, "The order of shoting with the crosbow." A poem in sixteen seven-line stanzas. At end, "Quod M. Beele."

Sloan 1950, paper, seventeenth cent. 4to. ff. 112. Ff. 47-48, Notes on archery. By Nehemiah Grew. Ends: "Take your bow in ye night & shoote at two lights, & it will compell you to looke at your marke."

Add. 6299, 12mo. ff. 31. Rules and lists of members of archery societies.

Add. 6314, 8vo. ff. 52. Extracts and cuttings from newspapers relative to archery, 1727-1818.

Add. 6315, 8vo. ff. 83. Archery collections chiefly in the handwriting of Lady S. S. Banks: arranged chronologically.

Add. 6316, fol., ff. 47. Archery collections. By Lady S. S. Banks.

Add. 6317, 4to. ff. 108. Extracts, notes, cuttings from magazines, &c., relating to archery. By Lady S. S. Banks.

Add. 6318, fol., ff. 88. Notes, extracts, cuttings from books, &c., relating to archery. By Lady S. S. Banks. Ff. 2-3, Bibliography of Archery (notes several references to archery not given in this list).

Add. 6319, fol., ff. 21. Collections relating to archery. By Lady S. S. Banks. Ff. 11-14, Bibliography of Archery.

Add. 6320, 24mo. size, ff. 63. Patterns of archery ribbons (three copies bound together, ff. 1-22, 23-46, 47-63). Issued by Thomas Waring of Bloomsbury to his customers. The ribbons are numbered for facility in ordering. The names of some of the wearers of the ribbons are given.

Add. 23429, ff. 139. Arabic. Taibugha Al-Ashrafi Ghunyat Al-Tullab Fil-Ramy Bil-Nushshab. Treatise on archery.

Add. 28801, fol., ff. 160. Extracts, anecdotes, observations, &c., relating to archery. By Sir Samuel Rush Meyrick.

Add. 29788, 4to. ff. 261. Collections for a history of archery. In the handwriting of William Latham, 1787-89.

Add. 29789, 4to. ff. 158. Collections for a history of archery. In the handwriting of William Latham, F.A.S., 1787.

Add. 29790, fol., ff. 136. ΤΟΞΟΓΡΑΦΙΑ, or anecdotes of archery. Mostly in the handwriting of William Latham. Ff. 109-110, An autograph letter from W. M. Moseley, author of An essay on Archery, Worcester, 1792, 8vo.

Add. 29791, 4to. ff. 72. Extracts from books, &c., and anecdotes relating to archery. In the handwriting of William Latham. Collected at the request of the Society of Kentish Bowmen. Dated May 3, 1788.

Add. 29792, 4to. ff. 100. Extracts from books, &c., relative to archery. In the handwriting of William Latham.

General List.

Toxophilus, the schole of shootinge conteyned in two bookes. Londini. In ædibus Edouardi Whytchurch,...1545.—24 sheets, 4to. ff. viii-50-38. The folioing is erratic; between sheets S and T the numbers 23-26 are omitted, the leaves of sheets T, U, X, Y, are thus antenumbered by four, the last leaf shows as f. 42. The dedication is signed Roger Ascham. (See the Retrospective Review, London, 1821, vol. iv. pp. 76-87.) M. has two imperfect copies.

Toxophilus, the schole, or partition of shooting contayned in ij. bookes, written by Roger Ascham, 1544. And now *newlye perused...Anno 1571*. Imprinted at London in Fleet Streate neare to Saint Dunstones Church by Thomas Marshe. 4to. ff. iv-63. Black-letter. M.

Toxophilus: the schoole, or partitions of shooting contayned in two bookes, written by Roger Ascham, and now newly perused....At London, printed by Abell Jeffes [dwelling in Phillip Lane, at the signe of the Bell] by the consent of H. Marsh. Anno 1589. 4to. ff. iv-63. M.

23rd(?) June, 1591. Thomas Orwyn. Granted unto him by the consent of Edward Marshe, theis copies insuinge, which did belonge to Thomas Marshe, deceased, viz.,...in English....in folio....Schoole of Shootinge.... (T. S. R., ii. 586.)

The English works of Roger Ascham....With notes and observations and the author's life. By James Bennet....London, printed for R. and J. Dodsley,...1761. 4to. pp. x-xvi-396. Pp. 51-186, Toxophilus. M.

Reissued without date.

Toxophilus, the schole, or partitions, of shooting. Contayned in II. bookes. Written by Roger Ascham, 1544....To which is added a dedication and preface by... John Walters....Wrexham, reprinted by R. Marsh, 1788. 12mo. pp. xxiv-230. M.

The English works of Roger Ascham....London, printed [by S. Hamilton, Weybridge, Surrey] for White, Cochrane & Co.,...1815. 8vo. pp. ii-xxviii-392. Pp. 47-174, Toxophilus. M.

Reissued with extra leaf (half title) and different paging.

Reissued without date.

Toxophilus, the schole, or partitions, of shooting....By Roger Ascham....Dedication and preface by.. John Walters....Wrexham, reprinted by J. Painter, 1821. 8vo. pp. xxii-232. M.

The whole works of Roger Ascham. Edited by J. A. Giles. London, J. R. Smith, 1864-5. 4 vols. 8vo. M. —Toxophilus is a part of vol. ii. It is separately paged, vi-168. Vols. of a "Library of old authors."

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English reprints. Roger Ascham. Toxophilus, 1545. Carefully edited by Edward Arber....London, Alex. Murray & Son,...1 July, 1868. One shilling. 8vo. pp. 168. M.

23rd August, 1577. Richard Jones. Receaued of him for his licence to imprinte A merye reioisinge historie of the notable feastes of Archerye of the highe and mightie prince William Duke of Shordiche....iiij^{d} and a copie. (T. S. R., ii. 318.)

19th August, 1579. Edward White. Receyued of him for printinge ij ballates, ye one of *Ye skratchinge of ye wytche*, ye other of *Ye Renovacon of Archery, by prince Arthure and his companions*, viij^{d}. (T. S. R., ii. 358.)

Positions wherin those primitive circumstances be examined, which are necessarie for the training up of children, either for skill in their booke, or health in their bodie. Written by Richard Mulcaster....Imprinted at London by Thomas Vautrollier,...1581. 4to. Pp. 100-102, chapter 26, Of Shooting. M.

25th Sept., 1581. Richard Jones. Lycenced unto him under th[e] [h]andes of the wardens, A joyfull songe of the worthie shootinge in London the XIXth of September, 1581....iiij^{d}. (T. S. R., ii. 401.)

The auncient order, societie, and unitie laudable, of Prince Arthure, and his knightly armory of the round table. With a threefold assertion frendly in favour and furtherance of English archery at this day. Translated and collected by R[ichard] R[obinson]....London, imprinted by [R. I. for] John Wolfe dwelling in Distaffe Lane neere the signe of the Castle, 1583. 4to. 53 leaves. Black-letter.—The dedication is signed. On leaves 4, 5, is "A praise of the bowe and commendation of this booke, written by Thomas Churchyard, gent." In verse. The threefold assertion occupies the last 14

leaves. I 3b—K 3b, The first assertion and is sacred historicall. K 3b—L 3b, The second assertion and ys prophane hystoricall. L 3b—M 4b, The thirde assertion Englishe hystoricall. M.

A remembrance of the worthy show and shooting by the Duke of Shoreditch and his associates the worshipful citizens of London upon Tuesday the 17th of September, 1583. Set forth according to the truth thereof to the everlasting honour of the game of shooting in the long bow. By W. M.—I have not seen this. It was reprinted in the Bowman's Glory, by W. Wood, Lond., 1682, pp. 33-80; in the Monthly Register, London, 1792-93; and in the English Bowman, by T. Roberts, Lond., 1801, pp. 253-284.

The discoverie of witchcraft...by Reginald Scot.... 1584.—Imprinted at London by William Brome. 4to. Book 3, chap. xv. p. 65, "A skilful archer punished by an unskilfull justice." At Malling in Kent an archer was "severelie punished" by "one of Q. Maries justices," ..." to the great encouragement of archers and to the wise example of justice; but speciallie to the overthrowe of witchcraft,..." bicause he shot so neere the white [*i.e.* centre] at buts." M.

A new Yorkshyre song, intituled:—

Yorke, Yorke, for my monie.

[22 eight-line stanzas, with a four-line chorus.] From Yorke by W. E[lderton]. Imprinted at London by Richard Jones: dwelling neere Holburne Bridge, 1584. Broadside, folio. (M., Rox. I. i.; T. S. R., ii. 416; also cf. iv. 80, 493, 514; reprinted in Thomas Evans's Old Ballads and in Joseph Ritson's Yorkshire Garland.)

F. W. F.

(*To be continued.*)

SHAKSPEARIANA.

TOUCHSTONE'S "FEATURE" ("AS YOU LIKE IT," ACT III. SC. 3, L. 3).—When the late famous Dr. Stokes, of Dublin, saw a vulgar brute of a countryman of his bring over a beautiful rich English bride, he was wont to explain the anomaly, says Prof. Mahaffy, by declaring that "the Saxon beast has no power of analysis." It seems that the same poor animal has no power either of seeing a joke of Shakspere's until an Irishman explains it to him. In *As You Like It*, Act iii. sc. 3, l. 3, Touchstone says to Audrey, "Doth my simple *feature* content you?" On which the latest and most careful editor, Mr. W. Aldis Wright, comments: "There is possibly some joke intended here, the key to which is lost" (p. 140, Clar. Press ed.). And, as far as I know, none of us English fellow-dullards of Mr. Wright, living or dead, ever did see what the joke was, till Mr. W. Wilkins, an undergraduate of Trinity College, Dublin, told us at the New Shakspere Society some months ago. He said that *feature* here meant "composition," the early English "making," even the "verses," of which Touchstone complains in l. 9 that "when a man's *verses* cannot be understood . . . it strikes a man more dead than a great reckoning in a little room." This meaning at once accounts for Touchstone's "most capricious *poet*," &c., and is as plainly right as anything can be. (Shakspere's occasional going back to the original meaning of words is as well known as his love of word-play.) As I find that Mr. Wilkins's happy explanation of this joke has not reached even all the teachers of young folk who are preparing *As You Like It* for the nearing examination, one may as well make it more public, together with the nearest use of *feature*, by Ben Jonson, that I have been able to find—in the Prologue to his play of the *Fox*, 1607:

"In all his poems still hath been this measure,
To mix profit with your pleasure;
And not as some, whose throats their envy failing,
Cry hoarsely, 'All he writes is railing':
And when his plays come forth, think they can flout them,
With saying, he was a year about them.
To this there needs no lie, but this his creature,
Which was two months since no *feature*:
And though he dares give them five lives to mend it,
'Tis known, five weeks fully penn'd it,
From his own hand, without a co-adjutor,
Novice, journey-man, or tutor."

Now, though the contrast may be between the *creature* or creation, the fully-shaped play, and *feature* in its known sense of the vague shape or form, the magical appearance, or phantom, made by art, which did not exist even in Jonson's brain, yet the use of the word in connexion with his dra-ma, po-em, mak-ing, shape shaped by the shaper's hands (A.-S. *scóp*, maker, poet), does help Touchstone's under meaning of his *feature*.

F. J. FURNIVALL.

"MACBETH," ACT I. SC. 2, L. 3.—

"*Mal*[*colm*]. This is the Serjeant
Who like a good and hardie Souldier fought
'Gainst my Captiuitie."

Yet this "Serjeant" is called, in the folio lists of personages who enter on the scene, "A bleeding Captaine," and, according to the same authorities, his three speeches are spoken by a "Cap[tain]." The Cambridge editors, Dyce, and others, noting an apparent inconsistency, alter all the "captains" to "sergeants." I venture, however, to maintain that the folios are right, that there is no inconsistency, and that the modern change destroys the intentional and visible proof that Shakespere gives of Macbeth's then loyalty to his cousin Duncan, thus enhancing his after fall through the devilish suggestions of the witches.

It is quite clear from Malcolm's words that he had previously told his royal father the story of his danger and his rescue. And he now makes known to his father that the wounded man then meeting them is the sergeant who rescued him. But Malcolm is a generous youth, as is sufficiently shown by what he at once exclaims, and by his subsequent "Hail, brave friend." Nor was Macbeth other at this time than a loyal kinsman and subject, and the king's general. For the rescue, therefore, of the heir to the throne the sergeant, to speak after the language of our day, was promoted for distinguished valour in the fie

promoted by a death vacancy and made a captain. Hence the spectators seeing the quondam sergeant now wearing the insignia of his new rank—and the readers—grasp at the outset these facts: that Macbeth is a loyal soldier; Malcolm, who at the close is crowned king, a generous young prince and hopeful heir; and lastly are prepared for diction too poetic and ambitious to come from an ordinary "ranker," but which is not out of place in one so valiant in fight. B. NICHOLSON.

"KING LEAR," ACT III. SC. 4, L. 77.—

"'Twas this flesh begot
Those pelican daughters."

Dr. Johnson has thought it necessary to annotate this passage by telling us that "the young pelican is fabled to suck the mother's blood." Where is such a fable to be found? The attitude of the pelican, pressing her red-tipped mandible against her breast, for the purpose of squeezing out the contents of her pouch, has given rise to the fable of her drawing blood from *her own* breast to feed her young; but the mother's "piety," as the heralds call it, reflects no discredit on her offspring. The strongest imputation I have met with upon pelican daughters, to lay them open to Lear's invidious comparison with his own, is in Bartholomew Glanville, *De Proprietatibus Rerum*. In bk. xii. ch. xxix. he states, on the authority of Jacobus de Vitriaco (*De Mirabilibus Orientalium Regionum*), that

"in Egypte is a byrde that hyght Pellicanus, a byrde with greate wynges and moost leane.....Whan the mother passeth oute of the neste to gette meate, the serpente clymeth on the tree and styngeth & infecteth the byrdes. And whan the mother commethe agayne, she maketh sorowe three dayes for her byrdes, as it is sayde. Than, he saythe, she smyteth her selfe in the breste, and springeth bloudde vpon them, and rereth theym fro deathe to lyfe, and then for great bledynge the mother wexeth feble, and the byrdes bene compelled to passe out of the neste to gette them selfe meate. And some of them for kynde loue fede the mother that is feble: and some ben vnkynde and care not for the mother, and the mother taketh good hede therto, and whan she cometh to her strengthe, she nourysheth and loueth those byrdes that fedde her in her nede, and putteth away her other birdes, as vnworthy and vnkynde, and suffreth them not to dwelle nor lyue with hir."

After all, then, there are Cordelias, as well as Gonerils and Regans, among the pelican daughters, and their reputation has suffered from Lear's too hasty generalization. It is remarkable that Shakespeare has again in *Richard II.* (Act ii. sc. 1, l. 126) charged the bird with murderous propensities, though in *Hamlet* (Act iv. sc. 5, l. 142) he calls it "the kind life-rendering pelican."

JOHN FITCHETT MARSH.

MEXICO: MOSARABIC SERVICE.—The following, from the *Echo*, May 29, 1878, seems worthy of note *and preservation*:—

"According to Dr. Riley, a bishop of the Protestant Episcopal Church in America, the Pope is being wounded even more severely in Mexico than in Germany and Switzerland. Dr. Riley, who has lately been visiting Mexico in the interests of Christian unity, gives a wonderful report of the exceeding rapid and decisive development of an Old Catholic revolt in the bosom of the Mexican Church. Seventy-one congregations have recently declared, by an unanimous vote, their definitive separation from Rome, and their return to a purer, more primitive, and more national form of Catholicism. They have secured for themselves the legal possession of some of the handsomest churches in Mexico, and have already placed themselves in communication with the Old Catholics of Europe. The movement appears to have originated in national as much as in religious causes. They declare that they wish to recover the spirit of nationality and patriotism which was once so strong in the Church. They have already abolished the Roman Mass and make use of the ancient Spanish Mass, so well known to liturgical scholars as the Mozarabic, which dates from the earlier Christian centuries."

What would St. Leander, St. Isidore, or St. Hildefonso—what would C. Archbishop Lorenzana—what would that other cardinal, the great Ximenes himself—think of such a movement, for such a purpose, accompanied with such an old-world spirit, and to be accomplished by such means?

What would St. Ambrose think, to say nothing of the Cardinals Borromeo, if North Italy were to revolt from under the Vatican, and, adopting the same line of action, were to assume the use of Milan for its rite, so far as it could possibly extend? What if the Two Sicilies, on the same principle, were to assert their independence of Rome by re-inaugurating, if I may use the expression, and generalizing the rites of the king's chapel in Naples and those of Palermo and Sicily proper—leaving to Rome herself, if she chose to adopt it, the venerable old service of the Lateran—their ancient monastic and collegiate use?

W. J. BLEW.

GEORGE CRUIKSHANK.—In April, 1863, I remember seeing an exhibition at Exeter Hall of a very large collection of the etchings and engravings of this celebrated artist, to the best of my recollection more than three thousand in number, and certainly the most complete that had ever been got together, or in all probability ever will be.

It has often occurred to me that it would be worth the attention of some book collectors or librarians to endeavour to form as complete a collection as could be amassed of the books illustrated with the productions of this clever and industrious artist, and which have the effect of making their readers more fully appreciate the text. Perhaps an entire one could not be formed, and even a moderate one would embrace some hundreds of volumes. The Waverley Novels, Roscoe's Modern Novelists, most of W. Harrison Ainsworth's novels, The Ingoldsby Legends, The Comic Almanacs, Cruikshank's Omnibus, Mar-

well's *History of the Irish Rebellion in* 1798, may, for example, be instanced, and many other books in addition will suggest themselves. How much more sensible than merely collecting the illustrations alone! And, it may be added, how often, in order to obtain them, has a copy of the book which they enriched been rendered imperfect by having had engravings abstracted! To use the language of John Hill Burton, in *The Book-Hunter*,

"The Illustrator is the very Ishmaelite of collectors; his hand is against every man, and every man's hand is against him. He destroys unknown quantities of books to supply portraits or other illustrations to a single volume of his own; and as it is not always known concerning any book that he has been at work on it, many a common book-buyer has cursed him on inspecting his own last bargain and finding that it is deficient in an interesting portrait or two. Tales there are fitted to make the blood run cold in the veins of the most sanguine book-hunter about the devastations committed by those who are given over to this special pursuit."—Pp. 80-81.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MILES CORBET.—In the north aisle of the church of St. Mary and St. Margaret, Sprowston, co. Norfolk, is a monument, with kneeling figure and effaced inscription, to the memory of Miles Corbet (second son of Sir Thomas Corbet, who was knighted by Charles I. at Royston), one of the judges who sat at the trial and signed the death warrant of the king. This Miles Corbet, at the time of the Long Parliament in 1642, was one of the registrars in Chancery, and chairman of the Committee for Scandalous Ministers. He is said also to have been Chief Baron of the Exchequer. At the time of the Restoration he fled to Holland, and having been seized by Downing, the king's envoy, and brought to England in 1661, he was afterwards executed as a traitor.

WALTER P. HIGH.

Norwich.

TEA was taxed at 8*d.* the lb. in 1660. On Sept. 25, 1661, Pepys drank his first "cup of tea, a Chinese drink." It was sold first in "drink, and in leaf from 16*s.* to 60*s.* the lb.," in the reign of Charles II. by one Thomas Garraway at Garraway's, in Exchange Alley, being first sweetened with sugar candy. He says that till 1651 it had been sold from 6*l.* to 10*l.* the lb. weight, and therefore only used as a regalia in high entertainments or given as a present to princes and grandees. Catherine of Braganza and Bontelloc, a Dutch physician, 1678, rendered it fashionable. It came either from Portugal or Holland. In 1794 there were at least 30,000 tea-dealers in Great Britain. In 1786 16,000 lbs. of tea were annually consumed in England. A writer in 1797 says that his father told him that tea was *introduced into* England by Christopher Burroughes. *The Kingdom's Intelligencer*, 1662, announces the sale of "tea or chaa according to its goodness" at the coffee-house in Exchange Alley. In 1665 a gallant is described as calling for tea. It was often pronounced *tay*. Then Sir Kenelm Digby's "receites," 1669, inform us that Mr. Waller adopted the Chinese fashion of taking tea with eggs. A century ago a Cumberland lady served up a dish of tea with butter and pepper. In the time of William of Orange it was sold at 3*l.* the lb. Lord Clarendon, in his diary for 1668, says that he and le Père Couplet had tea after supper. The tea was boiled with the water in a kettle. Tea at length replaced bevers as a meal.

MACKENZIE E. C. WALCOTT.

HOGARTH.—In the ordinary books about Hogarth I observe no mention made of a plate which forms the frontispiece to a pamphlet called *An Address of Thanks to the Broad Bottoms*; "to which," as the title-page goes on to say, "is prefixed a curious emblematic Frontispiece, taken from an original painting of the ingenious Mr. H****th." The date is 1745. The plate is inscribed above "Broad Bottoms," and below are the words:—

"Believing, we lifted ye up among the Mighty,
Yet our Drivers have ye join'd, increasing our Loads."

PENZANCE.

[The print is not by Hogarth; see *Catalogue of Satirical Prints in the British Museum*, No. 2621.]

"BANDANA" POCKET-HANDKERCHIEFS.—Dr. George Birdwood, in p. 80 of his elaborate *Handbook to the British Indian Section of the Paris Exhibition*, observes that "We must wait for Colonel Yule to give us the etymology of *Bandana* pocket-handkerchiefs." The sledge-hammer of the learned and gallant colonel is scarcely wanted to crack so small a nut; for the word appears to come from *bandh*, *bundh*, *bandhan*, in most Indian dialects derived from the Sanscrit, and signifying binding, confining, tying, a use to which the article is commonly put. See Wilson's *Glossary of Indian Terms*. T. S.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

ELECTORAL FACTS.—Can any one tell me where I can find accurate information regarding the candidates, successful as well as unsuccessful, and the polls taken at parliamentary elections held since the union with Ireland and the meeting of the first Imperial Parliament in 1801? I am told that since the Reform Act of 1832 these statistics have been published from time to time in parliamentary returns, but I have not been able to trace any such returns among the series of Parliamentary

papers and blue-books sent out to this country. I know that a republication of Dod's annual volume in 1853, under the title of *Electoral Facts*, contained much information on this subject; but this volume is, I find, in places not very accurate as to names and dates.

I am also anxious to ascertain whether the journals of the House of Commons were published before 1832 in such a form as would enable an inquirer to ascertain readily what writs were issued for new elections, on the occurrence of vacancies in the representation between general elections, and the names of members so returned. The later volumes of Hansard state these facts very precisely, and though the earlier volumes do not contain any abstract of these facts, they can be easily extracted from the body of the work; but for the period before the existence of Hansard the journals of the House supply, I suppose, the only source of information.

FREDERIC LARPENT.

Lahore.

[Has our correspondent consulted Oldfield's *Representative History*, 6 vols., which will give him the information he desires down to 1816? The general indexes to the journals of the House of Commons will give him a reference to all writs issued for new elections on vacancies.]

EXELBY FAMILY.—This old Yorkshire family is apparently descended from Whyomar, a Breton, who accompanied his feudal lord, Count Alan of Brittany, afterwards first Earl of Richmond, to England at the Conquest. This Whyomar was dapifer or steward to the earl, and one of his chief under lords. He had large estates granted to him in Richmondshire, including the lordship of Aske; and the position of dapifer to the earls remained in his family for several generations. His son Warner had two sons: Conan de Aske, from whom descended the family of Aske of Aske, whose pedigree is given in Whitaker's *Richmondshire*; and Wimar, or Wymar, de Eskelby, from whom, through his granddaughter* and heiress Ivetta, descended the family of Exelby, which, for a long period, held considerable property in Yorkshire. I have been unable to discover the name of the husband of this Ivetta, although it seems probable that it is somewhere recorded, in consequence of the feudal custom under which, in the cases of heiresses, the Crown had the disposal of their hands or received a fine in lieu. Some interesting particulars of this family are given by the late Mr. J. R. Walbran in *Memorials of Fountains Abbey* (Surtees Society). Can any of your readers refer me to further information of any kind, or say if there is any pedigree of this family extant? Their arms were Argent, a chevron gules within a bordure sable bezantee, but I have been unable to find the crest. Can any of your readers give it? BEDALE.

* Whyomar, Lord of Aske, &c., dapifer to Alan, Earl of Richmond, A.D. 1070.

- Warner.
  - Conan.
    - Conan de Aske, from whom descended the Askes of Aske.
  - Wymar de Eskelby, *temp.* K. Henry II.
    - Robert.
      - Stephen.
      - Ivetta, sister and heiress. Whom did she marry?
        - Henry.
          - Alan de Eskelby, A.D. 1277, from whom descended the *family of* Exelby.

THE RIGHT TO SEARCH THE PUBLIC RECORDS.—Some time since legal proceedings were taken to try the right of individuals to search the public records at the Rolls House. The attempt to establish such right failed, I believe; but, strange to say, I cannot trace a report of the case in any of the legal journals. The subject is one of great interest, especially to students of "N. & Q.," and I should be obliged by a reference to any full report of the case. P. R. R.

"PLOTINUS," ed. princeps Ficini, Florence, 1492, red morocco, a fine copy.—The above has on cover, inside, the royal arms, and bearing the label of apparently the Duke of Sussex, and underneath is the motto, "Si Deus pro nobis quis contra nos?" I shall be much obliged if any reader can say to whom it probably formerly belonged. H. H.

"COMPARISONS ARE ODIOUS."—Who will give me an earlier use than this?—"*Comparationes* vero, *Princeps*, ut te aliquando dixisse recolo, *odiosæ reputantur*" (Fortescue, *De Laudibus Legum Angliæ*, fol. 42, ed. 1616). The prince was the son of Henry VI. Fortescue was about to compare the Common and Civil Laws. Cf. *Much Ado*, Act iii. sc. 5, l. 18. WALTER D. STONE.

PETRARCH AND BYRON.—In the highly interesting sketch of Petrarch by Mr. Henry Reeve, one of the volumes of "Foreign Classics for English Readers," at p. 76 is the translation of an extract from Petrarch's *Africa*, the subject being "The Death of Mago," the Carthaginian. The translation is ascribed to Lord Byron. Tolerably familiar with his works, the "Death of Mago" is a piece I never before heard of. It is certainly not Byron at his best, though it might have appeared in *Hours of Idleness*, or even amongst *Occasional Pieces*; but I fail to find it in either. The indexes to Mr. Murray's editions are excellent, but I find no reference to any such verses under either of the letters P (Petrarch), or M (Mago), or C (Cartha-

ginian), or D (Death of). Will any reader of "N. & Q." inform me in what collection of Byron's works the piece referred to can be found, or on what authority it is ascribed to Byron?

GEO. JULIAN HARNEY.

Boston, U.S.

THE LAW OF GRAVITATION.—In *Supernatural Religion*, second ed., ii. 54, the following passage is quoted (*inter alia*) from Trench's *Notes on Miracles*, p. 292:—

"In regard to this very law of gravitation, a feeble, and for the most part unconsciously possessed, remnant of his power survives to man in *the well-attested fact that his body is lighter when he is awake than sleeping;* a fact which every nurse who has carried a child can attest. From this we conclude that the human consciousness, as an inner centre, works as an opposing force to the attraction of the earth and the centripetal force of gravity, however unable now to overbear it."

Has the fact expressed in the words italicized been "well attested" by some authority more likely to be exact than a nurse? And if so, what is the scientific explanation of the difference?

FREDERIC WAGSTAFF.

THE REBELLIONS OF 1715 AND 1745.—In the Scotch troubles of 1715 or 1745 a young lady, named Debby Carnegie, waylaid and killed a trooper who was carrying an order for the execution of her lover or father. Where can I obtain the particulars? H. B. HYDE.

34, Oxford Gardens, W.

"PEACE AT ANY PRICE."—Is the following the origin of this familiar phrase, or is there an earlier instance of its use?—

"Paris, May 14, 1848.....The bourgeoisie are eager for war.....Lamartine having proclaimed, 'Paix à tout prix,' is therefore thought an obstacle."—A. H. Clough's *Letters and Remains*, p. p., Lond., 1865, p. 105.

ED. MARSHALL.

Sandford St. Martin.

BACKWELL CHURCH, SOMERSETSHIRE.—In this church there is an ancient chapel, and on the north side of the chancel is an ancient tomb, on which lies the effigy in stone of one of the Rodney family, whose burial-place was in the chapel. On this tomb on a scroll is the following inscription:—

"Within this Chapel lieth Elizabeth the first founderys of this Chapel, and of the floke of shepe to the quarter tymes lat.....Knight, and before that wyff to Sir Walter Rodney, Knight, and syster to Sr Wylliam Comptor, Knight, which Elizabeth departed the.....in the yere of grace MCCCCCXXXVI."

The two hiatus in the inscription I can supply from other sources, as Elizabeth Comptor was first the wife of Sir John Chaworth, and died on June 3, 1536; but I should be glad to have an explanation of the "floke of shepe to the quarter tymes." My own idea is that "floke" is not a flock, a collection of sheep, but means wool, as when we say a flock bed, a bed stuffed with wool, and that the inscription probably refers to a payment for wool or wool money, paid either at the four quarter days or at the ember weeks, or four seasons appointed for fasting. Probably the will of Elizabeth Chaworth was proved in London shortly after her death on June 3, 1536, and an inspection of it by a competent person would throw some light on the inscription. A. J. K.

Clifton.

ENGLISH VERSIONS OF THE "DIES IRÆ."—Can any one kindly say where Dean Hook's "Dies Iræ" may be found? The version in the Leeds hymn-book is Isaac Williams's. Also where Slater's may be found, and who Slater was. It is mentioned in 3rd S. xii. 482.

C. F. S. WARREN, M.A.

Farnborough, Banbury.

THE OPERA.—In a letter written by Rachell Newport to her brother Sir R. Leveson, dated Dec. 14, 1658, and calendared by the Historical MSS. Commission, vol. v. p. 146, the following passage occurs: "It is thought the Opera will speedily go down; the Godly party are so much discontented with it." What was the opera here mentioned—not, I imagine, what we now understand by the word? K. P. D. E.

MISS E. BERRIE is author of *Captain Smith*, a farce in one act, adapted from Cuthbert Bede's *Nearer and Dearer*. It was performed at Charing Cross Theatre, April, 1870, and is printed in vol. lxxxix. of Lacy's *Plays*. I believe that "Ernie Berrie" is a *nom de plume*. What is the real name of the authoress? A piece by E. Berrie, entitled *Little Fibs*, was produced at Charing Cross Theatre in Sept., 1869, and another play by the same lady, having the title *Pure as Snow*, was performed at the Amphitheatre, Leeds, in March, 1874.

CHARLES FLEMING.—About thirty years ago a French translation of Shakspeare's *Coriolanus* by Charles Fleming was published at Paris. Mr. Charles Fleming (a native of Perth) was for many years Professor of the English Language in the Polytechnic School, Paris. Is he still resident in the French metropolis? R. INGLIS.

"VIEWY."—This is a word the *Spectator* newspaper—and no one else, so far as I know—is very fond of. I can find it in no dictionary. Is it an invention of the *Spectator*, and what exactly does it mean? It appears to have a disparaging tone about it, like plausible or superficial or factitious, but I cannot quite translate it. H. A. B.

THE PASSING OF THE REFORM ACT.—Am I correct in believing that Earl Grey, then Howick, is the only survivor of the many [illegible] of both Houses of Parliament whose [illegible] appear in Samuel Reynolds's picture, [illegible]

Walker, of the Reform Bill receiving the royal assent in 1832? Earl Russell, if I am right, was the last survivor but one. The engraving is in a shop window in St. James's Street.

WM. THORNELY.

"IF THE COACH GOES AT SIX, PRAY WHAT TIME GOES THE BASKET?" is a line from a song popular some fifty years ago. Some one, I think Hood, published a humorous engraving, of which this is the motto. Where shall I find the song at length?

K. P. D. E.

GERARD FAMILY.—"Sir Thomas Gerard, the first baronet, was living at Higlecar(?). He succeeded his father, Sir Thomas Gerard, Knt., in Sept., 1601." I shall be glad if any one can inform me where Highlecar (?) is; also, who was the widow "Annie" (Gerard?) who resided there in 1590. W. L. J.

[Highclere, Hants?]

FRANCIS SMITH, THE BOOKSELLER, OF CORNHILL, who had figured in other prosecutions, was proceeded against in the year 1681 or thereabouts, by information, for publishing on October 1, 1681, an alleged seditious libel on the king intituled *A Raree Show*, accompanied by an engraving. The passage complained of commenced thus, "That monstrous foul Beast, with a Hey, with a Hey, has houses twain in's chest with a Ho." Where can I find a copy of this publication—a broadside, I presume? W. H. HART, F.S.A.

Gravesend.

AUTHORS OF BOOKS WANTED.—

Oxford and Cambridge Nuts to Crack. Second edition, corrected and enlarged. London, A. H. Baily & Co., 83, Cornhill, MDCCCXXXV. 12mo. pp. 270.

Reminiscences of Thought and Feeling. By the Author of *Visiting my Relations.* London, William Pickering, 1852. 12mo. pp. 290.—Appended to the preface are the initials M. A. K.

Papers on Preaching and Public Speaking. By a Wykehamist. London, Bell & Daldy, 186, Fleet Street, 1861. 12mo. pp. 268. JOHN PICKFORD, M.A.

A Statement regarding the New Lanark Establishment. Edinburgh, 1812. 8vo.

The Gaol of the City of Bristol compared with what a Gaol ought to be. Bristol and London, 1815. 8vo.

Rationale of Justification by Faith. By a Layman. Second edition. London, 1859. 8vo. ABHBA.

Replies.

BOWING TO THE ALTAR.

(5th S. ix. 189.)

Though I have occasionally seen an educated person bow to the altar on entering and leaving a (Protestant) church—such person being a member of the Church of England—yet I have repeatedly seen, and still do see, *nearly every* Sunday, among a *rustic congregation, an act of* reverence or respect that might very easily be taken for "bowing to the altar." For many years I looked upon it in that light, and considered it to be the lingering relic of an old custom. But after awhile, by closely watching this custom for myself, and getting others to attend to it for me, I came to the conclusion that it was bowing to the clergyman, and not to the altar. This opinion I still hold after twenty-seven years' experience of the matter in small country churches in Huntingdonshire and Rutland, where, among other old customs, the women and men sit apart in places specially reserved for them by their own traditional habits. It is plain that the bowing is to the parson, and not to the altar, because it is only done by some late comer. It is chiefly the old men who do this, though I have occasionally seen boys do it. I cannot remember seeing a woman do it. If the man comes into church after the service has commenced, he makes a slight pause at the end of the nave—on his way to the men's seats in the north transept—and respectfully turns towards the east and pulls his forelock. This might easily be taken, at first acquaintance, for bowing to the altar, but it is really a mark of respect for the clergyman in the reading desk, or a token of humble apology for coming in late. I saw this done only on Sunday, March 10 last, and it is an act of very common occurrence. Twelve years ago, I remember an old-fashioned farmer in a small Huntingdonshire church, who, by virtue of possessing the glebe farm, had a seat in the chancel. When the old man came late into church, and hobbled up the nave with difficulty, he used to reserve his bow until he came close to the reading desk, when he pulled his forelock and made a deep obeisance. But this was to the rector, and not to the communion table, a few feet in front of him, although some of the rector's town visitors, who were not accustomed to these rural habits, were disposed to put down this old farmer as a very advanced Ritualist, who made a practice of bowing to the altar. I never saw this done on leaving church, which is a further proof that the bowing was to the parson, as a token of respect and apology for coming late. I do not say, however, that it may not be a modern rustic relic of the more ancient custom of bowing to the altar.

CUTHBERT BEDE.

The traditional reverence towards the east or altar, that is, in honour of God (Bishop Morton [Collier, pt. ii. bk. ix. p. 94]; Hall's *Satires*, bk. v. sat. iii. 20; Herbert's *Priest to the Temple*, ch. viii.), at entering the choir in various cathedrals in the seventeenth and eighteenth centuries, will be found illustrated in my *Traditions and Customs of Cathedrals*, sect. iv. pp. 135–7, second edition, published by Longmans. Hammond mentions bowing to the east on entering a

church as in practice in his time; and in 1641 the Puritans objected to the "bowing towards the altar or towards the east many times with three congees, but usually in every motion access and recess in the church" (Cardw., *Conf.*, 272). Bishop Williams, 1641, speaks of clergy who "make three courtesies towards the communion table, and enjoin the people at their coming into the church to bow towards the east or towards the communion table" (*Comm. on Ritual*, app., 552). At Windsor and Oxford I believe a trace of the custom still remains. It is a relic of the ancient "ante et retro facere sive inclinare," as at St. Paul's in 1518. "Residentes ingressi chorum ad orientem in ipso chori medio primum Deo reverenter inclinent" (*Registrum S. Pauli*, p. 237, ed. W. Sparrow Simpson). At the installation of Knights of the Garter, in the present century, this "reverence and obeisance" to God was paid in solemn form. It was ordered by the canons of 1640 (Wilkins, *Conc.*, iv. 550). The statutes of Canterbury, c. 34, require all "in ingressu chori Divinam majestatem devota mente adorantes humiliter se inclinare versus altare," according to the ancient statutes of certain churches.

MACKENZIE E. C. WALCOTT.

"N. & Q.," 1st S. vi. 182: St. vi. and ix. of *Statutes of St. Patrick's Cathedral*, Dubl., 1692, an extract from Mason's *Hist. of St. Patr. Cath.*, p. 92. *Constitutions and Canons Eccl. of Canterb. and York*, 1640, Can. viii., and "Declaration concerning some Rites and Ceremonies," in Sparrow's *Collection*, p. 361, ed. Lond., 1684. Abp. Bramhall, *Discourse of the Sabbath and Lord's Day* (first publ. in 1676), vol. v. p. 77, ed. A. C. L., Oxf., 1845, where there is reference in the notes to Mede's "Disc. of the Altar," in *Works*, pp. 486-99, and "On Ps. cxxxii. 7," and to the Dublin statutes, as above, and to Bingham. Compare, for the general subject, Jer. Taylor, "Of the Reverence due to the Altar," in vol. v. of Eden's edition of *Works*.

ED. MARSHALL.

Sandford St. Martin.

See a sermon preached at the opening of the new chapel at Cornhill-upon-Tweed, 1752, by Thos. Sharp, D.D., Archdeacon of Northumberland and Prebendary of Durham:—

"If it be asked if there be any piety or religion in *bowing towards the altar*, or at the Name of Jesus, or in turning sometimes to the east at the repetition of the creeds, &c., which are customs received from the undated usage of the Christian Church, I answer, they are only points of order and decency; but still they do *so* accompany religion, and they do *so* suit it that we know not how they can be well separated from it."—P. 17.

See also *Decency and Order recommended in Three Discourses preached in Hereford Cathedral*, by Thos. Bisse, D.D., 1723, pp. 72-80. See also *Hierurgia Anglicana*, 1848, Contents.

E. H. A.

The origin of this, as of most of our popular ecclesiastical customs, must, I imagine, be looked for in pre-Reformation usage. Protestantism, I may observe, has no sacred archæology, any more than it has a sacred art or—except controversially—a theology. The Catholic bows before the altar, and the Anglican follows his practice, but with this difference—that the Catholic salutes, not the altar, but the presence of God which he believes to be thereon; whereas the Anglican salutes at all times an altar on which the Sacrament is present only for a few minutes each day, week, month, or quarter.

As F. W. L. dates from Oxford, I should like to end these remarks with a query. At Christ Church there is a custom for the canons on leaving the cathedral to turn round and bow towards the altar. The chaplains and choir do not perform the same ceremony, and I would therefore ask, Is this bow on the part of the canons a reverence to the altar, or is it merely a parting salutation to the chaplain before he turns off into the choir vestry, in the same way as the Vice-Chancellor bows to the University preacher before the latter ascends the pulpit?

EDWARD H. MARSHALL.

The Temple.

Bingham in his *Christian Antiquities* (book viii. chap. x.) says that in all probability this is a primitive practice, and there certainly seems little reason to doubt it. It was evidently not entirely given up in England at the Reformation, and in 1640 it was recommended in one of the canons formed by Archbishop Laud. Cosin, Bishop of Durham, was charged by the Puritans with bringing in a custom of "cringeing and bowing to the altar." There is an article on this practice in Brand's *Popular Antiquities*, in which he mentions a book called *Altar Worship, or Bowing to the Communion Table, considered by Z. Crofton, Presbyter, but proved Enemy to the Fanaticks*, 1661. Bishop Jeremy Taylor also recommends it.

The custom has not yet died out. In "N. & Q." about twenty years ago, numerous instances were given of the custom in remote country churches. In Christ Church Cathedral the dean and canons, on entering or leaving the choir, invariably turn round and bow to the altar. This I believe is also done at Westminster, and, I have no doubt, in many other cathedrals and churches. It also exists in a corrupted form; for instance, at Durham the clergy bow to one another on leaving the choir, or they did some years ago. This is also done at St. John's College, Oxford, by the Fellows and Scholars. In 1843, bowing to the communion table was sanctioned by two of the Anglican bishops, and the High Church party reintroducing this primitive custom into churches.

Oxford.

The custom of bowing on entering church (curtsying by women) was common among old people when I was curate at Ormskirk, some thirty years ago. Two old women regularly curtsied before entering their seats in this church (Springthorpe) when I came here fifteen years ago.

E. LEATON BLENKINSOPP.

A good deal of information and discussion with respect to this custom, as existing now and in times past, has recently appeared in correspondence in the *Church Times* for Jan. 18, 25, and Feb. 8, and in the *Durham Advertiser* for Feb. 8, 15, 22, and March 1, 1878. J. T. F.

Bp. Hatfield's Hall, Durham.

THE CHOIR STALLS AT HAARLEM: THE GOSPEL AND EPISTLE SIDES OF THE ALTAR (5th S. ix. 61, 101, 413.)—The present Roman and the modern Anglican uses are identical. In both the Gospel is read on the north side, the Epistle on the south. (I so read them myself a hundred times in every year.) But the older and more correct way is the reverse.

Mr. Mackenzie Walcott in his *Sacred Archæology* (p. 22, *s.v.* "Altar") gives the explanation:—

"It (the altar) was divided into three parts in front, *medium altare*, before the altar, and the right-hand, or Epistle side and the left-hand, or Gospel side, according to the English use; but in Roman churches, since 1458, the position is reversed, being assumed from the crucifix on the altar, and not, as before, from the celebrant's arms facing the reredos."

It might, perhaps, have been better if, in my paper on the stalls, I had avoided any ambiguity by calling the sides of the choir simply after their geographical position. There can be no controversy about north and south, though there may be about Epistle and Gospel sides. I almost wonder that no critic with a little knowledge has availed himself of the chance to point out my supposed deficiency in that accuracy on which CROWDOWN is pleased to compliment me.

There are two corrections which should be made, nevertheless, in my paper. No. 2, south side (p. 61), should read thus:—2. Quarterly, 1 and 4, Bavaria; 2 and 3, Flanders quartering Holland. In No. 6, north side (p. 102), it is obvious that Arkel is in the third, not in the fourth, quarter.

J. WOODWARD.

Montrose.

[MR. WALCOTT'S article next week.]

THE FIRST LOCAL NEWSPAPER (3rd S. i. 287, 351, 398, 435, 479; ii. 38, 92; 5th S. viii. 72, 140, 153, 179, 232, 330; ix. 12, 98, 155, 214.)—This subject, so far as Nottingham is concerned, has received in my leisure moments a fair share of attention, but, as one of your correspondents has truly said, it is somewhat "surrounded with difficulties." The historians of Nottingham, from Deering downward, give a poor, meagre, and disconnected account of the first newspapers printed in Nottingham, the best, it may be, that could be given at the time, with the information then at hand; but, through the medium of "N. & Q.," more light has been thrown upon the subject, and, if I may, I would briefly recapitulate the evidences already adduced, offer some new facts, and fathom the right of the *Nottingham Journal* of to-day in appropriating the date of 1710 as the year of its commencement.

MR. WHITE says (*ante*, p. 12): "I have now before me a copy of the *Nottingham Post*, No. 42, July 11 to July 18, 1711." On calculation it will be found that, assuming it was published weekly, the first number was issued on Wednesday, September 20, 1710. MR. S. F. CRESSWELL says (3rd S. i. 479): "The *Nottingham Weekly Courant* appeared first on Monday, November 27, 1710. The second number gives the Queen's speech." We have it then unquestionably proved that both the *Nottingham Post* and the *Nottingham Courant* appeared in 1710, and that to the former must be awarded the honour of being the first in the field. MR. DUNN himself "has no doubt of it." This paper changed its name into that of the *Nottingham Mercury*, of which I am in possession of a copy, dated October 10, 1721, but, there being no number upon it, I am unable to fix the date of its appearance under a new title. Under this heading it went on till, I believe, 1724, when it reassumed its former title of the *Nottingham Post*. The latest number I have seen is dated April 5, 1739. Open to correction, I incline to the opinion that it came to a close about this time.

From evidence at command I am able to say that the *Nottingham Courant* continued its career until Saturday, March 27, 1762, when it came to an end. This last number is marked vol. 51, thus claiming a beginning in the year 1710. On the week following the *Nottingham Journal* of April 3 contains this notice:—

"Mr. George Ayscough, printer of the *Nottingham Courant*, being determined to leave off the printing business, takes this method of returning his sincere thanks to all his customers for supporting the newspaper which has been carried on by his father, mother, and self for more than half a century in so genteel credit, and which will be continued by Samuel Cresswell, printer, under the new change, who is determined to spare neither expence nor labour in his endeavours to make this journal a truly useful and entertaining newspaper, and he assures the public that as soon as proper correspondence can be settled the *Nottingham Journal* will be constantly circulated in the following towns" (here follows a list of eighteen towns, and a winding up of the advertisement).

Here then we have proof of the incorporation of the *Nottingham Courant* with the *Nottingham Journal*, and on this basis, no doubt, the latter paper grounds its claim to having commenced in 1710. A word now as to the *bonâ fide* age of the *Nottingham Journal*. The copy just referred to,

April 3, 1762, is numbered 62, vol. ii., which places the *Nottingham Journal's* first publication on Saturday, January 31, 1761. Besides the amalgamation just mentioned, it coalesced with *Burbage's Nottingham Chronicle* in July, 1775, a paper which had a run of three and a half years only, and so has continued under different proprietorships to the present time. Finally this claim of the *Nottingham Journal* is of recent origin. The files for 1849 say established 1741, those for 1850 say 1716, and those in 1852 say 1710; thus by a simple imprimatur, and within four years, the *Nottingham Journal* added the respectable sum of thirty-one years to its score.

It will be noticed that I have passed over the *Leicester and Nottingham Journal*, as I consider it in no wise connected with the *Nottingham Journal* proper. It was printed at Leicester, began, I believe, in 1753, and the latest number I have seen is dated December 31, 1768. I ask pardon for the length of this paper. F. D.

Nottingham.

I willingly comply with MR. DUNN'S request, and give the name of the printer of my copy of the *Nottingham Post*. The exact title is—

"The Nottingham Post: being a Faithful Account of all the Publick News, &c. Impartially Collected from the Best Accounts. Numb. 42. From Wednesday, July 11, to Wednesday, July 18, 1711. Nottingham: Printed and Sold by John Collyer, Bookseller in Long-Row."

The size of the sheet is seven and a half inches by twelve inches, printed on both sides. I have examined my copy carefully, but find no evidence to support MR. DUNN'S opinion that it was printed "at uncertain intervals." The legitimate inference appears to be that it was printed weekly.

ROBERT WHITE.

Worksop.

MOORE AND REBOUL (5th S. ix. 104, 233.)—An elaborate paper on this subject appeared in the March number of the *Irish Monthly*, which, as it contains a few facts not mentioned by either of your correspondents, may be interesting to readers of "N. & Q." The writer in the *Irish Monthly* gives from a letter of Moore himself the exact date at which his sacred song, "This world is all a fleeting show," was written. In Messrs. Puttick & Simpson's catalogue of Moore's unpublished letters, London, 1853, pp. 9 and 10, copious extracts are given from three letters written from Kegworth, in Leicestershire, and dated respectively 1st, 10th, and 23rd November, 1813. In the second of these, addressed to his musical publisher, Mr. Power, Moore says: "I like your idea of keeping 'Oh fair, oh purest!' for a set of sacred songs exceedingly, and the possibility of making such a work very interesting between Stevenson and me struck me so much that I set to and wrote the following words for it, which I am sure you will like." Here follow three verses with momentary corrections of "This world is all a fleeting show." "I like these as well as anything I have written," continues Moore, "but do not give them to Stevenson yet, as I mean first to try them myself."

Few will consider that Moore erred in his estimate of the beautiful song he had just written, particularly as his self-criticism was generally of a severe and apologetic kind. The praise, however, would have been in singular bad taste had the lines been a translation from any writer, however distinguished. They were finally entrusted to Stevenson, who completed the music for them to Moore's satisfaction before October 31, 1814. Finally, the song appeared for the first time in print in the volume of his sacred songs which Moore dedicated to his friend Dalton in the May of 1816.

In 1813, when Moore wrote "This world is all a fleeting show," Jean Reboul, the baker poet of Nismes, was only in his seventeenth year. It was not until 1820 that his poetical instincts seem to have been awakened. About this time, says the anonymous author of a sketch of his life prefixed to his poems in the *Bibliothèque Choisie* (Paris, 1840),—

"Reboul était membre d'un cercle de joyeux vivants. Ils se réunissaient dans un café. Ce fut là que se révéla d'abord la verve poétique de Reboul. Entre un verre de bière et un cigare il y composa des chansons et des satires qui ne sortaient pas de ce cercle ami."

"It is quite plain from this naïve description," says the writer in the *Irish Monthly*,

"that even if M. Reboul's poetical yeast fermented some years earlier, and had been coincident with his practical experience as a baker, no strain so pure, so simple, and sacred as that of the stolen melody of Moore would have received much favour or could have lived long even in the most retentive memory of this select circle, to whose admiring ears, amid the raptures of a cigar and a glass of beer, the earliest 'inspiration of his song' had been confided."

MR. BATES, in his interesting reply on the subject, gives Madame Beloc's French prose translation of Moore's song, which evidently was that on which Reboul worked. Perhaps he would supplement his paper by publishing in "N. & Q." the original foundation of Reboul's most famous poem, "L'Ange et l'Enfant," which, as in the case of Moore's song, he gave to the world as his own composition. The latter appeared in *La Quotidienne* in 1828, but it is stated in the *Nouvelle Biographie Générale* to have been taken from the German of Franz Grillparzer, the well-known dramatist.

"The Angel and the Child" is familiar to readers of English poetry from Longfellow's beautiful translation of it (Boston ed., 18[illegible]), and is not unworthy companion to this [illegible] by the editor of the Irish Monthly.

article which first drew attention to these "rogueries" of Jean Reboul.

D. F. MAC CARTHY.

Notting Hill Terrace, W.

MOSES WITH HORNS (5th S. ix. 145.)—See Coleridge's *Biographia Literaria*, chap. xxi.:—

"When I was at Rome, among many other visits to the tomb of Julius II., I went thither once with a Prussian artist, a man of genius and great vivacity of feeling. As we were gazing on Michael Angelo's Moses our conversation turned on the horns and beard of that stupendous statue; of the necessity of each to support the other; of the superhuman effect of the former, and the necessity of the existence of both to give a harmony and *integrity* both to the image and the feeling excited by it. Conceive them removed, and the statue would become *un*-natural without being *super*-natural. We called to mind the horns of the rising sun, and I repeated the noble passage from Taylor's *Holy Dying*. That horns were the emblem of power and sovereignty among the Eastern nations, and are still retained as such in Abyssinia; the Achelous of the ancient Greeks; and the probable ideas and feelings that originally suggested the mixture of the human and the brute form in the figure by which they realized the idea of their mysterious Pan, as representing intelligence blended with a darker power, deeper, mightier, and more universal than the conscious intellect of man, than intelligence;—all these thoughts and recollections passed in procession before our minds."

See also Sir Thomas Brown's *Vulgar Errors*, bk. v. chap. ix. C. F. S. WARREN, M.A.

Bexhill.

Of course Michael Angelo followed the regular traditional mode of representation derived from the Vulgate. Who ever saw a mediæval representation of Moses *without* horns? As to the Hebrew, Gesenius has the following in his *Thesaurus*:—

"*Qaran*—1. pr. ut videtur, *feriit*.....2. denom. a קֶרֶן significatu radii (No. 4): *radiavit, radios sparsit*, de facie Mosis, postquam splendorem Dei cominus viderat, Ex. xxxiv. 29, 30, 35. LXX., δεδόξασται τὸ πρόσωπον αὐτοῦ. Targ. Pesch. Saad. et Abalw. splenduit facies ejus. Ridicule Aqu. κερατώδης ἦν. Vulg. *cornuta erat* (facies) quo factum est, ut pictores Mosen cornutum depingerent, v. *Deylingii Observatt.*, s. iii., 81 *sqq.*"

The Hebrew word is קרן (not לקן). It occurs in Hab. iii. 4, where see A. V. and marg.; also LXX. and Vulg., both which render "horns," though "lightning flashes" would seem nearer the true sense. J. T. F.

Bishop Hatfield's Hall, Durham.

I have many photographs of the interior of Roslin Chapel, giving numerous details of its marvellously intricate architectural beauties. Two of these, by Mr. J. Thomson of Roslin (or "Rosslyn," as he prefers to spell the word), four by three inches in size, represent two brackets or corbels. On the lower portion of one is a beautifully carved figure of a woman (half-length) holding and *guiding a child, the end of* whose clothing is held by a grim-looking demon with horns and long ears. The other bracket is supported by a fine figure of Moses (nearly half-length), with bearded face, long curling hair, and two horns, which are not straight, but slightly curved inwards. The figure of Moses is amply draped. In his right hand he bears the Table of the Law; in his left hand a knotted staff. The date of the erection of Roslin Chapel was (about) 1446, and, as Michael Angelo was not born till 1569, it follows that the Roslin sculptor anticipated that great artist in representing Moses with horns. COL. FERGUSSON'S opinion is thus supported by an accomplished fact.

CUTHBERT BEDE.

The passage quoted by COL. FERGUSSON from "*Talks about Art.* By W. M. Hunt. With a Letter from J. E. Millais, R.A.," is not to be allowed to obscure the probable explanation of Michael Angelo's employment of horns—veritable horns of a bull-calf—in his much admired statue called Moses. Old Dunton's remark—it was doubtless his—in the *Athenian Mercury*, to the effect that a blundering reading of the Vulgate originated the practice in question, is much more likely to be correct. Long before Buonarotti's day a custom obtained to represent Moses, not with bull-calf's horns, but with sheafs of rays issuing from his temples, exactly as Parmigiano in a later day depicted the prophet in that glorious design where, in sublime wrath, he dashes to the earth the first received Tables of the Law. O.

May not the horns have reference to the sun's having entered into Aries at the Vernal Equinox in or about Moses's time? M. M. H.

EMBER DAYS (5th S. ix. 308.)—There is no such Gotic word as *ryne;* but in Anglo-Saxon we have *ymbyrnan, i.e. yrnan* (*irnan* for *rinnan*, Lat. *currere*)=to run, and *ymb* (Old Saxon *umbi*, Frisian *umbe*, Old German *umpi*, Mod. Germ. *um*)=round. (Thus in Beowulf, l. 67, "him on môd bearn"=it *occurred* to his mind.) *Ymbyrnan* is, however, not the word which gave rise to the name "ember days," for any other day might claim the same title, and there is no historical evidence of such an origin. If we consider that the ember days are institutions of the Roman Catholic Church, and have no special name in Anglo-Saxon, it is clear that we must look to the language of the Romish ritual for an explanation. Now in Italian the ember days are called *quattrò-tempora*, in French *quatre-temps*, and German adopted the original mediæval Latin name *Quatember*, formed after the analogy of September, November, December, from *quatuor*, because ember days are (Church) quarterly fasting days. The language which curtails *omnibus* into 'bus made of Quatember ember. This is the whole secret of the etymology. Embers, hot cinders,

could, of course, not be used in crossing people's foreheads; yet it is possible, even probable, that the existence of this word *embers* may have caused the shortening of *Quatember*. *Ember* is in Anglo-Saxon *aemyrje*; Old Norse *eimyrja* (fire-shower), from *eymr* (glowing fire); Old German *eimer*; Modern German *Ammer* (in Luther). I may add, in conclusion, that the Scandinavian languages have no special term to denote ember days, but simply call them fast days (*fastedagar* in Swedish).

G. A. SCHRUMPF.

Tettenhall College.

Another derivation, at least as likely as that from Sax. *ymb* and Sax. (not Goth.) *ryne*, a course, is from *quatuor tempora*, the liturgical term, through the German *Quatember*, of which *ember* may well be a contraction. I am not aware that in the Church of England embers or hot ashes have ever been connected with days of abstinence, or ashes with any day except the Dies Cinerum, or Ash Wednesday, but speak under correction, not having the pre-Reformation service-books at hand. J. T. F.

Winterton, Brigg.

This word is evidently a contraction of the German word *Quatember*, *i.e. quatuor tempora* (*quat' tempor'*), "four times" (a year), viz., Quadragesima Sunday, Whitsunday, Holyrood Day in September, and St. Lucia's Day in December.

E. COBHAM BREWER.

Lavant, Chichester.

"LORD ELLIS," 1708 (5th S. ix. 268.)—Dom. Philip Ellis, monk of the Holy Order of St. Benedict, and of the English congregation, consecrated in the chapel at St. James's Palace, in Westminster, May 6, 1688, with the title of "Episcopus Aureliopolis" (Dod's *Church History*), one of the chaplains and preachers to King James II., retired at the time of the revolution with the royal family to St. Germains, and subsequently was made Bishop of Segni, in the Ecclesiastical State in Italy. An engraving from a picture of the bishop in the possession of Viscount Clifden is given in the first vol. of the *Ellis Correspondence*, edited by the Hon. George Agar Ellis (Colburn, 1829). Mr. E. M. Thompson, the editor of the *Prideaux Correspondence*, published by the Camden Society, 1875, in a foot-note to his preface, p. vii, writes that the account of the Ellis family in the *Ellis Correspondence* "is incorrect in some details." I do not know if Mr. Thompson impugns the pedigree or not, but curiously enough, in a foot-note by Dr. Bliss (*Athenæ Oxonienses*) to the notice of John Ellis, father of the bishop, introduced into the *Life of Henry Hickman* (vol. iv. col. 368), the maternity of the bishop is assigned to one of the three daughters of Henry Wilkinson mentioned (vol. iii. *col.* 231). On the other hand, Mr. George Agar Ellis quotes this notice from the Athenæ *in extenso*, without alluding to Dr. Bliss's note, and in the pedigree Susannah, d. of W. Welbore, Esq., appears as the mother of the bishop. A notice of Philip Ellis appears in Granger's *Biographical History of England*. Several of his letters, dated Rome, 1695, are in the possession of the Bishop of Southwark, addressed to Father Sherburne; see *Royal MSS. Commission Third Report*, Appendix, p. 233. The series of six sermons preached before their Majesties, 1685–6, are of frequent occurrence.

E. W. T.

H. A. S. is referred, for the best account of Dom Philip Ellis, Bishop of Segni, in print I know of, to "N. & Q.," 1st S. vi. 125, 298; vii. 242; and for an engraved portrait of him to Lord Dover's *Ellis Correspondence*, with a slight notice of him in the preface. It is there stated that his father, Rev. John Ellis, Rector of Waddesden, "was a younger son of the family of Ellis of Kiddal, the elder branch of which is now extinct";* which is by no means correct, for his parentage is as yet unknown, although he probably came from the neighbourhood of Doncaster, being of St. Catherine's Hall, Cambridge. While there he was styled "junior," to distinguish him from a contemporary namesake, a Welshman, "Cambro-Britannicus." Dr. Welbore Ellis, Bishop of Kildare, father of Lord Mendip, was Dom. Philip's younger brother.

A. S. E.

No doubt this was Philip Ellis, Ord. S. Ben., one of King James II.'s court preachers, and then a bishop *in partibus*. Dod says that he, "at his going to *Rome*, obtained a bishoprick in *Italy*." Dr. Oliver says that it was "the vacant see of Segni" to which he was preferred in 1708, and that he died Nov. 16, 1726. He adds that "Pope Leo XII. kindly gave Bishop Ellis's library on his ring to Bishop Baines for the use of his successors in the Western district." When the library of the college founded by Bishop Baines at Prior Park was sold some twenty years since, many books

* In Burke's *Commoners* (iii. 554), and the three volume edition of *Landed Gentry*, "Burroughes of Long Stratton," it is asserted Welbore Ellis, Bishop of Kildare, "sprang" from Henry Ellis. As the former was born about 1660, and the latter in 1672, it is impossible. Mrs. Burroughes was the heiress *of her father only*. The co-heiresses of this ancient family were the sisters of Capt. William Ellis, R.N., of H.M.S. Gosport, who died at New York in 1743, viz. (1) Mary, wife of Timothy Smith, of Brotherton, co. York, yeoman; (2) Anabella, wife of Matthew Snowdon, of London, sadler; (3) Catherine; (4) Elizabeth; and (5) Mildred, wife of Jonathan Wainwright, of London, salter; to raise portions for whom their father had vested the manor in trustees for ninety-nine years. But the male line now extinct, and the present representative of the late Sir William Charles Ellis, M.D., was the compiler of *Ellis's Exercises*, a well known school book. *Notices of the Family of Ellis*, Esq., of the Middle Temple, a scarce work, and very rare now in its complete form, may be consulted, but some of these par-

appeared in which Bishop Ellis had written his name, and some also in the Stowe Library.

THOMAS KERSLAKE.

Bristol.

See Maziere Brady's *Succession of English Bishops* (Burns & Oates). C. PARFITT.

JUDGES IX. 53 (5th S. ix. 344, 413.)—The argument of H. F. W. and of the Bishop of Bath and Wells is somewhat affected by the fact that the phrase is not a new one, inserted by the translators of the Authorized Version of 1611, but is of older date. How much older I cannot say, but it is in the Bishops' Bible, "and al to brake his brayne panne," and probably comes from an earlier version. It is therefore not the idiom or usage of 1611 which has to be considered in settling the point so much as that of an earlier date. "To-break" is very common in the older translations, *e.g.* in the passage in the Gospels of the new wine bursting the old bottles. Thus Matthew ix. 17 (*Anglo-Saxon Gospels*), "the bytta beoth *to brocene*," which Wiclif keeps in "the botels ben *to brokun*"; Mark ii. 22, "to brycth"; while Luke v. 37 has the simple form "brycth" or "breceth," as Tyndale "breaketh." Though the prefix was dying out in the sixteenth and seventeenth centuries, it would be easily understood when brought on from an older translation. And though the later examples of the phrase do show that *all*=utterly was generally prefixed, yet other instances may be found, as

> "Then let them all encircle him about
> And fairy-like *to pinch* the unclean knight."
> *Merry Wives of Windsor*, iv. 4, 55.

The verb "pinch," without the prefix, follows five lines later. A late use of the phrase is found (1678) in Bunyan's *Pilgrim's Progress*, "missed but little of *all to breaking* Mr. Greatheart's skull." O. W. TANCOCK.

AN "AQUÆBAJULUS" (5th S. ix. 268, 334.)—I had already communicated the meaning of this word to MR. HART, but had not the historical evidence contributed by your other correspondents. Perhaps, however, a few words on the origin of *bajulus* will not be out of place. It is a Latin word, and means "a porter," probably from Baiæ, the Campanian watering-place. Thus *bajulus* originally denoted "a (Baian) porter." The Latin verb derived from *bajulus* is *bajulare*, "to carry a burden." Isidorus, however, derives the name *Baiæ* from the verb *bajulare:* "hunc portum veteres a bajulandis mercibus vocabant Baias." Frisch connects *Baiæ* with the Old Romance *ba(d)are*, "to open the mouth" (probably an onomatopœia). Others* suggest that it is a Basque word, as *baia*, "harbour"+*ona*, "good"=Bayonne, the name of a French town. Grimm traces it to the German *biegen*, "to bend." Lastly, it is believed that it is the same as the Gaelic *bâdh*, *bâgh*, "a bay, harbour, creek, estuary." This etymology is the more probable as it accounts for the phonetic transformations of the word, viz. French *baie*, Span. *bahía*, Ital. *baia*. Either *Baia* was at first a local name, and then extended to other places, or it was a general name, and in the case of the Campanian town signified the Baia *par excellence*. At any rate, *baia* seems to be the primitive, and *bajulare*, *bajulus*, the derived words. The French still use the term *bajule* to denote a cross and candle bearer in religious processions.

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The constitution of Archbishop Boniface, or Winchelsey, lays down that the *aquæbajulus* should be a poor clerk, holding his office as an ecclesiastical benefice conferred by the curate of the church and maintained by the alms of the parishioners, in all parishes within ten miles of a city or castle throughout his province. He served the priest at the altar, sang the responses, read the epistle, and carried the holy water vat (*aquâ benedictâ*); he was required to read also the lections and sing the gradual; to assist at the canonical hours and the ministration of the sacraments and sacramentals: in fact, he was the prototype of the parish clerk (Lyndw., lib. iii., tit. 7, pp. 142-3, app. 21). The *aquæbajulus* was a poor scholar and his office was an exhibition, "ut ibidem proficeret ut aptior et magis idoneus fieret ad majora." The bishops of Lichfield, Salisbury, Worcester, and Exeter, in the thirteenth century, also interfered on behalf of poor scholars in a similar way. In 1393, Archbishop Courtenay required the parishioners to pay the clerk for bringing the holy water to them, as a laudable English custom (Wilkins, iii. 220). He seems to have kept school on week-days, and after mass visited the houses in the parish and sprinkled the whole family—a custom which prevailed in parts of France even in the time of Ducange. Erasmus mentions that in Holland people guarded their houses with holy water, holy bread, and a wax taper. MACKENZIE E. C. WALCOTT.

SCLAVONIC OR SLAVONIC (5th S. ix. 366.)—According to Mahummadan historians generally, derived apparently from the Talmud or other Hebrew authority, Suklub or Saklab, the progenitor of the Sclavonic races, was the third of the nine sons of Japhet, the son of Noah, viz.,* Toork, Hirz, Suklub, Roos, Munsukh, Cheen, Komari, Kymul, and Mazukh.

Unless, therefore, this Oriental account, which is confirmed by the extant nomenclature of coun-

* Boudard, *Numismatique Ibérienne*, Paris, 1852, and, after *him, Heiss and Philipps.*

* *Shajrát ul Atrák*, or Genealogical Tree of the Turks, translated by Col. Miles, 1838, p. 22.

tries in Europe as well as Asia and Africa, is to be rejected as altogether fabulous, it appears to me there can be no doubt that Sclavonic would be the more correct mode of writing the word.

R. R. W. Ellis.

Dawlish.

Indexes (5th S. viii. 87.)—In his pleasant anecdote about John Baynes, Mr. Thoms makes mention of "Lord Campbell's well-known denunciation of all such offenders," to wit, authors who omit to supply their books with alphabetical indexes. Will he, or any correspondent who may be able to do so, be good enough to give the exact reference to this denunciation? Apis.

"Imp" or "Impe" (5th S. ix. 46.)—Trench, in *English, Past and Present*, p. 199, says:—

"*Imp* was once a name of dignity and honour, and not of slight or of undue familiarity. Thus Spenser addresses the Muses in this language,

'Ye sacred *imps* that on Parnasso dwell';

and *imp* was especially used of the scions of royal or illustrious houses. More than one epitaph still existing of our ancient nobility might be quoted beginning in such language as this, 'Here lies that noble *imp.*'"

In Tooke's *Diversions of Purley* a great many notices of the same kind are given. For example, "*Imp* was antiently a *term of dignity.* Lord Cromwel, in his last letter to Henry VIII., prays for the *imp* his son."

Many instances are found in Shakspeare and still older writers, together with at least a score of passages from Spenser's *Faerie Queene* and other works, all of which may be found under this heading in the book first mentioned. Somewhere I have read, but cannot now find the reference, that an old divine calls our Lord "that blessed Imp." George Raven.

[See 4th S. iii. 81, 202, 418; vi. 323, 420, 579; 5th S. vi. 66; vii. 146, 276.]

Collegiate and Scholastic Biographies (5th S. ix. 364.)—Permit me to add the following works to Mr. Sutton's list of books on the above subject:—

Bloxam (Rev. J. R.). Register of the Presidents, Fellows, Demies, Instructors in Grammar and in Music, Chaplains, Clerks, Choristers, and other Members of St. Mary Magdalen College.....Oxford. Oxford, 1853, &c., 8vo. [Still in progress.]

Burrows (Prof. Montagu). Worthies of All Souls': Four Centuries of English History. Lond., 1874. 8vo.—The information in this list may be supplemented by "Catalogue of the Archives in the Muniment Rooms of All Souls' College. Prepared by Charles Trice Martin, F.S.A. Printed by Spottiswoode & Co.....London, 1877." 8vo. pp. xiv-467.

Boase (Rev. C. W.). History of Exeter College, Oxford.—Now being printed. The part containing biographical particulars of the Rectors and Fellows has *nearly* passed through the press.

Harwood (T.). Alumni Etonenses. Birmingham, 1797, 4to.

Hawes (Robert) and Loder (R.). History ham.....including Notices of the Masters a Pembroke Hall in Cambridge.....Begun b With Additions and Notes by R. Loder. 1798, 4to.

Marlborough College Register from 184 clusive. With Alphabetical Index. Lond.,

Mayor (Rev. J. E. B.). History of the C John the Evangelist, Cambridge. By Th B.D., ejected Fellow. Edited for the Sy University Press by John E. B. Mayor.....C the University Press, 1869, 2 vols., 8vo.— refers in his advertisement to "Mr. Searle history of Queens'."

Sidebotham (Rev. J. S.). Memorials of School, Canterbury: comprising Brief Notic therein Educated. Canterbury, 1865, 8vo.

Stapylton (H. E. C.). The Eton School 1791 to 1850. London [Eton printed], 1863, t ed., 1864, 4to.

Steven (William). History of the High Edinburgh. Edinburgh, 1849, 8vo.

Wilson (Rev. H. B.). History of Merchan School from its Foundation. Lond., 1812-14, 4 —A new history of this school by Mr. C. J. R in preparation.

W. P. Cour

15, Queen Anne's Gate.

A correspondent wishes additions to already has. The medical graduates of t versity of Edinburgh from the year 1705 are given in a volume of 280 pages, p Edinburgh in 1846 by Neill & Co.— *Eorum qui Gradum Medicinæ Doctori demia Jacobi Sexti Scotorum Regis, q burgi est, adepti sunt.* The names are n by the year and then alphabetically. custom each year to print on four octav medical graduates of that year, so it keep up the record. Between the yea 1845 the degree of doctor of medicine w on the alarming number of five th ninety-six persons.

Thomas Stratton, M.

Mr. Sutton may add to his list:—

The History of the College of Corpus C B. Virgin Mary (commonly called Bennet versity of Cambridge, from its Foundation Time. In Two Parts. I. Of its Founders and Masters; II. Of its other Principal Robert Masters, B.D., Fellow of the College 1753, 4to.

William of Wykeham and his Colleges. E. C. Walcott, M.A. Winchester, 1852, 8v

The Rugby School Register from the Ye Present Time. Second edition, Rugby, 18 another edition to 1860.

Hogarth (5th S. ix. 427.)—There three prints describing the frontispiec *Perspective*:—1. inscribed "Hogarth Ireland sculpt," produced for *Graph* tions of Hogarth, by S. Ireland, edit. 1794, i. 158, accounts for

o by MR. WOLFERSTAN. S. Ireland wrote

original drawing is in my possession, and like-
sketch in oil, from which the annexed etching
Each of these designs has its respective merit;
spect the sketch in oil to have been the first
The design is very different from that which
published," &c.

atint engraving, entitled "Satire on false
tive, from the orig[l] Drawing," with the
ion line, "Hogarth del[t], Le Cœur sc[t], pub.
eland, May 1, 1799," indicates an original
for the "frontispiece," and is referred to
dition of *Graphic Illustrations* published
ii. 134, as "an engraved fac-simile of the
drawing in Indian ink, given to the
f this work by the daughter of the late
by." 2. An illustration to *The Genuine
of William Hogarth*, by J. Nichols and
vens, 1810, ii. 201, with the signatures,
th pinx[t], T. Cook & Son sc." This print
ublished in *The Works of William*
, by the Rev. John Trusler, 1821, i.
her copy, signed "W. Hogarth, Pinx.,
re, Sculp.," published in *The Complete
of William Hogarth*, by the Rev. J.
and E. F. Roberts, n.d. The print pub-
s a frontispiece to Kirby's *Perspective*,
signed "W. Hogarth inv. et delin.,
van Sculp." *The Genuine Works*, see
808, i. 244, gives a letter from Kirby to
, thanking him for the drawing which
the original of this print. This drawing
ieve, now in the possession of Dr. Percy.
y likely that "pinx[t]" refers to the draw-
Indian ink. I do not know what has
of the oil painting which S. Ireland
l. Old sale catalogues are unfortunately
enriched with the names of purchasers.

F. G. S.

E" (5th S. ix. 347.)—The word *acre* was
used with its original signification, viz.
n ground or field, without reference to
ns. In this sense it seems to be pre-
n the names of places, as Castle Acre,
cre, &c. In the churchwardens' accounts
p's Stortford, *temp.* James I., the following
cur:—

omas Leaper for the Land called Spittleacre in
ld next Sandpitts."
homas Barnard for his peece of land in Shepho
hillfeild next Vicar's Acre."
nd belonging to the Chauntry, viz. for a peece
halfe acres called Shortland."

nd referred to in the last item is known
ame of Half Acres at the present time.
was, I believe, first limited to a definite
by an Act of Parliament in the time of
I. G.

[See 5th S. viii. 109.]

NEVILLE QUERIES (5th S. ix. 266, 409.)—In a note to the will of Margaret, Duchess of Exeter, in the *Testamenta Vetusta*, it is stated that Richard Neville, Earl of Warwick, certainly was *not* her nephew. Raphe Brooke, York Herald, in his *Catalogue of the Earls of Westmoreland*, 1619, says that Anne, wife of Sir William Cogniers, Knight, was the daughter of Ralph, the third earl.

J. H. COOKE.

AN OLD PRINT (5th S. ix. 289.)—The old print mentioned by B. B. represents an ancient road-side cabaret at Whittington in the county of Derby, near Chesterfield, which was called Revolution House. In the early part of 1688 the Earl of Devonshire, Lord Danby, and other leading men, are said to have met together in the little parlour of this humble hostelry, and then to have concocted a plan which ultimately was the means of bringing about the Revolution of 1688. At its centenary in 1788 Dr. Samuel Pegge, the learned antiquary, preached a sermon on the subject in the parish church of Whittington, of which he was then incumbent. See for further information on this subject Chambers's *Book of Days*, vol. ii. pp. 745-6, and Lewis's *Topographical Dictionary of England*, under "Whittington, co. Derby."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE NANFAN FAMILY (2nd S. viii. 228, 294, 357; 5th S. viii. 472; ix. 129, 398.)—MR. BOWER has given an extract from *Berrow's Worcester Journal* of January, 1870, recording the death of Mr. William Nanfan, who claimed to be the male representative of the Nanfans of Cornwall and Birtsmorton Court, Worcestershire. I was well acquainted with William Nanfan, though I never saw the pedigree that he relied upon. But I think it probable that he was descended from John Nanfan, who was esquire of the body to Henry VI., and which said John Nanfan, according to Dr. Nash, in his *History of Worcestershire*, was Lord of Birtsmorton in 9 Henry VI., and in the twenty-fourth of that king's reign was member of Parliament for Worcestershire, with John Throgmorton. An altar tomb, though despoiled of its brasses, yet exists in Birtsmorton Church, which Dr. Nash has ascribed to Sir John Nanfan, Knt., father of the John Nanfan just mentioned. Bridges Nanfan, who died in June, 1704, was the last male heir who possessed the mansion and estate at Birtsmorton, and he left an only child, Catharine, who was married to Richard Coote, Earl of Bellamont. The surviving son of this marriage died in 1776, and had an only child, Lady Judith Coote, who died unmarried in 1771, leaving, Dr. Nash says, the manors of Birtsmorton and Berrow to her cousin Charles Coote, who, in 1767, was created Earl of Bellamont, and retained possession of the Birtsmorton property. The Nanfans, however, had not

died out, for William Nanfan, the grandfather of Bridges, left two younger sons, Thomas and William, and Bridges himself had two younger brothers, one of whom, if the estates had been entailed, should have been entitled to them on his death. But no claim appears to have been made at that time by any descendant of the Nanfan family, though branches existed both at Tewkesbury and the Berrow, and from one of these William Nanfan was descended.

It does not clearly appear how the Nanfans became possessed of Birtsmorton, which must originally have been a part of the Forest or Chace of Malvern; but William Nanfan believed that it was a royal grant, and contended that as such the estate could only descend to male heirs, and that Lady Judith Coote had no legal right to alienate it from the Nanfan family.

The father of the late William Nanfan was a provision dealer in Worcester, and had a shop at the Cross; but he gave himself no trouble about the Birtsmorton estate, which no doubt even then would have been useless, though it was the visionary idea of his son, which he maintained to the close of his chequered life, always asserting his descent from and his sole representation of the Nanfan family. It was, in fact, his habit to be ever talking on the subject, and affecting to be collecting papers and information. He obtained a living by timber measuring, at which he was deemed very expert; but towards the close of his life a long and severe illness placed him in circumstances requiring assistance, and a worthy and benevolent friend procured his entrance as a patient into the Worcester Infirmary. Here he died, and was buried in the new cemetery. I have ascertained that he left a son and two daughters, who came down from London to his funeral, and I suppose paid all expenses. I have inquired as to this son Thomas, the last of the Nanfans, and it appears that a few years since he was acting as a waiter at an hotel in Oxford Street, London, and may possibly be there now, but he has not lately been heard of. He makes another instance of the vicissitudes in families once occupying a position of wealth and distinction.

EDWIN LEES, F.L.S.

PRINSEP'S "LINEN GATHERERS" (5th S. ix. 426.)—The art critic of the *Standard* corrected his error on this subject in the succeeding notice of the R. A. Exhibition. J. T. M.

ROMANO-CHRISTIAN REMAINS IN BRITAIN (5th S. ix. 349, 429.)—MR. BROWN states, in speaking of "*Inscriptiones Britanniæ Latinæ consilio et avctoritate Academia Litterarvm regiæ Barvssicæ.* Edidit Æmilivs Hübner. Berolini apvd Georgivm *Reimervm*, 1873, fol.," that he had not been able *to find it* in the library of the British Museum. *It may* perhaps be of service to him to state that I saw the book there last week. It is catalogued under Huebner, Emil, and is press marked 1704 *l*. It forms the seventh volume of the *Transactions* of the Academia Regia Scientiarum, a society which was originally known under the title of Societas Regia Scientiarum. GEO. C. BOASE.

INSCRIPTION ON THE TENOR BELL AT YARNSCOMBE (5th S. ix. 388, 418.)—The wife of the present Vicar of Yarnscombe, the Rev. H. J. Dixon, M.A., sends me the following, which she wishes to submit to the learned readers of "N. & Q." as a possible solution of the mysterious inscription on this bell: "Sonorus Resonam (or Pro Operariis Narrat Matutina Laetissime."

D. C. BOILEAU.

A TIRLING-PIN (5th S. ix. 88, 229, 319).—I mentioned the tirling-pin at Ovingham. I should have noted that it is combined with the now rapidly disappearing "sneck," the short lever which raises the "sneck" passing through a hole just below the upright "pin," which answers to the handle of the ordinary "snecks" that have the short lever at the top. The ring hangs with the thumb-piece of the little lever within it. Both it and the "pin" on which it rattles are made of twisted iron. I said it was "original"; what I meant was that it is not a modern revival. Extensive alterations were made in the house in 1694, and the front door seems to be of that date, so probably is its tirling-pin, though it may replace one of earlier date. I imagine that the handle on the "snecked" door is a "survival" of the tirling pin. J. T. F.

Ovingham-on-Tyne.

CHEDDLE (5th S. ix. 248, 335.)—The termination of the Cheshire Cheadle, near Stockport, is perhaps capable of another explanation than *dale*. In the *Taxatio* of Pope Nicholas, 1291, it assumes the form Sheddeleye. JOHN E. BAILEY.

Southport.

Is it not more reasonable to refer these Mercian names to St. Ceadda, the apostle of Mercia?

TREGELLAS.

SIR RICHARD GRENVILLE (5th S. ix. 222, 333, 377).—I beg to refer HERMENTRUDE to the pedigree of the Grenville family contained in the second series of Lady Llanover's *Autobiography of Mrs. Delany* (Mary Granville), where she will find the particulars she requires stated and her difficulties removed. GRANVILLE.

THE TIDAL "BORE" (5th S. ix. 81, 150, ?). This tidal wave is called in some parts of E as, for instance, in Lincolnshire and York *eygre* or *ager*. Will your readers, pa those who have written upon this subj me to draw their attention to a charmin Jean Ingelow called The High Tide o

Lincolnshire in 1571? The scene of it is laid Boston, and no one could have described more tically or exquisitely than she has done the station committed by the tidal wave rolling he river and overflowing the surrounding try. She narrates how the bells in the grand ower of St. Botolph's Church at Boston rang he alarm called *The Brides of Enderby*:—

"Play uppe, play uppe, O Boston bells!
Ply all your changes, all your swells,
Play uppe *The Brides of Enderby*.
* * * * *
They sayde, And why should this thing be?
What danger lowers by land or sea,
They ring the tune of Enderby?"

JOHN PICKFORD, M.A.
wbourne Rectory, Woodbridge.

EEPING CROSS (5th S. ix. 246.)—It is interest- o know of such in any locality, but the occur- s of them cannot be rare. There is notice of such in a book often referred to by one at of the correspondents of "N. & Q.," Beesley's *of Banbury*. At p. 2 there is a discussion as e use; at p. 115 there is a description of the formerly existing between Banbury and Adder- , and of its final removal in 1803; at p. 612 stated that there is a paper on "Weeping ses" in the *Gentleman's Magazine* for Aug., , in which their origin is discussed.

ED. MARSHALL.

n instance of this phrase occurs in Walling- *Historic Notices*:—

t Stone is said that the Cavaliers have taken their e, and drave them to their quarters, but do sell p pennyworths of other men's goods. A butcher to make a purchase amongst them, took a sum of y, and bought cattle at an easy rate, making account very great gain; but as he returned, another troop him, and took his bargain out of his hand, and sent home by *weeping cross*."—Vol. ii. p. 112.

he date is October, 1642. It is quoted from *ale Passages*, No. 7. EDWARD PEACOCK.
ttesford Manor, Brigg.

here was a weeping cross near Stafford *hæol.*, xiii. 216). At Shrewsbury it was a ion on Corpus Christi day, when the various ds, religious and corporate bodies, visited it, having offered prayers for an abundant har- , returned to hear mass in St. Chad's Church. broken shaft and steps of one remain at Ban- y; and the base of another at Ripley has niches ch would cause positive pain to penitents in a eling position. It was probably of a penitential racter, as though the last tears of penitents were l upon it. MACKENZIE E. C. WALCOTT.

n an editorial note at p. 154, 1st S. i., three es are mentioned where there are, or were, ping crosses, viz., one between Oxford and bury, another near Stafford, and a third near ewsbury. H. G. C.

AUTHORS OF BOOKS WANTED (5th S. ix. 429.)—

The Catalogue of the Advocates' Library, Edinburgh, ascribes *Revelations of Russia*, 1844; *The White Slave and the Russian Prince*, &c., to Charles Frederick Henningsen. W. H. ALLNUTT.

Miscellaneous.

NOTES ON BOOKS, &c.

The Constitutional History of England. By William Stubbs, M.A. Vol. III. Clarendon Press Series. (Macmillan & Co.)

THE Regius Professor of Modern History in the University of Oxford has now concluded the task which he had set before him of examining our constitutional history "in its origin and development." It has been a work of considerable time, even to one so familiar with his subject as Prof. Stubbs. But the time which has elapsed since we were carried from the struggle for the Charter down to the deposition of Richard II., in Mr. Stubbs's second volume, has been spent, as might have been expected, not only in preparing the last portions of the historical narrative, but also in thinking over the many problems necessarily presented to us for solution in the course of the history of a nation's constitution. Of some of these Mr. Stubbs says frankly that "the careful study of history suggests many problems for which it supplies no solution." The questions, for instance, which are at issue more or less throughout Western Europe at the present moment, regarding the relations between Church and State, between the Church and education, and between the State and education, have to be grappled with in the history of the Middle Ages, and they meet us no less in the history which we are making for the future by our action in the present. The "exact harmonizing" of the respective courses of the Church and the State in these, as in various other departments of life and action, must no doubt be left for a "distant future and altered conditions of existence." But it is well to seek out the roots of these questions, deep down in the history of the Middle Ages. It is well to study periods of transition, such as that which forms the subject of Mr. Stubbs's concluding volume, when the knell of the Middle Ages had rung, although the men of Bosworth Field and of Fornovo heard it not. It is well also to be reminded that "the greatest treasure of kings is their possession of the heart of their people," as Sir Arnold Savage reminded Henry IV. in 1401. It is well to mark, in the acts of the kings of England of the House of Lancaster, the recognition of the duty of the king "to rule lawfully, of the people to obey honestly"; to note the "share of the three estates in all deliberations"; to observe the "limitations and responsibilities, as well as the prerogatives of royal power." Looking back upon the work of Mr. Stubbs as a whole, we may say of it, as has been said of the *Divina Commedia*, that it is a "hard book," but that we doubt whether the author would have had it be other than a hard book. He has written for the student, certainly not for the *dilettante*. And the student will find that it requires all his faculties to be on the stretch that he may not lose the thread with which the Regius Professor of History offers to guide him through the many dark and winding passages of the history of the English Constitution. If the student follows Mr. Stubbs to the end, he will, we believe, "turn his back on the Middle Ages with a brighter hope for the future, but not without regrets for what he is leaving." With similar regrets we take our own leave of Prof. Stubbs.

Die Alliterierende Englische Langzeile im XIV. Jahrhundert. Von F. Rosenthal. (Halle-a-S., E. Karras.)

In this inaugural dissertation for the Doctorate of Philosophy of the University of Leipzig, our learned correspondent Herr Rosenthal carries us back to the days when the forgotten glories of Alexander of Macedon were revived on the Levantine shores of the Mediterranean, and when Langland showed himself to be the last of the old school of English poets in form, the first of the new school in genius and spirit. Of the eight poems on which the present essay is founded one only, the *Vision of William concerning Piers the Plowman*, is of certain attribution, the authorship of the others being either unknown or disputed. Dr. Rosenthal makes proof of a close and critical study of Mediæval English versification, as well as of the most modern commentators upon it, whether English or Continental, such as Skeat, Ten Brink, Trautmann, and others. His notes on the various forms of alliteration, and his comparative tables, illustrating the three texts of *Piers Plowman*, render the essay an unusually rich storehouse of references and examples for the student of English poetry in the Middle Ages.

Mr. T. Kerslake, in a reprint from the *Journal of the Royal Archæological Institute*, vol. xxxiv., asks the question, *What is a Town?* and devotes much curious lore, and somewhat intricate special pleading, to the elaboration of a theory that "in its natural state a town was essentially uninclosed"; that it has "three principal approaches, meeting at a central triangular space"; and that the word "town" may be closely allied to "two," and signify *bivium*.—In the April number of the *Journal of the National Indian Association* (C. Kegan Paul & Co.) will be found an interesting account, by an eye-witness, of an agricultural show in rural Bengal, and a paper, by a native writer, on the history of the caste system in India, showing clearly that sea voyages and other acts, which would now expose a Hindu to the loss of caste, were not unusual in the Vedic period.—*The Future of the Australian Race*, by Marcus Clarke (Melbourne, A. H. Massina & Co.), deals with a subject of considerable ethnological and social interest in language more forcible than philosophical. Mr. Clarke considers that vegetarians are Conservatives, and "Red Radicals" for the most part meat-eaters, while "fish-eaters are invariably moderate Whigs." He thinks that "the Australasians will be content with nothing short of a turbulent democracy," and that in five hundred years the Australasian race will have "changed the face of nature, and swallowed up all our contemporary civilization," but it is fortunately "impossible that we should live to see this stupendous climax." Après nous, le déluge!

Attempts on the Lives of Royal Personages.—The following list, taken from the *Times* of June 5, 1878, seems worthy of preservation in "N. & Q.":—

"One of the papers gives the following catalogue of twenty-eight attempts on the lives of royal personages and rulers during the last thirty years:—The Duke of Modena attacked in 1848; the Prince of Prussia (now the Emperor William) at Minden in June, 1848; the late King of Prussia in 1852; Queen Victoria (by an ex-lieutenant) in 1852; an infernal machine discovered at Marseilles on Napoleon III.'s visit in 1852; the Austrian Emperor slightly wounded by the Hungarian, Libenyez, in 1853; attack on King Victor Emmanuel in 1853; also on Napoleon III. opposite the Opéra Comique; the Duke of Parma mortally stabbed in 1854; Napoleon III. fired at by Pianori in the Champs Elysées in 1855; a policeman seized Fuentes when about to fire at Queen Isabella in 1856; Milano, a soldier, stabbed King Ferdinand of Naples in 1856; three Italians from London convicted of conspiracy against Napoleon III. in 1857; the Orsini plot against Napoleon III. in 1858; King of Prussia twice fired at, but not hit, by the student Becker at Baden in 1861; Queen of Greece shot at by the student Brusios in 1862; three Italians from London arrested for conspiring against Napoleon III. in 1862; President Lincoln assassinated in 1865; the Czar attacked at St. Petersburg in 1866 and at Paris in 1867; Prince Michael of Servia assassinated in 1868; King Amadeus of Spain attacked in 1871; President of Peru assassinated in 1872; President of Bolivia in 1873; President of Ecuador in 1875; President of Paraguay in 1877; and two attempts on the life of the German Emperor in 1878."

A. Granger Hirt.

English Comic Folk-Lore.—I believe that there are floating about the country many satirical stories told to illustrate the simpleness of the inhabitants of particular districts, such as the Gothamites, the Coggeshall ass, and the Wiltshire moon-rakers. I shall feel obliged by the communication direct to myself of any such stories, however fragmentary. William J. Thoms.

40, St. George's Square, S.W.

Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Correspondents are requested to bear in mind that it is against rule to *seal* or otherwise *fasten* communications transmitted by the halfpenny post. Not unfrequently double postage has to be paid on their receipt, because they have been "closed against inspection."

Mr. Taylor (Northampton) writes:—"As Fiat Fidelis will perhaps be glad to add to his list of midland counties magazines as under:—*Northampton Museum, or Monthly Amusements, &c.* Vol. I. April 30, 1787 (pages 129-168). Northampton: Printed by R. Raikes and W. Dicey; and Sold by Henry Wilson, Bookseller, Boston; John Weale in Bedford; G. Ratton in Hertborough; P. Gibson in Wisbech; and W. Peachy, at St. Bennet's Church in Cambridge. (Price Four Pence.) Octavo."

Bibliothecaire de la Ville de Grenoble.—We do not find the passage to which you refer in the *Athenæum* for 1874, but we are able to say that the register of readers at the British Museum extends back to 1816. We shall be glad to see your Report when published.

Fama (*ante*, p. 458) will see a probable reason why there is given on the bell "part of the alphabet written backwards."

W. M. M. will find the arms of the Scotch baronets given in Debrett's *House of Commons and the Judicial Bench* for 1878.

J. Shelly is thanked. He will find that the information has been given, *ante*, p. 357.

J. H. Whitehead.—Letter forwarded.

H. T. E.—Received.

Notice.

Editorial Communications should be addressed to the Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not insert, as to this rule we can make no exception.

LONDON, SATURDAY, JUNE 15, 1878.

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Notes.

JAMES AND LADY ELIZABETH RUSSELL.

ll be noticed, in all the printed accounts of ssell family, that the surname of the wife James Russell, fifth son of William, first f Bedford, is never given. No knowledge amily, if ever sought for, appears to have tained, and this hiatus continues to exist atest pedigrees of both the Russells and the ghtons. Having accidentally come upon ils of her history while pursuing another it seems well that they should be placed cord. I will make the statement as brief ble.

ard Lloyd, citizen and mercer, and evidently derable merchant of London, married early , being then a widower, Jane, one of the rs of Henry Ireton, and granddaughter of Cromwell, who did not long survive, and m he had an only daughter. At his death he left a widow (evidently his third wife), na, and two daughters by her, Elizabeth icia. Six years later, viz. early in 1692, the Tryphena remarried Robert Grove, Esq., e, co. Wilts (ancestor of the present Sir Grove, Bart.), who died in 1695, she sur- him some thirty years. Her elder and tly only surviving daughter by her first d, viz. Elizabeth Lloyd, became the wife of ames Russell. *The marriage licence*, issued from the Faculty Office, is dated August 11, 1698, he being described as a bachelor, aged above twenty-one (he was really fifty-two or fifty-three), and she as a spinster, aged about seventeen. They had issue an only daughter, Tryphena, who subsequently married Thomas Scawen, Esq., of Carshalton, Surrey, and was buried there January 28, 1757. Lord James Russell died June 22, 1712, in his sixty-seventh year, and was buried at Chenies, in Bucks. In his will he directed that, in case of the death or remarriage of his wife during his daughter's minority, his mother-in-law, Mrs. Tryphena Grove, should become one of her guardians, the Marquis of Granby being the other. One of these contingencies arose, as on April 14, 1721. Lady Elizabeth Russell became the second wife of Sir Henry Hoghton, fifth baronet, of Hoghton Tower. On February 7, 1725-6, letters to administer the estate of Tryphena Grove, late of Ferne, co. Wilts, but who died at Hampstead, co. Middlesex, were granted, by the Prerogative Court of Canterbury, to her daughter Elizabeth, Lady Russell, *alias* Hoghton, wife of Sir Henry Hoghton, Bart. Mrs. Tryphena Grove was buried at Donhead St. Andrew, Wilts, then the burial-place of the Grove family. Lady Elizabeth Russell died Sept. 1, 1736, at Reading, while on her journey homeward from Bath. In her will, made with her husband's consent, dated November 14, 1735, she left all her possessions to her daughter, Mrs. Scawen. She directed to be privately buried near her mother, that only two coaches should attend her funeral, and that no monument should be placed over her grave. She was buried at Donhead St. Andrew on September 13, 1736.

This mysterious lady being thus identified, it is to be hoped that the publication of the facts may elicit some further information respecting her father and mother, Richard and Tryphena Lloyd. The former had a brother Edmund, citizen and grocer of London, who died in 1692, leaving issue.

JOSEPH LEMUEL CHESTER.

THE UNIVERSITY OF BREDA: LETTER FROM EDWARD NORGATE, WINDSOR HERALD, TO SIR ABRAHAM WILLIAMS.

The following letter is from a MS. (Lansdowne, 1238) in the British Museum, which, although itself only a copy, bears evident marks of being a careful transcript of the original autograph. Edward Norgate was one of Fuller's "Worthies"; some account of him may also be seen in Noble's *College of Arms* and in Walpole's *Anecdotes of Painting*. His name also occurs frequently in Mr. Sainsbury's *Life of Rubens*, but on one point Mr. Sainsbury has been misled, viz. as to the time of his death, for relying on the Bodleian MS. of Norgate's work, On the Art of Limning, which he says is dated July 8, 1654, he adds (p. 212),

"Fuller is therefore in error when he says Norgate died December 23, 1650." If this MS. is really dated 1654, I can only say that the date was not written by Norgate, for although Fuller appears to have made a slight mistake as to the day, he is quite right as to both the month and the year. The parish register of St. Benet, Paul's Wharf, records that he was *buried* December 23, 1650. Moreover, his will was proved in the following January.

"Worthie Sir Abraham Williams,—Upon recoverie of my late grievous sicknesse, I left Utrecht, with intention for England, but finding at Rotterdam the Winds contrarie, the Cheshire Shipp not come, and leasure more then enough, I was easily invited by the vertuous and noble young Ld. Stanhope to accompany him to Breda, to the inauguration of the new Academie, founded by the Prince of Orange, to his Eternall honour: the Celebritie whereof is now become the Argument of this letter: I hope I shall not neede to begg y^r pardon, for it is not my meaning to doe anything that needes it, my ignorance and impertinence rather deserve y^r pitty. Bee pleased therefore to imagine the great Church pulpitt and pewes richlie sett out and adorned with arras, the Towne in their holyday cloths, the horse-troops and foot companies making a goodlie Guard from the Castle to the Church, between whom the seven Professours were orderly ledd and attended severally one between two the principall Magistrates of the Citty. The Professours names, nation and offices will as I conceive best come in here: They are Mons^r Renesse of Utrecht for Divinitie, Rector and Regent of this new Universitie, Mons^r Dauberus an Almaine for y^e Civill Law, Kiperus of Prussia for Phisick, Brosterhusius a Hollander for Plantes, hearbes and Greeke, M^r Pell an Englishman and of Cambridge for the Mathematiques, Philemon a Bohemian for Historie, and Bornius of Utrecht for Logick and Ethickes. The Secretarie and Bibliothecarius is one Housman of the Palatinate, the Curatores or Stewards are S^r Constantine Hugins, that noble Virtuoso, the Heere Van Henflett, and D^r Rivett: thus much for the men, now for the matter: In this Order and Equipage they were on Munday the 16th of this moneth brought to the great Church, ushered with blew officers in Liveries, and blew musick, besides a formall Bedell, upon whose Ebon staffe was perch't a silver Statue of Minerva, a graven image it was, but sure no Papisticall Pallas, but very conformable, for shee went to Church and ushered her new M^rs into the Chancell, where they were entertained with varietie of excellent Musick, with voices and other Instruments to the Organ:—In this interim came the Princesse of Orange, a great Patronesse of Arts and friend to this soe great and good a worke, a goodlie Lady and of a noble aspect and presence, richly besett w^th Orientall Pearle and flaming Diamonds; shee was ledd by Count Will^m of Freesland and surrounded and attended w^th a Corona of beautifull Ladies, among whom were the Princesses her daughters, the Princesse of Portugall, Madame Dona and Madame Brederode, &^c, being seated under a seate neere and opposite to y^e Pulpitt: an anthem was sung to y^e Organ with verses and Chorus, during which time the Professours were brought to their places neare the Pulpitt, which was ascended by D^r Rivett, who made a grave and learned Oration in Latine, containing a gratefull acknowledgment of Gods mercies towards the Prince for soe many great & remarkeable victories, specially for regaining this town of Breda, now designed a Seate for Arts, y^e Graces and y^e Muses, that was formerly a Stage for Warre, death and desolation. This speech ended they had another bout at Musick, and then went upp Housman their secretarie, who reade y^e book of Statutes for regulating the Universitie, w^th the Priviledges and immunities of the Professours and Students, too long for a Letter. This done the Princesse departed, and all the Professours, Curatores, with many a Countrie Parson and Predicant, returned to the Castle, guarded and attended as before. In the great Hall they were entertained with a Royall feast. The rest of this day was spent in Collations, Musick, fireworkes and Drinke. The great Gunnes were heard as farr as the high Steeple was seen flaming w^th artificiall fires till midnight. The next morning the Curatores and Professours went to take possession of the new College, made of an old Nunnerie, and now called Collegium Auriacum; a handsome Chappell there is for the Auditorie, and soe called, being newly furbasht, and fitted w^th seates and Deskes for y^e purpose. In an upper Chappell preparation was made for y^e Princesse and her attendants, who being sett, an Oration was made in Latine by Renesse the magnificus Rector (for soe he called himselfe). It was as Long, Leane and drie as the Speaker among other passages he saide, there needed noe greater miracle to shew Gods good liking of this good work then the fair weather, which instantly changed before his speech was done, for it presently began to rain, and so continued till night. To sweeten this was heard a service of very good Voices to a portative organ, which done, an affected frenchified high German mounts, being for the Civill Law, himselfe of a small Volume, as was his discretion, his discourse in folio, interlarded with a great deale of Hebrew, wherein he told y^e Princesse and Ladies, to their great Edification, what were the Lawes among the Jewes concerning Circumcision, a strange impertinence, their persons and sex considered. Yet the Princesse with admirable patience satt him out, and to shew shee was not in her way as Victorious and invincible as her husband in his, shee returned in y^e afternoone and letts the Prussian Kiperus doe his worst, whose businesse being Physick, the stony-hearted fellow had y^e Conscience to hold these poore Ladies three long houres w^th comparing y^e Princesse to y^e moone, and the Ladies attending to lesser Constellations, but not a word of his own occupation. This dayes worke ended, the next beginnes w^th Brosterhusius, who, the Princesse sett, and y^e usuall preface of Musick done, begins to expresse the many and various uses of Plants, herbes, trees &^c for Nutriment, Medicament, Navigation &^c and how in America shipping, tackling, and Anchors too, were all made of the Coco tree, and other trees: this was the honestest man appeared as yet, and of laudable Brevitie, and was succeeded by our Countrieman M^r Pell, for the Mathematiques, who with admirable elocution, and most gracefull Deliverie deserved and gott soe great Commendations of all his auditory as it was a measuring cast, whether his skill in his Art or Oratory exceeded. Hee was little above halfe an hour, and yett found time to tell us soe much concerning the use and dignity of that Studdy, the Antiquity it had and Patronage it found from great Kings and Princes, w^th ample answeres to the usuall objections of those that deterr men from the study of the Mathematiques, as sufficiently shewed him a fit M^r in his profession, an honour to his Countrie, and worthy the favour of soe great a Prince; his conclusion was very respective, and excellently worded, w^th particular thankes to y^e Princesse, mentioning the Royall marriage and his double obligation thereby. A Complement to his Colleagues and Students ended Oration, and this forenoones work. In the afte

* Mary, daughter of Charles I., married to William (second) of Orange.

y^e^ Princesse returnes, and y^e^ Musick ended, a sage Bohemian beginnes his Historicall Oration, in praise of his owne profession, as yee know, Chacun Loüe sa Marchandise; he was an honest man, and made it short and good. Bornius for Logick (an excellent Scholler) ne're appeared to speake, being reserv'd against the Prince of Orange his coming, to whom the Princesse went to Berghem the next morning. Thus as you see I have presumed upon y^r^ patience (since I can live no where out of your service) to make an occasion, when I find none, that though it signifie nothing but il poco ch'io posso, yet it may serve for the testimonio del molto che vorrei. soe S^r^ I wish you as much happinesse as I want, and will be found in all fortunes and occasions

Yo^r^ most affectionate Servant

EDW: NORGATE.

Bredæ, 22^o^ Sept: 1646."

FR. NORGATE.

7, King Street, Covent Garden.

"CELTS."

The origin of this word as applied to the stone and bronze implements of the pre-historic ages has always been a "crux antiquariorum." The question has been recently brought under public notice by a paper read at a meeting of the Society of Antiquaries by Mr. C. Knight Watson, M.A., the secretary, and reported in the *Times* of May 15. Several letters have since appeared in the *Times* referring to Mr. Watson's paper. The question is interesting in itself, but much more so as leading to the examination of a Biblical text in which there is an important difference between the Hebrew, the Septuagint, and the Vulgate versions.

The pages of "N. & Q." seem to be a more suitable vehicle for the permanent record of a discussion of this nature than the columns of a daily newspaper. I propose to call attention to the leading points involved.

The substance of Mr. Knight Watson's paper is briefly as follows. Mr. J. Evans, F.S.A., in his work on ancient stone implements, derives the word *celt* from Latin *celtis* or *celtes*, a chisel, adding that the word is only found in the Vulgate translation of Job, and is considered as a derivative from *cælo*, to engrave, and the equivalent of *cælum*, a graver or chisel. After the Vulgate the word is next met with in Beger's *Thesaurus*, 1696. From this source it was borrowed by Borlase in his *Antiquities of Cornwall*. From thence it has crept into glossaries and works on archæology until it has been generally accepted as a generic term for a definite class of archaic implements.

Mr. Watson, in the examination of a certain Latin MS. of the Bible, found in Job xix. 23-4 the word written *certe*, and on further investigation discovered that other copies, especially the Codex Amiatinus, the oldest existing MS. of the Vulgate, gave the same reading, implying, as stated, that the patriarch wished his words to be engraven on the rock for *surety*, not repeating any expression for the burin or *graving tool*. It was further stated that in one MS. of the twelfth century (Harl. 4773) *certe* is found changed into *celte*, and in another, bearing date A.D. 1148, part of the *r* is erased to make *celte*.

A remark was made by Mr. Thomson, of the British Museum, which does not appear to have attracted the notice it deserved, that "in the earlier centuries, say from the eighth to the twelfth, the *rt* was written exactly as the *lt* came to be written afterwards, so that copyists might very easily make the mistake." Thus far the discussion at the Society of Antiquaries.

On May 17 a letter appeared in the *Times* pointing out that the alleged discovery was nothing new, and quoting Ducange (*sub voc.* "Celtis") with precisely the same information. Another correspondent suggests that there are signs of the Vulgate having been translated, not from the Hebrew, but from the Septuagint, in which, as he alleges, there is no word answering to *certe*, and that the mistake may have been in the Codex Amiatinus, but he goes into no particulars.

The subject presents a tempting opportunity for a little verbal criticism, to which the philological fraternity are rather prone, and in many points of view it possesses remarkable interest.

The question turns upon a single word in the Vulgate version of Job xix. 24, whether it should be *certe* or *celte*. It cannot be dismissed in the summary manner it was disposed of at the Society of Antiquaries, as the solution there given raises more difficulties than it allays.

We have three principal sources from which to derive our knowledge of the Old Testament:— 1. The Masoretic text of the Hebrew, from which our authorized version is translated; 2. The Greek Septuagint, the Hebrew original of which is unknown; 3. The Latin Vulgate, adopted by the Roman Catholic Church as its standard. These three authorities in regard to the text under consideration differ rather materially. It is necessary to take the twenty-third and twenty-fourth verses together, as the words "for ever," or their equivalents, which in the Hebrew occur in the twenty-fourth verse, are in the Septuagint transferred to the twenty-third, or if the division of the verses be overlooked, they may be read with either. In the Vulgate they do not occur. The twenty-third verse, as it stands in the Hebrew, may be thus literally translated: "Who will cause now that my words be written? Who will cause them to be inscribed in a book?" The twenty-fourth verse then proceeds thus:—

בעט־ברזל ועפרה לעד בצור יחצבן

yechatsûhun batsur lâ(y)ad ve(y)ophâreth barzel be(y)êt

—"with an iron style and lead for ever on the rock they shall be cut." The Septuagint is as follows: twenty-third, τίς γὰρ ἂν δοίη γραφῆναι τὰ ῥήματά μου, τεθῆναι δὲ αὐτὰ εν βιβλίῳ εἰς τὸν αἰῶνα; twenty-fourth, Ἐν γραφείῳ σιδηρῷ

καὶ μολίβῳ, ἢ ἐν πέτραις ἐγγλυφῆναι. This would be literally, "Who will give my words to be inscribed, to be placed in a book for ever with an iron style and lead, or on the rocks to be graven?" Without much violence to the text the "for ever" may apply either to the first or last clause of the passage.

We now come to the Vulgate, which presents much more difficulty. It reads:—V. 23. "Quis mihi tribuat ut scribantur sermones mei? quis mihi det ut exarentur in libro." V. 24. "Stylo ferreo, et plumbi lamina, *vel celte* sculpantur in silice?"

It will be observed that the Hebrew *láad*, the Greek εἰς τὸν αἰῶνα, "for ever," is altogether omitted, and the words *vel celte* introduced.

A comparison of the texts shows that the Latin Vulgate must have been translated from the Greek rather than from the Hebrew, and it is in this transition that the difficulty arises. The disjunctive conjunction ἤ would be rightly rendered in Latin by *vel;* if the ἤ were by the translator mistaken for the adverb of confirmation ἦ, *certe* would be the correct rendering; but here we have both. The literal translation would then be, "with an iron style and lead, or *verily* on the rock to be graven." There is no authority in the Greek for the insertion of both *vel* and *certe*, nor is there any for the introduction of *celte*. If it be supposed that *certe* is intended to represent the εἰς τὸν αἰῶνα of the Greek, it is the only instance of such rendering. The phrase is common in the New Test., but is usually expressed by *in æternum*, or in one or two instances by *in sæcula*. If we inquire how the passage has been understood by the English translators of the Vulgate, we find in Wickliffe's version (A.D. 1380) the following:—"Who giveth to me that my woordes be writen? Who giveth to me that thei be graven in a boc with an iren pointel, or with a pece of led; or *with a chisell* that thei be graven in flint?" The first edition of the Douay version, printed in 1609, has the passage as follows:—"Who wil grant me that my wordes may be writen? Who wil geve me that they may be drawen in a booke, with yron penne, and in plate of leade, or els *with stile* might be graven in flintstone?" Coverdale translates it: "O that my wordes were written; O that they were put in a boke; wolde God they were graven with an iron pen in lead or in stone." This is taken direct from the Greek, omitting the expression "for ever." It is clear that the MSS. from which Wickliffe, about A.D. 1370, and the Douay authors, A.D. 1609, formed their version gave the passage *vel celte*.

At the meeting of the Society of Antiquaries Mr. Thomson remarked on the close resemblance of the contractions for *rt* and *lt* in the old MSS. On this subject Chassant, in his Paléographie des *Chartes*, remarks on a certain abbreviation:—

"Il tient lieu fréquemment de la syllabe *er*. Quand le signe est fixé à un *b* ou à une *l*, il montre dans certains cas que ces lettres sont mises pour *ab*, *el*, comme en *al*, *tibellis*."

He adds:—

"Ainsi, à l'égard du style informe de la basse latinité, il se présentera bon nombre des mots qui feront hésiter dans le déchiffrement, par l'impossibilité de s'en rendre compte."

The question is not one to dogmatize about, but on the whole the balance rather inclines in favour of the authenticity of *celte*. The strongest argument in its favour is the fact that St. Jerome, who was undoubtedly the translator or the recensionist of the Vulgate text, in his *Epist. ad Pammachium*, quotes the passage in question, and gives the word as *celte*. So far as I am aware, neither the authenticity of the epistle nor the genuineness of the text has ever been called in question.

Ducange, *sub voc.* "Celtis," gives no opinion of his own, but quotes Brito's vocabulary, where it is stated, "in originali ut antiquæ Bibliæ habent *certe* et nullus sanctorum expositorum ponit *celte*." An inscription, "Sed malleola et *celte* literatus silex," was said to have been discovered at Pola in Istria. It is given in Gruter's *Corpus Inscriptionum*, p. 329, with a foot-note, "Ex Fabricio Manutio aliisque hanc inscriptionem fabulosam et ridiculam esse ait." This may probably be so, but the evidence is scarcely less strong than if it were genuine. The introduction by a forger of an unknown word would be so likely to throw discredit on the authenticity of the forgery that it is the very thing he would take care to avoid. If no such word was in existence, how did the forger come by it?

Beger (*Thesaurus Numismatum*, &c., 1696, vol. iii. p. 418, introduces a plate of a *celt* with a description. The text is in Latin in the form of a dialogue between two friends, Archæophilus and Dulodorus. The former says: "Both the name and instrument are strange to me." The other replies: "It is a tool used by the statuaries in cutting and polishing their figures. By the Greeks it is called ἐγκοπεὺς, which word is used by Lucian in his *Somnium*, ἐγκοπέα γάρ τινα μοι δοὺς, which Johannes Benedictus turns into '*Celte data.*'" "*Celte?*" exclaims Archæophilus; "unless I am mistaken this word is unknown in Latin." "It is found," replies his friend, "in the Vulgate version of the Book of Job, ch. xix., although some read *certe* instead of *celte*, which seems less suitable. An old glossary gives, 'Celtes, instrumentum ferreum.' If, however, this does not commend itself to you, a softer vocable is employed, and you can call it *cælum*."

Mr. Ben. Street in the *Athenæum* of 1870, has a note on the word. After re St. Jerome's quotation above mentioned "The word seems genuine, and the ro and cultrus. Marianus Victorinus defes

ing *celte*, and appeals to the Septuagint for confirmation."

I think I have given above pretty nearly all the information extant on the subject. It is not at all improbable that Cymric *cellt*, a flint stone; Lat. *cellis*, a chisel; *culter*, a knife; *cultrus*, Low Lat. a sword; A.-S. *culter*, a ploughshare, were all from the same root *cael*, to cut. J. A. PICTON.

Sandyknowe, Wavertree.

TARVIN PARISH CHURCH.

A few miles from Chester, on the highway to London, is the old village of Tarvin. It has still many curious timbered houses, but most of the interest of the place centres in the church. A few years ago it presented the usual appearance of one which had escaped the hand of the restorer: the pulpit (a typical "three decker," comprising pulpit, reading desk, and clerk's desk in one) was placed about the middle of the building, and all around it straggled the big "loose-box" pews. A year or two ago all this was changed; funds were raised, architects employed, and the church given over to their tender mercies. This "restoration" has, however, revealed some interesting facts, and on the whole been conducted with commendable care. Before proceeding further, however, I would wish to quote the description which I find in the last published part of the new edition of Ormerod's *Cheshire*.

It, he says, "has been a fine specimen of the enriched Gothic of the fifteenth century, and such of the battlements, friezes, and corbels as have remained unaltered exhibit a profusion of carved ornaments. One entrance is by a south porch, *the doorway of which appears to be of earlier date than the rest of the fabric*. The other is by an arch with an ogee canopy under the tower between two highly decorated niches. The tower is of four stories embattled. The body of the church is separated from the side aisles by six arches, one of which, attached to the east end of the south aisle, is considerably narrower than the others. The pillars have foliaged capitals. At the end of the nave is a chancel; a small chancel or oratory (built by the Bruens of Bruen Stapleford, and confirmed * to the Bruens by Thomas Kingsley, LL.B., and Richard Strete, commissioners of the Dean and Chapter of Lichfield at a visitation 1 Henry VIII.) is situated at the east end of the south aisle and separated from the aisle by a carved screen."—Ormerod's *History of Cheshire*, ed. by Thomas Helsby, part viii. p. 312.

The writer of the above, it will be seen, gives the church a date about the fifteenth century, though he acknowledges a doorway on the south seems of earlier date. I cannot but think that if more consideration had been given to the building different conclusions might have been arrived at. Obviously all the windows in the north aisle have been Perpendicular, but all have been long ago changed into "churchwarden gothic," save a fine window at the east end. But the south aisle is altogether different, and the only two windows that remain unaltered belong very clearly to the Decorated period, and the doorway, to which Ormerod vaguely alludes, is Decorated, much as described in Parker's *Introduction to Gothic Architecture*, p. 177. But it is on entering that the difference of age between the south aisle and the rest of the church becomes most striking. The screen before referred to is a good specimen of the Decorated rood-screen which divided the choir from the nave. During the recent restoration a small piscina was discovered in the south side of the east end of the chapel, close to where the altar formerly stood. It is probable that much of the elaborate ornamentation which distinguished the piscinæ of the Decorated period has been destroyed, and we have now only left rude remains, sufficiently preserved, however, to show clearly what once it must have been. In the wall between the east end of the chapel and the chancel is a "squint," to enable persons in the former to see the elevation of the Host at the high altar. This appears to be another proof that the Bruen chapel belongs to an earlier date, as there is no such opening on the north side of the chancel, but simply a large arch, the requirements of the congregation of the northern aisle being evidently considered at the erection of the later or Perpendicular portions. The remaining features of the building are Perpendicular. What I now desire information upon is this: Am I right in supposing that the south aisle was the original church, and that when the new centre aisle and north aisle were built, the space behind the screen in the south aisle was assigned to the Bruens as a private chapel? If so, is there any documentary proof? Or is all the building of one age, and am I altogether wrong? If so, how is the striking difference in architecture to be explained? The register of the church might attract the attention of some students; it contains among other records a notice of one of the Bruens of Stapleford (an estimable man, it seems, but rather fanatical, who made his influence felt in Tarvin by destroying all the fine old coloured glass), who was thus (1623) commemorated by an admiring and poetical parish clerk:—

"An Israelite in whom no guile
Or fraud was ever found;
A Phœnix rare
Whose virtues fair
Through all our coasts do sound."

Into Ormerod's other statements relating to the church I shall not now enter, but may mention that only the pillars on the south side have foliaged capitals. WILLIAM GEORGE BLACK.

1, Alfred Terrace, Glasgow.

* Harl. MS. 2022, 52 Bruen deeds.

DIXWELL THE REGICIDE.—By the courtesy of Mr. Maggs, the well-known bookseller of Church

Street, Paddington Green, I have had an opportunity of examining a rare ultra-Liberal periodical, the *Democratic Review* for 1849-50, in which I expected to find some information respecting an historical question which I am investigating. The book is a very curious one, and contains many articles by Kossuth, Mazzini, Louis Blanc, &c. It commenced in June, 1849, and came to an end in September, 1850, when it was succeeded by the *Red Republican*, conducted by the same editor, G. Julian Harney. In looking through this volume (which is, I believe, as scarce as it is curious, and therefore deserving to be noticed in "N. & Q.") I came across an account of John Dixwell, one of the Regicides, from which I venture to extract the following passage. Noble mentions his death at New Haven, but says nothing of his having lived there under a feigned name.

"GRAVE OF A TYRANNICIDE.—The New Haven (U.S.) newspapers contain accounts of an incidental opening of an ancient grave in the process of erecting a monument. One hundred and sixty years ago—that is, on or about the first day of April, 1689—there were deposited in that grave the remains of an old man who, for twenty years before his death, had lived in New Haven, but had been known intimately only to a very few. He had been a member of the Church (now known as the First Church in New Haven), and had been much respected for his intelligence and piety, no less than for the dignity of his manners as if he had been familiar with great things. The rumour had spread abroad in the little village that this mysterious old man was one of those who, for the part they had acted as champions of 'the good old cause,' in the then recent times of revolutionary conflict, had been compelled to flee with a price on their heads. The grave was that of John Dixwell, whose name had been subscribed with his own hand to the death warrant of 'the man Charles Stuart,' King of England. In his seclusion he had borne the name of James Davids.

"Soon after his death, 'the Revolution,' which had already taken place in England, became known on the American side of the Atlantic. The faithless dynasty of the Stuarts had been again expelled, and the secrets of that mysterious grave, with the equivocal epitaph, 'J. D., Esq^re^, deceased March y^e^ 18^th^, in y^e^ 82^nd^ year of his age, 1688-9,' were no longer so perilous. The widow and children of James Davids resumed the name of Dixwell; and papers were placed upon record in the Probate Office, which demonstrated the identity of the deceased with the Colonel John Dixwell of the Parliamentary army. In one of those papers subscribed by the deceased, he had used the following words, which showed that he was still of the same mind as when he subscribed the death warrant of an anointed king:—'I am confident that the Lord will appear for his people, and the good old cause for which I suffer, and that there will be those in power again who will relieve the injured and oppressed.' This confidence he carried with him to his grave."

D. T. R.

THE FAVOURITE CHAIR OF CHARLES I.: THE ALBERT CHAIN.—At an art exhibition held in Birmingham about 1846, among other rare sights were the chair once belonging to Charles I. and *several other* curious things, that belonged to the *same monarch*. They were exhibited by Dr. *Sands Cox*, who was in some way descended from Archbishop Juxon. Dr. Cox is dead, but I have no doubt that the chair is now in the possession of some one of his family.

Prince Albert visited the exhibition, and it is believed in these parts that what he then saw gave him the idea of the great Exhibition of 1851. To show what great things often grow from very small ones, I may mention that when the Prince visited Birmingham the jewellers of the town presented him with a gold watch-chain of beautiful workmanship. That chain begat the fashion which has brought hundreds of thousands of pounds into the town, finding employment for hundreds of people, and *now* who among us but wears an Albert chain? FATHER FRANK.

Birmingham.

To "DEMUR."—The above is one of several popular misapplications of terms of art. Even good writers are accustomed to speak of "demurring" to a statement or proposition in the sense of denying it. The derivation of "demur" is of course the (old) French *demorrer*, to delay; hence it was used in pleading to denote "that the objecting party *will not proceed* with the pleading because no sufficient statement has been made on the other side, but will wait the judgment of the Court whether he is bound to answer" (Stephen on Pleading). In law a demurrer admits the allegations of the pleading demurred to, only putting in issue the legal question of their sufficiency. The analogous use of the term in popular language would be to aver the irrelevancy of a fact to an argument, and to this purpose it would be more correct to confine it. C. C. M.

Temple.

SIXTEENTH CENTURY BOOK INSCRIPTION.—The following lines are written by a sixteenth century hand in a copy of Horace printed at Antwerp, 1540. In lines 5 and 6 are allusions which are obscure, and after the capital letter *G* in line 6 a syllable is wanting—a small *m* with a curve over it appears there, the meaning of which I cannot find:—

"My money to me this booke did geve,
I hope to keepe it as long as it last;
whose booke it is if you will knowe
by letters twaine I will you shewe,
the one is H: that shines so bright,
thother is G....all men fight.
if that you chance this name to misse
Look downe belowe and there it is.
Hennrey Gouldinge."

In the second line we should naturally expect to find "I live" instead of "it last," as better rhyme and quite as good sense. BOILEAU.

DIMPLES AND SHORT TONGUES.—It is opinion of nurses that babies which hav- have short tongues, and will lisp.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

VOLTAIRE.—How many of the works of Voltaire have ever been published in English? It would seem that his writings are very little known to the majority of English people, for on this his centenary I find him very commonly spoken of as an atheist; and the *Rock* revives the old but often refuted calumny describing the philosopher of Ferney as "the man whose war-cry was *Ecrasons l'infâme* (meaning our Saviour)." Was not Dugdale's edition of the *Philosophical Dictionary* translated by a brother of Leigh Hunt?

W. M. G. W.

[A probable explanation of the phrase cited by W. M. G. W. is given in our Paris contemporary, *L'Intermédiaire*, for March 25 last, where the writer compares it with a recent *mot* of almost equal celebrity, "Le cléricalisme c'est l'ennemi," and considers "Ecrasons l'infâme" to have been aimed against the Jesuits, not against the Christian religion or its founder.]

PRINCESS DASCHKOFF.—Horace Walpole tells us that this celebrated Russian lady, when in England in 1770, translated into French the eulogium on Peter the Great which the Archbishop of Moscow had pronounced upon the occasion of the Russian victory over the Turkish fleet, and that Dr. Hinchcliffe, Bishop of Peterborough, was to translate it into English. Did such a translation ever appear? If so, the title, date, &c., will oblige.

AN OLD READER.

"ARTHURUS SEVERUS O'TOOLE NONESUCH, ÆTATIS 80."—I have fallen in with a small oval print of an aged gentleman in armour, of, I should say, about the time of Queen Elizabeth, and bearing a peculiarly ornamented rod or sceptre in his right hand. Round the print is the superscription, "Arthurus Severus O'Toole Nonesuch, ætatis 80"; and beneath are the following verses:—

"Great Mogul's landlord, of both Indies king,
Whose self admiring fame doth loudly sing,
Writes four score years, more kingdoms he hath right to,
The stars say so, and for them he will fight too;
And though this worthless age will not believe him,
But clatter, spatter, slander, scoff, and grieve him,
Yet he and all the world in this agree,
That such another Toole will never be."

Can you or any of your readers tell me who this King O'Toole was, or whose the verses are?

I. M. P.

Curzon Street, W.

SWEDISH PROVERB.—

"Es ist nicht gut trinken aus des Korporal's Kanne."

In Cramer's *Denkwürdigkeiten der Gräfin Königsmark*, vol. i. p. 239, this is given as a Swedish proverb by *Count Löwenhaupt* to his wife. She had previously warned him against over-conviviality; and he writes:—

"Um Dich hinsichtlich meiner zu beruhigen, will ich Dir ein Sprichwort sagen, woraus Du das Uebrige errathen kannst."

And then follows the proverb. What is the meaning of it? and has it reference to his imbibing or not?

R. C. S. W.

Reading-Room, British Museum.

PHILOLOGICAL.—I send the following quotation with the hope that the query may receive attention from "N. & Q.":—

"We commend as an agreeable puzzle to comparative philologists the task of determining the relation in which the following words stand to each other: *Ding, thing, saka, sache, chose, causa*; and to antiquarian legists that of ascertaining how the notion of *thing* or *chose* became permanently attached to the notion of a law court. At the risk of putting our foot into a wasp's nest, we will throw out the following suggestion. The further we penetrate into the border land between historic and prehistoric times, the more the political business and the judicial business of the earliest Aryan assemblies melt into one common mass as *public* business, into *one* Court as *the* Court in which all business is transacted. Could not then the *Dinghof*, or *Thing-court*, or some analogous term, have originally designated *the* Court *par excellence* in which the public business, the *public thing, res publica*, was transacted? The public business would very naturally get to be looked upon as 'the business,' the public things as 'the thing,' and the public Court as 'the Thing-Court.' The analogy of *res publica* is, at all events, a curious one, and that *public* business generally, and not *judicial* business specifically, was the early idea connected with *Ding* and *Thing* seems clear from the fact that the Scandinavian Parliamentary bodies have to this day retained the name (*e.g.* in Denmark the Upper and Lower Houses are respectively the *Landthing* and the *Folksthing*)."—*Local Government and Taxation of Germany*, by R. B. D. Morier, Cobden Club Essays, p. 371, note *.

G. LAURENCE GOMME.

"FAMILIARITY BREEDS CONTEMPT."—On the subject of proverbs I would ask, Which is the original and legitimate meaning of "Familiarity breeds contempt"? Is it (1) too familiar intercourse breeds contempt in your associates; or (2) long familiarity with benefits, &c., leads us to undervalue them? I have seen the proverb quoted in both senses.

H. C. D.

Woodbridge.

KITTESFORD BARTON, NEAR WELLINGTON, SOMERSETSHIRE.—Can any of your readers give me information about this old building?

E. A. S.

ORIENTAL TITLE.—Can any of your readers tell me the literal meaning and precise value of the title of Punt Sucheo, held by the ruler of Bhore, in Western India? He is described as the last relic of Brahmin sovereignty in India.

TREGEAGLE.

"PATTERROONE" OR "PUTTERROONE."—In a MS. deposition of the year 1655 I find that George

Haybeard was accused of saying that Mr. Wm. Collings, Vicar of Modbury, "had a necke as bigg as a bull, and that he was a *patterroone* to his kinsman Thomas Shepheard." Is this word known? I am not sure that it is not *putterroone*. In another place I find it spelt with one *t*.

A. H. A. HAMILTON.

HERALDIC.—In the *Book of Family Crests*, ninth edition, p. 212, pub. by Bell & Daldy, Fleet Street, appears the following:—

"Greenhill, Lond. and Midd., a demi griffin, gu. (powdered with thirty-nine mullets,* or), Pl. 27, No. 35.
'Honos alit artes.'

"* The number of mullets with which this crest is charged is stated to have originated in the fact that the first bearer was the thirty-ninth child of the same parents."

Can any of the readers of "N. & Q." oblige me by answering the following questions:—Who were the persons referred to in the above foot-note? Have there been, in modern times, any or many instances recorded of thirty-nine children by "the same parents"? And is it usual to grant to a man heraldic honours on account of being one of an unusually numerous family? H. G. H.

BRADSHAW THE REGICIDE.—Did any other of the name of Bradshaw hold a seat in the House of Commons, either before or after the Protectorate?

D. H. B.

GARDINER'S "PSALMODY."—Can any of your readers inform me whether this was the work of Wm. Gardiner, author of the *Music of Nature?* and, if so, where can one get any tidings of him? He is not mentioned in Haydn's *Index of Biog.* nor in Phillips's *Biog. Dict.* It would appear that the characteristic of his work was that he had contrived to adapt passages of Haydn, Mozart, and Beethoven to the Psalms of David. It was sanctioned by the Prince Regent and the Archbishop of Canterbury. What has become of the work? Was it ever largely adopted? and, if so, why has it fallen so utterly into disuse? C. A. WARD.

Mayfair.

POPULAR LEGAL FALLACIES.—Some time ago (I believe in some work on jurisprudence) I came across a list of popular fallacies on legal subjects, such as "that one must cut off one's heir with a shilling," "a corpse cannot be seized for debt," &c. Could you, through the medium of your valuable journal, give me any insight as to what work it probably was I saw the list in, or where else I can find such a list? INQUIRER.

THE "TE DEUM."—Why is not "white-robed" used instead of "noble," as applied to the army of *martyrs*? The translator in the first English *Prymer* (see Maskell's *Monumenta Ritualia Ecclesiæ Anglicanæ*, vol. ii. p. 13) is much happier in catching the spirit of the original when he says, "Thee, preisith the white oost of martirs." Throughout the ordinary translations of this magnificent hymn there are, to my mind, many imperfections, and a great failure in the just appreciation of the original. W. H. HART, F.S.A.

Gravesend.

[MR. HART will find the first clause of the *Te Deum* discussed at length in "N. & Q." 5th S. iii. 506; iv. 34, 112, 312; v. 330, 397, 514; vi. 76, 136, 450, 520; vii. 28, 172.]

ADMIRAL VERNON.—In what relation to the noble house of Vernon of Sudbury and Poyntz did this hero of Porto Bello stand? Was he of that branch which settled in Ireland early in the sixteenth century, and possessed Clontarf Castle, co. Dublin? A. HARRISON.

THE ARRANGEMENT OF AUTOGRAPHS.—Will some correspondent kindly advise me as to the best mode of arranging a large and valuable collection of autograph letters, so as to enable it to be easily shown to one's friends? To paste, whether applied to the corners or only to one edge, I am averse, as it renders the autograph immovable without destruction; neither are slits cut in paper so as to admit the four corners satisfactory, especially when the letter consists of more pages than one. To bury them in drawers or portfolios I am also disinclined, as this prevents their being generally and readily accessible. Can any plan be suggested for making a collection of autograph letters as accessible as (say) an ordinary album of photographs better than slipping them loosely between the blank leaves of large volumes bound of course, for the purpose?

Perhaps any one who will be good enough to reply to this query will also advise as to the details it is desirable to mention when printing a catalogue. W.

Oxford and Cambridge Club.

ZOFFANY. — The painter Zoffany lived and worked for some years in Lucknow. Could any of your readers give me any information as to where detailed information concerning the Indian career of this painter can be found? Did he ever publish any account of his life and experiences in India? Are his letters, or possibly a journal, in any public or private collection? He painted "The Embassy of Hyderbeck," "Tiger Hunt," and "The Cock-fight," all engraved by Earlom, in Lucknow. Any information concerning the present location of these paintings and the Indian career of [illegible] will be thankfully received. I have *History of the Royal Academy* and Bry *of Painters.*

Lucknow.

PROHIBITING THE BANNS.—I thi[illegible] ing cutting from the Elgin Courant

is worthy of a corner in the pages of "N. & Q.," especially as I nowhere find a record of a similar "ancient usage" in its well-stored volumes. My query is, Why and for what did the "strapping young damsel" throw down a shilling as she made her protestation?—

"On Sunday last, in the Gaelic church of Inverness, the church officer was, before the beginning of the service, making the usual proclamation of banns of marriage. When the names of a certain couple were mentioned, however, a strapping young damsel got to foot and protested, and, according to the ancient usage, threw down a shilling. The incident is somewhat curious, and certainly unusual, and created no ordinary sensation in the church."

C. H. STEPHENSON.

Barnes, Surrey.

AUTHORS OF BOOKS WANTED.—

A Faithful Abridgment of the Works of that Learned and Judicious Divine, Mr. Richard Hooker. With an Account of his Life. By a Divine of the Church of England. Lond., 1705. 8vo. pp. lvii-350.

ED. MARSHALL.

The Old House at Home.—Who wrote this song, and who set it to music? I have not heard it or seen it since the days of my boyhood. JOHN PICKFORD, M.A.

AUTHORS OF QUOTATIONS WANTED.—

"Arise, and hail the happy day,
Cast all low cares of life away," &c.

"The Saviour! O what endless charms
Dwell in the blissful sound!" &c.

DEXTER.

"As bees on flowers alighting cease their hum,
So settling in their places Whigs are dumb."

JONATHAN BOUCHIER.

"Si vis pacem, para bellum."

H. A. B.

Replies.

DANTE: NIMROD, "INFERNO," XXXI. 67.

(5th S. ix. 288.)

"Rafèl mai amèch zabi almi."

J. T. F. asks if "these words are mere nonsense, or can be explained as an attempt at some Shemitic words." There is hardly a commentator on Dante, either English or Italian, who has not something to say about this strange passage. In Bianchi's excellent Florentine edition of the *Divina Commedia*, 1857, I find the following note:—

"Il sig. ab. Lanci in un suo dotto discorso stampato in Roma l'anno 1819 intese di mostrare che queste parole di Nembrotto sono dell'idioma arabo, e che significano: 'esalta lo splendor mio nell'abisso, siccome rifolgorò per lo mondo.' L'ab. Giuseppe Venturi veronese opinò che le parole di Nembrotto siano del linguaggio siriaco, e ne dava questa spiegazione: '*Rafel*, per Dio! o poter di Dio! *mai*, perchè io, *amèch*, in questo profondo, o pozzo? *zabi*, torna indietro; *almi*, nasconditi.' A me però pare più probabile l'opinione di chi crede che questo verso sia un miscuglio di parole senza alcun senso tolte da diversi dialetti orientali, e stia a rappresentare la confusione delle lingue avvenuta presso la torre elevata da quel superbo."

Fraticelli, in his notes to the *Divina Commedia* (edit. of 1877), says:—

"Tra le varie opinioni intorno al significato di queste strane parole, parmi la più probabile questa: che le cinque voci siano ciascuna d'un diverso linguaggio; la prima dell'ebraico, le altre de' quattro principali dialetti, che si vogliono da quello derivati nella confusione di Babel. Che il verso compongasi di voci di dialetti babelici, par che lo accenni il Poeta medesimo, dicendo poco appresso: 'Egli stesso s'accusa: Questi è Nembrotto, ec.' In questa ipotesi il significato ne sarebbe: 'Poter di Dio! perchè son io in questo profondo? Torna indietro; t'ascondi': come, traducendosi nello spagnuolo-latino-tedesco-francese-italiano, si direbbe: 'Pardiez! —cur ego—hier?—va-t-en;—t'ascondi.'"

Leigh Hunt says (*Stories from the Italian Poets*, 1846, vol. i. p. 137):—

"The gaping monotony of this jargon, full of the vowel *a*, is admirably suited to the mouth of the vast half-stupid speaker. It is like a babble of the gigantic infancy of the world."

Another of the poet's commentators, Raffaele Andreoli, speaks with some scorn of those who attempt to explain the passage. He says:—

"Dante says that to Nimrod no language is known, and that his language is known to no one. After this formal declaration could he ever have believed that the learned would have wasted so much time in searching for the meaning of Nimrod's strange accents?"

J. T. F. speaks of "Nimrod's howl of fury," in inverted commas, as though he were quoting these words from some one. I do not know from whom, as there is no such phrase in Dante, or in Cary's version, which he mentions. He also gives the last word of the line as *alams;* it should be *almi*, in order to rhyme with *palmi* and *salmi*.

J. T. F. may be interested in comparing the above passage with a somewhat similar one in the earlier part of the poem, which is also a great *crux* to the poet's commentators. I allude to the words with which Plutus greets the two poets on their entrance into the fourth circle, in which the misers and the spendthrifts are punished—"Pape Satan, pape Satan aleppe" (*Inferno*, vii. 1); of which Longfellow says, "This outcry of alarm is differently interpreted by different commentators, and by none very satisfactorily." JONATHAN BOUCHIER.

Bexley Heath, Kent.

No wonder that J. T. F., or any linguist, should be puzzled to extract any meaning from this passage. Venturi, in his admirable commentary (*Divina Commedia*, Verona edition, 1750), clearly shows that the words have no meaning at all—that they are, in fact, and were intended by the poet to be, pure gibberish. The matter is thus explained, and the whole of it is strikingly characteristic of Dante's style. One of the monstrous giants approached by Dante and his guide bellows out the passage quoted, and is immediately rebuked by Virgil, who tells him to resort again to

his horn (which the giant had blown previously) rather than attempt uncouth and unintelligible speech. The confusion of tongues following the dispersion on the plain of Babel is alluded to; and the noisy giant is supposed to be Nimrod, and that after the dispersion he would not be able to make himself understood by speech. In the context the poet refers to the Titans trying to scale heaven by piling mountain on mountain, and Jupiter conquering them with his thunder. This mixing up of Bible history and heathen fables is frequent in the *Divina Commedia*, and is to my mind a fatal blemish in a wonderful work. At the risk of raising a nest of hornets, I must say that I consider the whole plan of Dante's *Inferno* revolting to the mind of a Christian. M. H. R.

Your correspondent J. T. F. has lighted on one of the greatest difficulties of the *Divine Comedy*. It might almost be said that volumes have been written on this one line. Commentators differ very greatly as to its meaning. Some suppose the words to be mere gibberish (*guazzabuglio* is the expression of one editor); others say it is a string of sounds meant to represent the confusion of Babel. It is not easy, however, to imagine Dante inventing mere nonsense. Accordingly the Abbate Lanci endeavours to show that these words are Arabic, and that the meaning is, "Exalt my splendour in hell as it shone on earth." Venturi supposes the sentence to be Syriac, and would translate, "In God's name, why am I in this pit? Turn back, hide thyself." Fraticelli, again, maintains that each word is taken from a different language. With deference to these authorities, I cannot think their theories at all tenable. I would venture to inquire whether the sentence may not be very corrupt Hebrew. Dante, in the treatise *De Vulgari Eloquio* (i. § 6), asserts that Hebrew was the primitive language of the world; and Nimrod is represented as living before the confusion of tongues. Surely, then, there can be little doubt that Dante believed him to speak Hebrew. In a somewhat parallel manner Arnault Daniel, the troubadour, is introduced speaking Provençal, and his words, in all editions of the *Divine Comedy* (*Purgatorio*, xxvi. 140, *sqq.*), are, according to M. Raynouard, as corrupt as I imagine this Hebrew sentence to be. Every reader of Dante knows that there is another line in the *Inferno* (vii. 1) which is as great a *crux* as this, and which perhaps is also meant for Hebrew. It may be added that there are many variants of the line under discussion. A comparison of the four early editions reprinted by Lord Vernon seems to show that the line originally stood:

"Raphel mai amech zabi almi."

GWAVAS.

If J. T. F. had consulted Cary's foot-note, he would have seen that "These unmeaning sounds, it is supposed, are meant to express the confusion of languages at the building of the Tower of Babel." R. M. SPENCE, M.A.

Manse of Arbuthnott, N.B.

PROVERBS WHICH HAVE CHANGED THEIR MEANING (5th S. ix. 345.)—This is a suggestion of considerable interest, but in discussing it care must be taken to ascertain the true foundation of proverbial sayings. "The schoolmaster is abroad" became a common expression just half a century ago. It was a saying of Lord Brougham (Jan. 29, 1828): "The schoolmaster is abroad, and I trust to him, armed with his primer, against the soldier in full military array." This was shortly after Lord Brougham had been instrumental in the foundation of the Society for the Diffusion of Useful Knowledge. The saying was at once adopted and quoted everywhere, but there were many who did not like it, and ridicule was cast upon it, as it was upon many other things that Brougham took in hand. There was a caricature of a country school, shut up, bearing a notice that the schoolmaster was gone abroad, and an inference was made that he had gone at the public cost to "Botanical Bay." This was a pictorial sneer at the "pedagogue." At this time—and these were the early days of "Stinkomalee"—if a teacher, lecturer, or schoolmaster made any mistake, it was the custom to say, "The schoolmaster is *abroad*—rather!" As a distinct saying, this expression has for the last fifty years always meant "means of instruction are open to all." But attempts have often been made to pervert its meaning, just as they may be even of a text of Scripture. This saying may be described as a temporary proverbial saying, the meaning of which will pass away as facilities for learning increase.

The expression, "To put a spoke in the wheel," is one of which the original meaning is not very clear. There are old illustrations of it both as meaning to help and to prevent. There are several notes on this question in "N. & Q." (1st S. viii. 269, 351, 522, 576, 624; ix. 45, 601; x. 54). At the last reference a quotation is given of its use in 1689 as meaning to check or stop the wheel of progress.

Old sayings of this sort have in some instances got quite a new meaning, because the original purport is forgotten. Amongst sea-faring men it was common to say, "Do not lose the ship for sparing a ha'perth of tar." But in inland counties this saying takes the form of "Do not lose the *sheep* for sparing a ha'perth of tar." It is a question which of these two forms of the proverb saying is the older. Here the intention is same, though the illustration is so di[ff]erent. In the case of the wheel there are clearly two, the real one and the ironical one, but which older? ED[ITOR]

MR. BLENKINSOPP is mistaken in supposing that "forty years ago this proverb meant that ignorance prevailed because the schoolmaster had shut up shop and gone abroad." It had the opposite meaning then, as it has now. The phrase was first used by Brougham when the Duke of Wellington was first minister in 1828. In one of his speeches in the House of Commons, Brougham, referring to the fact of the soldier being abroad, comforted himself with reflecting that the schoolmaster also was abroad. It was merely a bit of party glorification, and its application was evident. Brougham, however, lived to form a juster estimate of the great soldier-statesman, and gave utterance to it on a remarkable occasion in a noble oration.

"Spoke in the wheel." May not this be a corruption of *spike?* A spike put into a wheel, though it would not prevent its use, as in the case of a cannon, would certainly impede its action.

C. ROSS.

The history of this *supposed* proverb and its change of meaning is this: Lord Brougham threatened all opposers of the Reform Bill, enemies of "progress," &c., with speedy extinction, because "The schoolmaster is abroad." Seymour the caricaturist published in return a series of nine lithographic sketches (1834), in which he illustrated the comic results of the schoolmasters being "abroad" in another sense. W. G.

In the seventeenth century "To put a spoke in his wheel" had exactly the same meaning as it has now, and is so used by Beaumont and Fletcher in *The Loyal Lover*, Act iv. sc. 6.

H. FISHWICK, F.S.A.

THE CHOIR STALLS AT HAARLEM: THE GOSPEL AND EPISTLE SIDES OF THE ALTAR (5th S. ix. 61, 101, 413, 451.)—The Ambrosian rite is this, "Diaconus se transfert ad cornu exterius altaris in parte epistolæ, subdiaconus vero ad cornu evangelii, sibi versâ ad invicem facie stant." The Gospel was read on the south side of the church up to the middle of the ninth century towards the men (*Gemma Animæ*, lib. i. c. 22), the women seated on the north side being supposed to learn from their husbands at home (1 Cor. xiv. 35). The church had its proper orientation, so that north side was to the left and south side on the right hand of a person entering by the west door (Amalar, *c.* 820, *De Eccl. Off.*, l. iii. c. 2). Remigius of Auxerre, *c.* 882, says that for mystical reasons —symbolically of opposing the approach of the Evil One (Is. xiv. 13; Jerem. i. 14; comp. *Vita S. Hugonis, Epis. Lincoln.*, v. 940; Rupert, *De Div. Off.*, lib. iii. c. 22), as distinguished from the divine quarter (Hab. iii. 3)—the deacon read the Gospel towards the north. The lectern used by the deacon at Aix-la-Chapelle was the gift of St. Henry, 1011, and is placed on the right side of the choir entry. Some *time later Micrologus complains* of the reading of the Gospel on the north side as an innovation (*De Eccles. Observ.*, c. ix.). Possibly the position was originally determined according to the axis of the church; but tradition, by way of compromise, kept its place till recently at Notre Dame, Paris, where the deacon sang the Gospel in the southern ambon (upon the site of the rood-loft) facing northward. Where there was a rood-loft the subdeacon, ascending by the north stairs, read southward, and the deacon, who used the south staircase, faced northward. Durandus says the Epistle was read in *dextra parte* facing the altar (*Rationale*, lib. iv. fo. xc), "lecturus evangelium transit ad partem sinistram et opponit faciem suam aquilonare juxta illud Esa. xliii. 6" (fo. xcviii b). In England the rood-loft was used only on great festivals. The socket for the Gospel lectern remains in the altar step on the north side at St. David's; at Canterbury it was on the north side adjoining the choir transept. At Durham "at the north end of the high altar there was a goodly fine letteron of brasse where they sunge the Epistle and Gospell" (*Rites*, vii. p. 11), clearly because the Gospel was read from it. At Hereford, "Evangelium a diacono (legebatur) super superiorem gradum converso ad partem borealem," which harmonized with the use at Seville. In the Bourges Missal little tonsured heads mark the positions of deacon and subdeacon. At Salisbury the rule was "semper legatur evangelium versus aquilonem." An English will, however, dated 1438, mentions "the south side of the altar where the Gospels are usually read"; but it was not till 1485 that the Roman rule required the north and south sides to be taken from the arms of the crucifix upon the altar (Maskell, 20), with a remarkable though unexpressed relevancy to the ancient position of the celebrant facing westwards in the Basilica, as the Pope still stands. Possibly the change in England from south to north arose in conventual, cathedral, and collegiate churches, where the celebrant in front of a choir of men only did not turn, but read from the book lying on the north or left hand of the altar, the gospeller and epistoler only attending at high or chapter masses. The Gospel and Epistle sides of the altar coincided with the cantoris and decani of the choir stalls. The MS. statutes of St. David's, 1368, require, in consequence of some abuses, "diaconum et subdiaconum ministrantes in missâ ad continuam stationem in suis locis, nisi quando officii missæ necessitas exposceret, simul concelebrantes, districtius arctari." I may remark that two sets of double stairs (of access and egress) for the epistoler and gospeller remain at St. John's, Brecon, marking the site of the rood-loft; and that the traces of a peculiar Benedictine arrangement—the choir entry, or interspace between the rood and choir screens—may be observed in that church, although obliterated at St. Alban's, Peterborough, Durham, Rochester, and Dunster.

I do not notice any special use in the Missal of Utrecht, which would account for the change of terms at Haarlem; neither do I in an article on that church stating that "the stalls are late and poor, and the subseliæ" (misericords) "have been destroyed" (*Ecclesiologist*, 1852, vol. x. p. 400). A very interesting trace of the old English use occurs in 1636, when Bishop Wren enjoined that "in very long Churches the Minister may come nearer to read the Epistle and Gospell," that is, remove from "the Communion Table" to do so (*Rit. Comm. Rep.*, 564). It stood "close vnder theast wall of the chancell where the altar in former times stood, the ends thereof being placed north and sowth" (p. 557).

MACKENZIE E. C. WALCOTT.

FLORIO'S ITALIAN BIOGRAPHY OF LADY JANE GREY (5th S. ix. 408.)—I have a copy of this volume, and there is another in the library of Mr. Henry Huth. It appears to have been printed at London. I cannot at present recollect any other volume printed by Richardo Pittore (not Tittore).

R. S. TURNER.

A 5, Albany.

WILL OF JOHN ARCHOR, OF BISHOP'S HATFIELD (5th S. ix. 405.)—One of the witnesses to this will was "Robert ffrouik parish priest." Can MR. LLOYD tell if "Robert ffrouik" was then rector of Bishop's Hatfield, or was he only a chantry priest? H. FISHWICK, F.S.A.

Carr Hill, Rochdale.

PROVINCIAL FAIRS (5th S. vi. 108, 214, 278, 353; vii. 99, 437; viii. 156, 269; ix. 338.)—I was present at the kermesse at Amsterdam in September, 1873, and though to a stranger it was an interesting sight from the variety of the costumes of the Frisian and other peasants who attended it, I am not at all surprised that the government have determined to put an end to it. (I believe that this determination caused a regular riot last autumn, which required the employment of military force for its suppression.) Having already had some experience of English "Statute Fairs," Gloucestershire "Mops," and Scotch term-day hirings, I can say that though all these might surely be suppressed with advantage to the morals of the rural population, I never in them witnessed anything even approaching the scenes of frenzied debauchery and oblivion, or disregard, of common decency which were common at the Amsterdam kermesse. In other years I have happened to be present at kermesses in Belgium, at Antwerp, Brussels, &c., but these were, by comparison, tameness and innocence itself. Some of the very "peculiar arrangements" of the Dutch kermesses are alluded to in Baedeker's guide-book, *La Belgique et la Hollande*, 1864, among "les particuliarités hollandaises," in a passage which has been judiciously excluded from my last English edition (1876). J. WOODWARD.

ROMANO-CHRISTIAN REMAINS IN BRITAIN (5th S. ix. 349, 429, 458.)—MR. BOASE has by oversight supposed that I had said, *ante*, p. 430, that E. Huebner's *Inscriptiones Britanniæ Latinæ*, &c., was not to be found in the library of the British Museum, whereas the work I spoke of was the professor's later work, *Inscriptiones Britanniæ Christianæ*, published in 1876, as may be seen by the last paragraph of my article, and which was not in the Brit. Mus. Catalogue a fortnight ago when I looked for it, though I found the former work to which MR. BOASE refers.

I fear there is delay in putting new works into the B. M. Catalogue, and it is quite possible that Huebner's late work may be in the library, but not yet indexed. JOSEPH BROWN.

Temple.

"BANDANA" POCKET-HANDKERCHIEFS (5th S. ix. 446.)—T. S. notwithstanding, the origin of the word *bandana* may still be left, as suggested by Dr. Birdwood, to Colonel Yule. There is not now in any language of India a word resembling *bandana*, taking it either as "three long," or a "long and two short," or as a dissyllable, which means kerchief, handkerchief, turband, towel, or waistgirdle, and the term could not have passed out of the native languages and have remained in commercial English.

As *calico* from Calicut on the western coast, and *madapolliams* from the town of Madapollam on the eastern coast, it is most probable that the word is from the name of some place whence these spotted silk or cotton pieces were first exported.

R. B. S.

PUBLIC-HOUSE SIGNS (5th S. ix. 127, 174, 257, 293, 353, 391, 439.)—I can only refer H. Y. S. to Hotten's *History of Signboards*, p. 239, for all that can be said of the apple tree as a sign. The addition of the mitre was doubtless to distinguish the house from others that had the same emblem. The "Apple Tree and Mitre" is in Cursitor Street; there is an "Apple Tree" in the Gray's Inn Road; and the "Mitre" will be found as a sign for several places in the vicinity.

CLARET.

The well-known explanation of the sign of the "Goat and Compasses," as a corruption of "God encompasses us," I look upon as an instance of the practice of following the most misleading of all guides—similarity of sound. Allow me to s another possible origin. The arms of the wainers' Company are Azure, a chevron tween three goats' heads erased argent could be more natural than that, in the meaning of the chevron, the sign wainers' Arms should be described a

and Compasses," from which the transition to a single goat is easy? J. F. MARSH.
Hardwick House, Chepstow.

"CORRODY" (5th S. viii. 448.)—

"*Corodie* is an allowance of meat, bread, drink, money, cloathing, lodging, and such like necessaries for sustenance. *Corodies* are of common right, as every founder of abbeys and other houses of religion had authority to assign such in the same houses for father, brother, cousin, or other that he would appoint.....And this *corody* was due as well to a common person Founder as where the King himself was Founder. But where the House was holden in Frankalmoigne there the tenure itself was a discharge of *corodie* against all men, except it were afterward charged voluntarily; as when the King would send his writ to the abbot for a *corodie* for such a one, whom they admit, there the House should be thereby charged for ever, whether the King were founder or not. See the writ *de Corodio habendo* in Fitzh. *Nat. Brev.*, fol. 230."—*Les Termes de la Ley*, edit. 1685.

Primarily the *corrody* was a supply of food and other necessaries given by the vassals of a lord whenever he chose to quarter himself and his dependents upon them, or, as it is explained in Migne's edition of Ducange, "convivia quæ dominis præstabantur a vassallis quoties per illorum terras pergebant." The custom was of Celtic origin, and was called *coshering* in Ireland. It is named by Sir John Davies, in his *Discovery of the True Cause why Ireland was never brought under Obedience of the Crown of England*, as one of the exactions by which the Irish people were oppressed by their native chiefs:—

"This extortion of coin and livery (levies of food and money) was taken for the maintenance of their men of war; but their Irish exactions, extorted by their chieftains and tanists, by colour of their barbarous seigniory, were almost as grievous a burden as the other, namely *coshering*, which were visitations and progresses made by the lord and his followers among his tenants, wherein he did eat them (as the English proverb is) out of house and home."—P. 134, edit. 1787.

The term *corrody* was at length applied to any grant of permanent subsistence by any one who had a right to make it. It was primarily written *conrody* (hence the Fr. forms *conroit*, *conroi*, Roquefort), and is probably from Celt. *cyn* (con. Lat. *cum*), and *rhodd* (rod), a gift, a contribution, meaning a gift in unison or by many contributors, which the *corrody* originally was. In Welsh the word *corodyn* was formerly used in the general sense of "a giver of alms or bounty." J. D.
Belsize Square.

From *conredium* or *corredium*:—

"Quidquid ad alimentum, ad cibum, ad mensam datur, cibus, mensæ apparatus, alimonium, convivium."—Du Fresne, *sub voc.*

"*Corody*.....signifies in common law a sum of money or allowance of meat, drink, and clothing, due to the king from an abbey, or other house of religion, whereof he is the founder, towards the reasonable sustenance of such a one of his servants, being put to his pension, as he thinketh good to bestow it on. And the difference beween a *corody* and a pension seemeth to be that a *corody* is allowed towards the maintenance of any of the king's servants that liveth in the abbey, a pension is given to one of the king's chaplains for his better maintenance in the king's service until he may be better provided of a benefice."—Cowel, *Law Dict.*, *sub voc.*
K. P. D. E.

A *corrody*, *corody*, or *corodie* was practically a kind of rent charge on an abbey or other religious endowment. Blount in his *Law Dictionary* defines it as a sum of money or allowance of meat, drink, and clothing due to a founder "towards the reasonable sustenance of such a one of his servants or vadelets as he thinks good to bestow it on." A *corody* was for life, for a term of years, in tail, or in fee, and might be certain or uncertain (see Fitzherbert's *Natura Brevium*). In the *Termes de la Ley* it is said that a *corody* on a monastery cannot be held by a woman, neither can one on a nunnery be held by a man. The question of *corodies* became of very general interest at the time of the dissolution of religious houses, and the 34-35 Hen. VIII. cap. 19, provides for "pensions, portions, *corrodies*, indemnities, sinodies, and proxies" (see Bishop Gibson's *Codex Juris Eccl. Ang.*). The usual dictionary derivation, such as that given by Minshew, 1627, "a lat. *corrodo*," is by no means satisfactory. It was a monkish word, like *cordone* (*i.e.* reward), and surely could not be derived from "fretting or gnawing bones."
EDWARD SOLLY.

A *corodie*, *corrodium* alias *corredium*, Lat.; *corredo*, Ital. Provision; a right of sustenance or to receive certain allotments of victual and provision for one's maintenance. The founder of an abbey or other religious house had the right to claim a provision out of the common fund for his servant or vadelet. The king, whether founder or not, had this privilege. It was the subject of grant for life or less term, and even in fee simple or fee tail. If the charge were upon a house of monks, the grantor could not send a woman to take it, or if it were due from a nunnery, it was not lawful to appoint a man to receive it. Where the religious house was holden in Frankalmoigne it was discharged of all *corodies* (stat. 1 Edw. III. cap. 10), except the *corodie* were voluntarily charged, as when the king sent his writ and the beneficiary was admitted, in which case the house would be thereby charged for ever. A *corodie* differed from a pension, which was given to one of the king's chaplains for his better maintenance until he should be provided with a benefice. It was an ancient law, for in the statute of West. 2, cap. 25, it was ordained that an assize should lie for a *corodie*. It is also apparent by the stat. 34 and 35 Hen. VIII. cap. 26, that *corodies* belonged sometimes to bishops and noblemen from monasteries. Sir Matthew Hale says that a *corodie* was due of common right, and that no prescription would discharge it (2 *Inst.*, 647). If the house did not submit, a writ would

lie (see *Reg. of Writs*, fo. 264). Fitzherbert, in his *Nat. Brev.*, fo. 30, sets down all the *corodies* and pensions certain that any abbey when they stood was bound to perform to the king. See Blac., *Com.*; *Termes de la Ley*; Spelman, *Gloss.*

GEORGE WHITE.

St. Briavel's, Epsom.

See Spelman's *Glossary*, Jacob's *Law Dictionary*, or Halliwell's *Glossary*. C. J. E.

"IT IS AN ILL WIND," &c. (5th S. ix. 348, 413.)—The following extract from the *Times* of some months since gives an early instance of the occurrence of this proverb in what is now the less common form:—

"AN ILL-USED PROVERB.—The *Theatre*, commenting on the proverb generally quoted as 'It 's an ill wind that blows nobody any good,' says: 'In Heywood's *Proverbs*, 1562, is this, "It is an ill wind that blows no man to good." Shakspere uses it in *Hen. VI.*, pt. iii. Act ii. sc. 5, "Ill blows the wind that profits nobody," a change of form made for the sake of the metre. In *Hen. IV.*, pt. ii. Act v. sc. 3, Pistol says, "Not the ill wind which blows none to good," which is very nearly the popular form as given by Heywood.'"

ED. MARSHALL.

DEMOGRAPHY (5th S. ix. 247, 295.)—I should think there is scarcely a Greek scholar worthy of the name who would endorse M. Lagneau's doctrine that "the terms Ethnology, Ethnography, and Demography are almost synonymous in their etymological signification." For if etymology is to be the test (and there can be no better), then M. Lagneau has pitched upon the very one which, far beyond all others, tells directly against his view. Passing by the first, let us break up the others into their component parts. We have thus ἔθνος-γράφω and δῆμος-γράφω, the radical or root meaning of the former being a nation comprising people of every class; of the latter, people of the lower class only, the exact equivalent of the Latin *plebs*; so that the two words, or "terms," are no more synonymous than are *genus* and *species*, which, in their mutual relation, they really are.* Hence, as ἔθνος comprehends within its signification *nobles* as well as *commoners*, it would be quite as legitimate to say that *nobles* and *commoners* are nearly one and the same, as that ἔθνος and δῆμος are "almost synonymous." But authority is dead against all this; for, not to mention others, both Homer and Herodotus put the words in opposition. In the *Iliad* (ii. 188) we find ὁντινα μὲν ἔξοχον ἄνδρα, and in l. 198 of the same book, ὃν δ' αὖ δήμου τ' ἄνδρα, where the speaker is represented as addressing the former, ἀγανοῖς ἐπέεσσιν, *with bland words*, and as striking the other σκήπτρῳ, with his sceptre. In Herodotus (i. 196) we have between εὐδαίμονες and δῆμος a contrast set up exactly similar. According to the "etymological signification," therefore, Ethnography must mean the science, or whatever we may call it, which is conversant about nations *collectively*, Demography that which is conversant about a certain part of them *distinctively*. EDMUND TEW, M.A.

Patching Rectory, Arundel.

* *What I mean is that, as correlatives,* ἔθνος *and* δῆμος *are respectively to each other genus and species.*

There is an able periodical issued in Paris entitled *Annales de Démographie Internationale*. Amongst other matter the last number announces that Dr. Bertillon, a former president of the Société d'Anthropologie, is giving a "cours public de démographie et de géographie médicale."

WILLIAM E. A. AXON.

Barton-on-Irwell.

THE "TIDE OF FATE" (5th S. ix. 426.)—The consideration raised by KINGSTON is a very curious one. I have for many years observed the effects, or the *apparent effects*—for I know not which is the more correct term—of the phenomena referred to, and have asked myself this question, Do events and casualties, which appear beyond the control or influence of the human will, occur in cycles? Take railway accidents. No sooner does one serious casualty of this class occur than the newspapers teem with others of the same class, but of less magnitude; then comes a lull. I feel certain that to a very large extent there is nothing more than coincidence here, arising in this form. The public mind becomes excited upon the subject, everything bearing upon it is consequently recorded in the newspapers, and so there seems to be a cycle of such occurrences, when in truth nothing more than ordinary events are happening. This view as to railway accidents may be proved to be correct by reference to the Board of Trade returns of persons killed by such casualties. These show a steady increase in regard to the number of miles of railway opened and the increase of persons travelling, and rarely anything more.

This view therefore arises: Events of all kinds are happening constantly around us, but we do not take conscious note of them, unless the mind is directed towards them by some overwhelming incident; then for a time we see all the events of the same class, whether small or large.

But there are some classes of events which may really occur in proximity from one common influence, as that of the weather, i.e. the condition of the temperature—there are explosions of fire-damp in coal mines, perhaps also gunpowder-mill explosions and steam-boiler explosions. It is clear that the number of shipwrecks occurring in given space of time may depend much upon condition of the elements in relation to fogs, &c. It is possible that here we may relation to the sun spot theory.

I have long been a director of a dent insurance company. It is quite

in this business we do have cycles of casualties, as, for instance, a certain district of the country will sustain an unusual proportion of accidents, or that accidents of a certain distinct type, as distinguished from other types, will prevail for a given period. I have endeavoured to deduce a law in all this, but without success hitherto, yet I do not despair. Certain states of the atmosphere superinduce to fatal terminations of simple injuries, as erysipelas and other species of blood-poisoning.

In fire insurance losses are observed to run upon certain classes of risk, as at one period woollen mills, at another cotton mills, and (about quarter days!) on the shops of struggling tradesmen; but in all this cause and effect are always to be traced, as depression of certain branches of trade, &c. In some countries fires will be very numerous in one province, and hardly any in another and perhaps a neighbouring one, the solution being political discontent, unusual fiscal burdens, &c.

It is clear, then, that in many of the observed facts the operations of the human will are apparent and direct. May it not be that in other cases the cause is the same, but its operation concealed? This operation may be indirect as well as direct. In the case of railway accidents their prevention depends greatly upon the nerves of numerous pointsmen, breakmen, and other officials. Fear, affecting the nervous energies, may produce the very results which are sought to be avoided.

I note down these thoughts as they occur to me, without exact logical sequence, and simply in the spirit of inquiry. What we want, in view of the solution of all such questions, is accurately recorded facts, complete over a series of years. Chance jottings are always incomplete, and therefore necessarily misleading. I have sometimes (mentally) resolved to start an "Event and Occurrence" Society, whose business it should be to prepare and publish records. Would it go?

CORNELIUS WALFORD, F.I.A., F.S.S.
Belsize Park Gardens, N.W.

If KINGSTON will refer to Buckle's *History of Civilization in England*, vol. i. cap. i. pp. 22-26, edition 1871, he will find this subject, and "the proof we now possess of the regularity with which mental phenomena succeed each other," very ably discussed. CLARRY.

"COPPER": "KOPPER": "COP" (5th S. ix. 187, 297.)—MR. SCHOU connects the word *cop* = head with Gr. κεφαλή, Lat. *caput*. This, of course, is an impossible etymological equation. The Teutonic cognates of *caput* are Goth. *haubith*, A.-S. *heáfod*, O.N. *höfuð*, Eng. *head*, &c. The O.H.G. *choph*, Germ. *kopf* (= head), Icel. *koppr* (= cup), Eng. *cop*, a round hill, head, is a different word, cognate probably with the Celtic *cop*, top, summit. A. L. MAYHEW.
Oxford.

THE OPERA (5th S. ix. 448.)—As Rachell Newport's letter is dated in Dec., 1658, it may be assumed that she refers to the performance of operas at the Cockpit Theatre in Drury Lane, rather than to those at Rutland House in Charter House Yard, which preceded the others. The first inhibition of "stage plays" was in 1642, and the second on Feb. 13, 1647-48. In Dec., 1648, Captain Betham was appointed provost martial, "with power to seize upon all ballad-singers, and to suppress stage plays." But in 1656 the government had fallen into less fanatical hands. Cromwell was in the ascendant, and he was known to be a great lover of music. Then Sir William Davenant, with the countenance and support of Lord Whitelocke, Sir John Maynard, and others, fitted up Rutland House as a theatre, and produced *An Entertainment after the Manner of the Ancients*, in which the dialogue was declaimed throughout to music, as by the ancient Greek Rhapsodists in their recitations of the Homeric and other poems. This was the first English opera, the vocal and instrumental music having been composed by Dr. Charles Coleman, Captain Henry Cook, Henry Lawes, and George Hudson. The evasion of the Act of Parliament having been tolerated, Davenant produced in the same year *The Siege of Rhodes*. Finding his venture successful, he next took the Cockpit Theatre in Drury Lane, and produced there *The Cruelty of the Spaniards in Peru*, which Cromwell is said to have read and approved before its representation, and *The History of Sir Francis Drake*. The former was published in 1658 and the latter in 1659. Spoken dialogue was reverted to after the Restoration, as in Matthew Locke's opera of *Psyche* and others.

WM. CHAPPELL.

THE AMERICAN "ROBIN" (5th S. ix. 367, 414) is the *Turdus migratorius* of Linnæus and other naturalists, and has its common name from its red breast, which reminded the settlers in New England of the "household bird" of their old country. Mr. Longfellow is, of course, perfectly right in calling its eggs *blue*. They are spotless, and coloured almost exactly like those of our hedge-sparrow, but greatly superior in size.

ALFRED NEWTON.
Magdalene College, Cambridge.

DRAYTON (5th S. ix. 87, 137, 317.)—It is quite true that Market Drayton is a *dry* town, built, as it is, on an eminence. But are Drayton Fen and Fenny Drayton so named from their particularly dry sites? There is an instance of A.-S. *dreg* in the Domesday "Dregetone," modernized, not Drayton, but Drineton. In the same place Market Drayton is written "Draitune." This orthography marks a striking difference, then and now, in the pronunciation of the first syllable of each word. May I quote in support of my suggestion of the

probable origin of the word Hulbert's *Hist. of Salop*, ii. 107?—"This town is certainly a place of great antiquity, and is supposed to be the Roman station of Mediolanum" (a similar claim has, I believe, been advanced on behalf of Middle, co. Salop). "Ninnius enumerates this as one of the principal cities of the Britons." He speaks of Market Drayton. In the first number of the *Old Cross*, a magazine for Warwickshire, just published, I notice that the derivation of Coventry is asked for. I am sorry that I cannot anticipate the answer. But the *try* in Oswestry is not the British *tre;* the place was originally called Maserfield, and was called subsequently Oswaldstree, in commemoration of a great victory gained there by Oswald, King of Northumberland, fighting under the ensign of the cross. Daventry is pronounced Daintry: this sounds like Danes-town. Perhaps Dr. Lee, in his history of Market Drayton, says something about the origin of the name. May I ask, in conclusion, whether the Anglo-Saxon words *Bur* and *Cot*, interpreted as they are some forty times by the addition of *ton*, are not also tautological curiosities? W. F. MARSH JACKSON.

ROBIN HOOD SOCIETY (5th S. viii. 351, 378; ix. 257.)—In *Rodondo*, a satire on W. Pitt the first and his party, written by Mr. Hugh Dalrymple, 1763, canto i. p. 21, the following refers to C. Churchill:—

"Towards the City then he rode;
But halted at the *Robin Hood;*
Cry'd, 'D—n my Eyes and Limbs, but here
I'll have a double Pot of Beer.
Here mighty *Henley*, Type of me,
Gave Lectures of true Orat'ry.
Here first he publish'd to the Nation
His own, and my Divine Legation.
Here left to me his Parts and Flock;
And here to me had left his Cloak;
But he had none! That Gown, behold,
So torn, so rusty, and so old!
That Cassock see, of Nut-brown Hue;
That Gown was his, that Cassock too!
But, here 's the Cure of all my Woes.
Sorrow is dry,—Come, *W*(il)*ks*,—here goes.'
So drain'd the Pitcher to the Dregs."

"Henley" was, of course, "Orator Henley."

O.

TWIN TOES (5th S. ix. 286.)—A male child was born on February 16, 1878, at a cottage on a part of my estate called the Spring Valley, in the parish of Worfield, in Shropshire, having the first and second toes next the big toe of each foot webbed together. The parents are now residing in another part of the same parish, and the child is living and tolerably healthy. HUBERT SMITH.

PORTRAITS AFTER VANDYCK (5th S. ix. 347.)—Can the engraved portrait No. 1, of which MR. *BOASE speaks*, be that of Richard Tarlton or Tarleton, *who lived* in the end of the sixteenth and *beginning* of the seventeenth century? He was "the earliest English comedian of celebrity." In a very rare old pamphlet entitled *Kind Hearte's Dream*, by Henry Chettle, 4to., no date, but published in December, 1592, he is thus described:—

"The next by his suite of russet—his buttoned cap—his taber—his standing on the toe, and other tricks, I knew to be either the body or resemblance of Tarleton, who living for his pleasant conceits was of all men liked, and dying for mirth left not his like."

In 1611 a book was published called *Tarleton's Jeasts*. The portrait in question may have formed the frontispiece to this book. BOILEAU.

"THE ACTS OF TO-DAY BECOME THE PRECEDENTS OF TO-MORROW" (5th S. ix. 425.)—A similar idea to that of Mr. F. Herschell may be found in Junius's dedication of his letters to the English nation: "What yesterday was fact to-day is doctrine." W. E. ADAMS.

Newcastle-on-Tyne.

"BEATI POSSIDENTES" (5th S. ix. 428.)—In *A New Dictionary of Quotations* (1861), now before me, the form is given as "beati possessores," and the following passage is cited, but unfortunately without a reference to its author:—

"Henry VIII. silenced the professors of the Canon Law at the universities, forbade the granting of degrees in it, and nominated a commission for its reform. But *beati possessores!* is a maxim of the law. Its masters of the science of defence have always been excellent in their own behalf."

W. T. M.

Reading.

THE POET BERENICIUS (5th S. ix. 348.)—The following extract from *A New and General Biographical Dictionary*, 15 vols., 8vo., 1798, is probably the answer to your correspondent's query:—

"Berenicius, a man utterly unknown, who appeared in Holland in the year 1670. He was thought to be a Jesuit, or a renegade from some other religious fraternity. He got his bread by sweeping chimnies and grinding knives. He died in a bog, suffocated in a fit of drunkenness. His talents, if the historians that mention him are to be credited, were extraordinary. He versified with so much ease that he would recite extempore, and in tolerably good poetry, whatever was said to him in prose. He has been seen to translate the Flemish gazettes from that language into Greek or Latin verse, standing on one foot. The dead languages, the living languages, Greek, Latin, French, and Italian were as familiar to him as his mother tongue. He could repeat by heart Horace, Virgil, Homer, Aristophanes, and several pieces of Cicero, of the one and the other Pliny, and, after reciting long passages from them, point out the book and the chapter from whence they were taken. It is supposed that the *Georgarchoniomachia* is t

In my turn I should like to ask what t remarkably named work may be.

G. DE JEAN

Is not Berenicius intended, of w gives an account in his *Universal Le* poet lived in Zeeland in the middle

teenth century, and was wonderfully skilled in languages and in impromptu verse. He used at times to fall into ecstasies, and speak so quickly that it was impossible to write down his words. He was entirely negligent of the comforts of life, travelled from country to country, and was at last found dead in a ditch near Rotterdam. His poems were published in that city in 1691.

JOSIAH MILLER, M.A.

A PSEUDO-CHRIST (5th S. viii. 488; ix. 17, 298.)—Were not these personations of Christ due then, as they are now, to mental derangement? The case is better understood in the present day.

P. P.

JOHN LOCKE (5th S. viii. 307, 356.)—The *Correspondence between the Earl of Sunderland and the Bishop of Oxford respecting Mr. Locke* is quoted in appendix ii. to Charles James Fox's *History of James II.* The first letter is so curious that it may be permissible to quote it:—

"To the Lord Bishop of Oxford.

"Whitehall, Nov. 6, 1684.

"My Lord,—The King being given to understand that one Mr. Locke, who belonged to the late Earl of Shaftesbury, and has, upon several occasions, behaved himself very factiously and undutifully to the Government, is a student of Christchurch, his Majesty commands me to signify to your Lordship that he would have him removed from being a student, and that in order thereunto your Lordship would let me know the method of doing it. I am, my Lord, &c., SUNDERLAND."

The bishop acknowledges, on Nov. 8, the honour of his lordship's letter, and writes:—

"I have for divers years had an eye upon him, but so close has his guard been on himself that after several strict inquiries I may confidently affirm there is not any one in the college, however familiar with him, who had heard him speak a word either against, or so much as concerning, the Government."

The bishop goes on to explain how vain efforts had been made to entrap him, without eliciting any expression of concern "in word or look," so that, he adds, "I believe there is not in the world such a master of taciturnity and passion." He then explains how Mr. Locke "is now abroad upon want of health," but has been summoned to return, and that if he fails to do so he may be expelled "for contumacy." He thinks it possible that Mr. Locke may be caught tripping in London, "where a general liberty of speaking was used, and where the execrable designs against his Majesty and his Government were managed and pursued." Dr. Fell concludes by saying that if the method suggested "seem not effectual or speedy enough, and his Majesty," their founder and visitor, shall please to command his immediate remove, it shall accordingly be executed by his lordship's "most humble and obedient servant, J. Oxon." His Majesty accordingly, on Nov. 11, signified his will and pleasure that Locke should be removed from his student's *place. On Nov. 16* Dr. Fell wrote to say the command was "fully executed"; and an undated acknowledgment from Lord Sunderland intimates that his Majesty "is well satisfied with the College's ready obedience to his commands for the expulsion of Mr. Locke."

D. BARRON BRIGHTWELL.

"THE BRISTOL MEMORIALIST" (5th S. ix. 188, 236, 337.)—In reference to my reply (*ante*, p. 236) as to who was the author of "Sayings of my Uncle" in the above-named work, MR. J. F. NICHOLLS says that "from the style" he should "ascribe" them to the "Rev. John Evans," author of *The Ponderer*. My information was obtained from a copy of the *Memorialist*, in which the name of the contributor is prefixed to each article by Mr. W. Tyson, the editor. Under the heading of the papers in question he has written, in his plain handwriting, "by John Evans, *printer*." This evidence of their authorship is of more value than any assumptive "ascriptions." The minister and the printer, though bearing the same names, were in no way related—only "a cosmopolitish affinity," writes the latter.

W. GEORGE.

ANNIBAL CARACCI (5th S. ix. 27, 75, 298.)—The information given by MR. RUTLEY agrees with what I find in dictionaries. I have been told by one of the most eminent English artists now living that he knew of only two (perhaps three) engraved copies of the Marys—one in London and one in St. Petersburg. Are there any others known? I should be glad to have this question answered.

GEO. A. M.

Washington, D.C.

There is one fine engraving of the celebrated picture of the three Marys, unfinished, by Sharp, without letters, which is sometimes met with. Rouillet's is very scarce. Sharp's engraving is mentioned by Bryan.

H. HALL.

Lavender Hill.

BREAD AND SALT (5th S. ix. 48, 138, 299.)—A. J. M. asks if the custom of presenting bread and salt to a baby continues in Yorkshire. It does in the East Riding, for I have frequently seen babies given not only bread, salt, and money, but, in addition, an egg and matches. I do not know the meaning of the various gifts, but imagine that the last, at least, must be a comparatively recent addition.

There is another custom prevailing in the same part of the country which I should be glad to see explained, *i.e.* that of "letting in" Christmas and New Year. I cannot recollect the different minutiæ comprised in it accurately, as it is many years since I was in Yorkshire, but, as far as I can remember, Christmas was always represented by a fair man, and was the first person admitted into the house after midnight on the eve. Certain questions were put and answered before the guest

was allowed to enter, and on coming in he was presented with bread, salt, and a groat. The same, or almost the same, occurred at the New Year, except that, I believe, the representative must on that occasion be dark. The contrary was supposed to bring ill luck. I shall be glad of correction in the details. Is this only a local custom?

W. S. H.

A "FEMALE HERCULES" (5th S. ix. 288, 393.)—I have a vivid recollection of being taken when a very little child to see a female Hercules. I can vouch for her taking up a heavy anvil with her hair, which was arranged in two thick plaits, fastened to each end of the anvil, which was afterwards put upon her breast, and some hard blows were struck upon it with a very large hammer.

I do not remember if a horse-shoe were forged, or if she talked and sang during the performance; but what I did see is as distinctly fixed in my mind as if it happened but yesterday.

H. E. WILKINSON.

Anerley, S.E.

DROWNED BODIES RECOVERED (5th S. ix. 8, 111, 218.)—The idea of throwing a loaf of bread containing quicksilver into the water to find the body of a drowned man still prevails in North Lancashire, though in a slightly different form from that described as existing at Swinton. Here the belief is that the loaf containing the quicksilver will float until it arrives immediately over the drowned man, when it will sink, and thus denote the position of the body.

In January, 1849, when the pier at Morecambe was being constructed, the stone for which was procured near Halton, the boat conveying the workmen from the quarry across the river Lune to the village was upset, and eight of the men were drowned. The villagers were confident that quicksilver placed inside a loaf would enable them to find the bodies, but the last corpse was not discovered until nearly three months after the accident.

A few years ago, when two young men were drowned in the Lune, I believe the same expedient was tried. Guns also were fired over the water, and gunpowder was so contrived as to explode in the bottles containing it beneath the surface, but one of the bodies has never been found.

ROSPEAR.

Lancaster.

In looking through the chronicle of the *Annual Register* for 1767, I came across the following entry, which clearly shows that the superstition referred to by MR. COLEMAN was at that time current in Berks:—

"The following odd relation is attested as a fact. An inquisition was taken at Newbury, Berks, on the body of a child near two years old who fell into the river Kennet and was drowned. The jury brought in their verdict *Accidental death*. The body was discovered by a very singular experiment, which was as follows. After diligent search had been made in the river for the child to no purpose, a twopenny loaf with a quantity of quicksilver put into it was set floating from the place where the child, it was supposed, had fallen in, which steered its course down the river upwards of half a mile, before a great number of spectators, when the body happening to lay on the contrary side of the river, the loaf suddenly tacked about and swam across the river, and gradually sunk near the child, when both the child and loaf were immediately brought up with grabblers ready for that purpose."

MR. COLEMAN can perhaps tell us what was the result of the trial at Swinton. CHAS. PETTET.

GEORGE CRUIKSHANK (5th S. ix. 402.)—In answer to OLPHAR HAMST's query, "Is Carlton Bruce a pseudonym?" I answer yes. *Mirth and Morality* was written by the late Mr. George Mogridge, who wrote also under the *nom de plume* of "Old Humphrey." The idea of the book arose thus: Cruikshank and Mogridge often met and dined at my late father's residence, 73, Cheapside; one day while at dinner—Cruikshank full of mirth, and Mogridge staid and quiet—Mr. Tegg laughingly remarked to them, "You gentlemen seem so opposite in feeling and opinions that I think an interesting book might be concocted between you." "Good," said Cruikshank; "what think you? I will take the part of 'Mirth'—you know I *can draw*; let friend Mogridge take 'Morality.'" Mr. Tegg replied, "Then get to work to-morrow, and let the work be named 'Mirth and Morality.'"

No doubt the remark, "In faded ink is written 'Auldjo,'" alludes to the work entitled *Auldjo's Ascent of Mont Blanc*—a note made, I should think, to procure or refer to the work. Cruikshank often made "notes" on slips of paper and in books. I hold many such with his pencil notes; and when he had no paper I have known him to make notes and even sketches on his thumb nail. This he did in the case of the portrait of Tom Rounding, which was afterwards copied and engraved for Thomas Hood's poem of *Epping Hunt*. The dinner where this sketch was made was at Epping, and given by Rounding; among the company present were Thomas Hood, Cruikshank, John Wright, &c.

WILLIAM TEGG.

Pancras Lane.

AN OLD BALLAD (CAPTAIN WARD) (5th S. ix. 407, 435.)—MR. CHAPPELL has anticipated me in his answer to this, and probably knows more about Ward than I do. Hence, having some interest in the matter, I would ask him what book contains a notice of Ward's beating off of the Rainbow. He will, I am sure, allow me to return in a slight degree the favour by the correction of a slight lapse. Ward did not "flourish (as a pir the end of Elizabeth's reign." He did n

one till the second (or perhaps third) year of James I. Born at Feversham, he was a fisherman at Plymouth, and afterwards a seaman in his Majesty's cruiser the Lion's Whelp. Thence, with some of the crew, he deserted to rob a ship, and partly failing turned pirate (Barker, 1609).

Two plays were written on him. The first, not now extant, dealt, as we learn from the prologue to the second, with his base birth and with his piracies. The second, *A Christian turned Turk* (4to., 1612), a miserable play, deals chiefly with his becoming a renegado and with his death. Mr. (Halliwell) Phillipps, in his *Dict. of Old Plays*, says that "the story [of this play] is taken from an account of the overthrow of these two pirates [Ward and Danseker] by Andrew Barker, 4to., 1609." This would have been correct had he not omitted the word "not" before "taken." For example, their overthrow is not narrated by Barker, for it had not then taken place.

B. NICHOLSON.

FIELD NAMES (5th S. ix. 325, 413.)—MR. GOMME in his appeal for names of fields has suggested an interesting and a *very* wide subject for inquiry. He did not give instances of the speciality named by him—field names which are trade names—and such a combination surely must be rare. But ancient field names are curious and often exceedingly valuable for elucidation of local history, and it is much to be regretted that under the system of enclosing and laying in severalty tracts of commons and open fields, which used to exist throughout England (as they still do in continental countries), great numbers of curious names have been obliterated, along with the subdivisions of furlongs, and together also with curious local customs and habits. Romantic names bespeaking old legendary tales, such as Devil's Eyes, Devil's Back-Bones, Hoar Stones, and Holy Wells, which carry back the thoughts through the centuries of Christianity to times of our wild "untamed ancestors," have given place to prosaic titles, as North Field and South Field, or Twenty Acre or Forty Acre Field. With the papers (if still existing) of old chieftains amongst the land agents and surveyors of a past generation, such as Fuljames of Gloucester, Dixon of Oxford, Davis of Banbury, and many others, who acted as commissioners in the "palmy" days of field enclosures, might be found mention of names and customs materially helpful to searchers into parochial history. Many old names undoubtedly remain, and many which at first sight are unpromising deserve to be mused over, and to have their meanings tested by comparison; for in primitive times there was a reality and simplicity in names of persons and places, names which bespoke their occupation, trade, or attendant or surrounding circumstance; but variations in language, lack of scholarship, carelessness, and other causes have introduced strange corruptions and alterations in them, which baffle etymological knowledge and give occasion to much conjecture and fancy.

I will conclude with the mention of a few names out of many in this immediate neighbourhood which seem to bear upon the subject, and may serve to call forth further questions and remarks.

1. Round Hill Field in Broughton parish. At first sight it is difficult to discover the hill in this flat piece of arable land, but closer examination shows that, notwithstanding continual levellings with the plough, there is a circular patch of rising ground, sufficient to indicate it as the remnant of that which in former generations gave occasion to the name, and as one of the many tumuli about the country, probably the burial-place of some old pagan inhabitant.

2. Chaddels, also in Broughton parish. This name is applied to some arable fields, the property of Lord Saye and Sele. And upon seeking for the meaning of the queer-sounding name, it appeared that the fields once formed one grass field, in which was a shady dell with a clear spring or well rising out of the ironstone rock just above, and the water was held in repute even so late as amongst the elders of the present generation, who resorted thither for the cure of weak eyes. But the picturesque village Holy Well has disappeared before axe and ploughshare. The spring still gushes forth, but the water is diverted by drain-pipes into a ditch cut by the side of the footpath dividing the fields; and the corrupt name of "Chaddels" remains to testify not indistinctly to "Chad's Well," recalling a bit of early history when this part of the country was the border land of the Saxon kingdom of Mercia, with its one bishopric, and pointing to some now forgotten connexion with St. Chad, the first bishop, the founder and patron saint of Lichfield Cathedral—perhaps to a visit of the holy man to this distant part of his diocese, when the pure spring was first brought into notice, and afterwards, in accordance with the feelings of the times, became an object of veneration.

3. The Berry Moor with the Bear Garden in Banbury parish. This is a grass field just beyond the site of the old walls on the south-west side of the town. "Berry Moor" implies that it was the Anglo-Saxon *Bury*, *Berg*, *Burg*, or town moor or common, and the "Bear Garden" is an earthwork of a still more ancient age, and supposed to have been the amphitheatre when Banbury was a Roman station. It is semicircular in form, cut in the concave face of the hill, and has three grass terraces, from which spectators had a view of the sports in the arena immediately below.

FREDERICK J. MORRELL.

AUTHORS OF BOOKS WANTED (5th S. ix. 449.)—*Papers on Preaching.*—The author was —— Davies, whose Christian name I do not know. He was curate of Charlbury, Oxon, in 1856 or 1857, where I heard Bishop

Wilberforce make the remarks, in answer to a question from him, which are alluded to as "the advice of one of the bishops" (p. 39). ED. MARSHALL.

Reminiscences of Thought and Feeling is by Mary Ann Kelty. She gives her name in *Solace of a Solitaire*, Lond., 1869, as author of *Waiting my Relations*, &c.

J. T. CLARK.

See *The Handbook of Fictitious Names*, p. 86.

O. H.

(5th S. ix. 429, 459.)

That Charles Frederick Hennings is the author of *Recollections of Russia*, 1845, as stated in the Catalogue of the Advocates' Library, Edinburgh, may be verified by consulting that author's *Past and Future of Hungary*, Lond., 1852, where a list of his works is given.

J. T. CLARK.

AUTHORS OF QUOTATIONS WANTED (5th S. viii. 49.)—

"The anchor 's weighed," &c.

There is a song by Geo. Bennett, commencing, "Oh! the anchor 's heaved, and the sails unreeved," &c., set to music by T. Crampton, which may be that inquired for.

H. G. C.

(5th S. ix. 349.)

"O consistency, thou art a jewel."

"Consistency 's a jewel" appeared originally, I believe, in Murtagh's Collection of Ancient English and Scotch Ballads, 1724. In the ballad of "Jolly Robyn Roughhead" are the following lines:—

"Tush, tush, my lass! such thoughts resign,
Our garments are cruell;
Fine pictures suit in frames as fine,
Consistencie 's a jewel.
For thee and me coarse clothes are best,
Rude folks in homelye raiment drest,
Wife Joan and goodman Robyn."

H. A. GOULD.

(5th S. ix. 388, 412.)

"Hark, from the tomb a doleful sound," &c.

No doubt this is found in Dr. Watts's *Hymns*, book ii. hymn 63, but six lines of the first two stanzas are marked as a quotation. I understand your querist to require the original author. He would find it (I think) in Miller's *Singers and Songs of the Church*.

S. SHAW.

Miscellaneous.

NOTES ON BOOKS, &c.

Lives of Famous Poets. By William Michael Rossetti. (E. Moxon, Son & Co.)

Under the title *Lives of Famous Poets* Mr. W. M. Rossetti has collected into one volume the biographical and critical notices prefixed to the several volumes of "Moxon's Popular Poets," completing the survey of English poetry by adding notices of Chaucer, Spenser, Shakspeare, Butler, Dryden, Gray, and Goldsmith, and interpolating tabular lists of the otherwise unnoticed poets born between the dates of birth of each two in the series. The lives that have appeared before have been revised so as to bring them to the level of advancing knowledge in each case—for our knowledge of poets' lives is continually advancing—and the book really forms what Mr. Rossetti diffidently suggests, a supplement to Johnson's *Lives*. Facts are carefully collected and clearly stated, critical opinions advanced temperately, and (to us) with sufficient strength and enthusiasm, and the book is altogether as instructive and useful as it is [illegible] portrait of Keats, engraved by [illegible] appears as frontispiece; the plate being badly [illegible] might be re-engraved with advantage.

SENHOR DAVID CORAZZI has just issued a prospectus of a new *édition de luxe* of the works of Camoens which he is about to publish. The issue will be confined to fifty copies, costing about 12*l.* each. The work will be introduced by a critical notice of the great poet by Latino Coelho of the Academy, and the issue will be in numbers, to be completed in June, 1880, the third centenary of the death of Luiz de Camoens.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CORRESPONDENTS are requested to bear in mind that it is against rule to *seal* or otherwise *fasten* communications transmitted by the halfpenny post. Not unfrequently double postage has to be paid on their receipt, because they have been "closed against inspection."

FOLK-LORE.—We would strongly urge on those correspondents who are good enough to send us communications on Folk-Lore that, before doing so, they should consult Brand's *Popular Antiquities*, Chambers's *Book of Days*, Hone's *Every-Day Book*, but especially Thiselton Dyer's *British Popular Customs*, this last being the most recent work on customs connected with the Calendar.

HELEN.—For notices of "borrowed days," see "N. & Q.," 1st S. v. 278, 342; 3rd S. iii. 288; viii. 178. The following is one version of the lines about the oak and the ash:—

"If the oak 's before the ash,
Then you 'll only get a splash;
If the ash precedes the oak,
Then you may expect a soak."

For "Beltane" Day, the old name of May Day, we must refer our correspondent to "N. & Q.," 3rd S. iv. 263, 354, 478, 516. At these references some very interesting articles on the subject will be found.

H. FORDE (Tenby) writes:—"Who was St. Julian? I find nothing about our Welsh saint in Baring-Gould's *Lives of the Saints*." [There was a St. Julian, Archbishop of Toledo, who died 690.]

A CORRESPONDENT writes to us that the Flower Sermon (*ante*, p. 442) was preached at St. Katherine Cree, the church of St. James, Aldgate, having been taken down and the benefice united to that of the former church.

H. M. R. asks whether Vincent Priessnitz, the discoverer of hydropathy, who for many years practised at Graefenberg in Austria, is still alive, and, if so, whether he still carries on the establishment.

W. P. BARKER (Ipswich) should send prepaid letters, with paginal references to "N. & Q." on the envelope to be forwarded.

DISCIPULUS asks to be informed as to the best book to use in studying Norwegian.

G. E. A.—"The streak of silver sea." See 5th S. vi. 459.

W. RENDLE.—We shall be very glad to hear from you.

H. A. B.—"Talis cum sis," &c. See *ante*, p. 118.

NOTICE.

Editorial Communications should be addressed to "Editor of 'Notes and Queries'"—Advertisements Business Letters to "The Publisher"—at the Office, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; to this rule we can make no exception.

LONDON, SATURDAY, JUNE 22, 1878.

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Notes.

CLERICAL WIGS.

of quaint and amusing reading may often with in unexpected quarters. The treatise pe Benedict XIV., *De Synodo Diœcesana*, ot, as to its title, promise much of general t, yet some of its chapters are sufficiently g, not the least so being the ninth chapter eleventh book, which is devoted to the dis- of the use of false hair, popularly called a ique" (*vulgo* "parrucca"), by the clergy.

eems from the opening of the chapter that of the clergy had complained of what they d the needless severity of certain diocesan in condemning the use of false hair by the and of the enforcing of their condemnation most stringent ecclesiastical censures. The object is to clear the synods from this of harshness. Amongst those which had action in this matter Benedict mentions that ta, 1703; of Pisa, 1708; of Monte Fiascone, and of Partalegri, 1714. Sarnellus, Bishop nglia, had on his own responsibility pro- d on the question in 1697, declaring all who should wear false hair as *ipso facto* municate. An appeal was not unnaturally would think) made to the Apostolic See this sweeping decree; but the appellants little by their action, for at a special con- *ion, held on May 20, 1699*, the decree was confirmed in its entirety as far as it concerned those who belonged to the higher orders or were beneficed clergy, and relaxed only as far as the penalty was concerned in regard to those who had received the lesser orders or were unbeneficed. The Bishop of Melfi in 1721 issued an injunction to his clergy in exact harmony with the above-mentioned decree, as modified by the Congregation of Rites; but opposition was again aroused, and a renewed appeal made to the Apostolic See, only to result, Aug. 8, 1722, in a confirmation of the bishop's order. Benedict, who was then secretary to the congregation, drew up an elaborate state-ment of the authorities on which the judgment rested, with a condensed *résumé* of which he con-cludes his chapter.

He traces the use of false hair to the vanity of women who were anxious to disguise the ravages of advancing years, citing two epigrams from Martial in illustration:—

> "Jurat capillos esse, quos emit, suos
> Fabulla. Numquid illa, Paulle, pejerat?"

And again:—

> "Dentibus, atque comis, nec te pudet, uteris emptis:
> Quid facies oculo, Lælia? non emitur."

A similar allusion he finds in Ovid (*De Art. Amandi*, lib. iii.):—

> "Fœmina procedit densissima crinibus emptis.
> Proque suis, alios efficit æra suos."

Leaving profane sources, the good pope turns to patristic literature. St. Jerome, in a letter to Marcella (*Epist.*, 38), complains that there are old women (he uses the diminutive *vetulæ:* compare the γυναικάρια, *mulierculæ*, of 2 Tim. iii. 6 as a mark of contempt) who deck their heads with alien hair; and in a letter to another female friend, Demetrias, he reminds her how, in the days of her vanity, she had been wont to build up a tower-like headdress for herself of false hair.

Tertullian, too (*De Cult. Fœminar.*, lib. ii. cap. 7), inveighs against a Christian woman fitting on herself the spoils of some strange head, a filthy one perchance—nay, worse, of a head perhaps doomed to hell. Clemens Alexandrinus (*Pædag.*, lib. iii. cap. 11) seeks to deter his female hearers from the use of such adventitious aids by asking, To whom is the blessing conveyed when the priest lays his hand on a head so adorned? Does not the blessing light on the assumed locks, and through them pass to their original possessor?

Since the Fathers never direct their invectives against men, it has been supposed that women alone were guilty in this matter, and some have gone so far as to assert that male wigs were a late invention of English origin, and first used in this country in the reign of William II. or Henry I., and that after they had long lurked in our island they gradually passed into other lands. That, however, they who so assert are in error is plain from the fact that Rufus Festus Avienus, a

Christian poet contemporary with St. Augustine, describes in a short poem the misadventure of a certain bald knight whose wig was carried away by a sudden gust of wind. Still, argues the pope, although some men might be found to rival women in luxury, it is utterly incredible that priests can have ever so far forgotten themselves in old time; for were they not consecrated to their holy office by the cutting off of the hair, and were they not expressly forbidden, when once they had received the tonsure, to cultivate luxuriant locks?

Councils had not deemed it beneath their dignity to legislate on this matter; witness an Irish synod held under the presidency of St. Patrick A.D. 450, and the fourth Council of Toledo, can. 41, A.D. 633; whilst the Council of Agde, A.D. 506, provided a practical remedy for abuse by ordering that a priest who let his hair grow unduly was to be clipped, even against his will and active opposition ("etiam invitus et reluctans"), by the archdeacon in whose jurisdiction he might be. In modern synods, provincial and diocesan alike—*e.g.* of Milan; of Bourges, 1584; of Ravenna, 1607; of Lucca, 1625; and of Amalphi, 1639—clergy are warned to take care that the tonsure shall not be obscured by the growth of hair, that their hair dressing shall be of the simplest, that they abstain from brushing up the hair over their foreheads, from curling it or frizzing it with curling-irons; but not one word is said of wigs. The evidence is overwhelming that the use of them by clergy is a modern enormity. The decree forbidding this abuse cannot therefore be accused of severity. Yet, in spite of the general prohibition, there may be cases in which health requires some such protection for a bald head.

The diocesan synods of Bononia, 1698, and of Ascoli, 1718, have both permitted the bishop on just and reasonable cause to grant a dispensation. He is, however, to proceed warily in the matter, and must satisfy himself not only that there is just cause for granting the indulgence, but must personally inspect the wig, so as to be quite convinced that it can in no way minister to the vanity of the wearer, and must see that it is curled with such moderation and modesty that it may be evident to all that it is worn from sheer necessity—not as an article of luxury, state, or as an ornament for the head, but simply as a covering. Care must also be taken that no such licence shall be construed as permitting the wearing of the wig when the priest celebrates the Holy Eucharist, although certain canonists, Theophilus Raymundus and Pasqualigus, have held that it may be so worn, provided only that it be so fitted to the head as to be indistinguishable from true and natural hair; and although there is a licence in existence from Cardinal Jerome Grimaldi, Archbishop of Aqua, granting to a priest the privilege of so wearing it.

That the canonists are wrong, and that the archbishop exceeded his authority in granting such a licence, is evident from the fact that it is declared by canon 57 of a Roman Council held under Pope Zachary in A.D. 743, to be unlawful for even a bishop to minister at the altar with his head covered, and from the consequent consideration that a bishop cannot relax a law passed by his superior, or grant a licence to another to enjoy a privilege that he cannot claim for himself.

To set matters at rest, at meetings of the Congregation of Rites, held January 31, 1626, and April 24 of the same year, it was decreed that henceforth no one should dare to wear a skull-cap (*pileolum*) during the celebration of masses without express licence of the Apostolic See, any contrary custom notwithstanding; and since some evaded the decree by asserting that a wig was not a skull-cap, at a special congregation, held under Alexander VIII., 1690, it was, after solemn discussion, decided that the terms of the decree were to be so construed as to include every possible covering for the head, and that it was unlawful for a priest to celebrate in a wig, however comely and moderate in dimensions, without an express papal dispensation.

May I close this long article by asking whether the Church of Rome is still as explicit on this matter of clerical wigs? Did we not find it so solemnly discussed, we might in our irreverent haste have been inclined to settle the whole question by an appeal to the maxim, "De minimis non curat lex." JOHNSON BAILY, F.R.H.S.

Pallion Vicarage.

THE DUKEDOM OF CUMBERLAND.

It will be curious to note how the precedence of the new Duke of Cumberland is fixed in the next roll of peers. If the law of England is followed his place will be between the Dukes of Northumberland and Wellington. The special precedence given to members of the royal family extends only to the king's children, which has been held to include his nephews and grandsons. I think the present sovereign extended this special precedence to her first cousins by an Order in Council. The new Duke of Cumberland is great-grandson to one sovereign, great-nephew to two others, and first cousin once removed to Her Majesty. No pretence whatever can be found for extending any special precedence to him by law, though of course the sovereign, by her prerogative as the fountain of honour, may do so; but we can hardly anticipate that such a slight will be passed on the twenty great peers (including the two archbishops, the Lord High Chancellor, and the Duke of Cambridge) who will thereby be displaced.

We now see, for the first time in four hundred years, a descendant of a king of England in the strict male line who takes by law no precedence

or privilege from his royal descent, but ranks according to the date of his peerage.

WILLIAM WICKHAM.

Athenæum Club.

WATERLOO DAY.

The present week has brought round to us the sixty-third anniversary of Waterloo. Three years ago I counted, so far as I could ascertain, eighty-two surviving officers who had taken part in the battle. Of these, I reckon the following thirty to have in the intervening period passed away from amongst us :—

General Sir George Bowles, K.C.B. (1st W.I. Regiment).
Lieut.-General B. Cuppage (Royal Artillery).
Major-General R. G. B. Wilson (Royal Artillery).
Colonel Horton (7th Dragoon Guards).
" Linton (Coldstream Guards and Enniskillen Dragoons).
" Wildman (1st Dragoon Guards).
" Thomas Smith (95th Rifles), late Barrack Master at Aldershot.
" Charles Wood (10th Hussars).
Lieut.-Colonel Sedley (3rd W.I. Regiment).
" Browne (11th Dragoons).
" Drought (15th Regiment).
" Johnston (Grenadier Guards).
" Luard (30th Regiment).
" Sir J. C. Stepney, Bart. (Guards).
" G. Schreiber (38th Regiment).
" Dickson, K.H. (Grenadier Guards).
" Parchall (Depôt Battalion).
Major Bacon (17th Dragoons).
" Sir F. Head, Bart., K.C.H. (Royal Engineers).
" Methold (3rd Dragoon Guards and 23rd R.W.F.).
" Austin (56th Regiment).
" Webb (3rd W.I. Regiment).
Captain Bowlby (4th King's Own).
Lieutenant James (Military Knight of Windsor).
" Cox (71st Regiment).
" Lord Grantley (Guards).
" Sir F. Frankland (quondam Barrack Master at Gibraltar).
Surgeon-Major Thomas Smith.
Surgeon Gildea (Coldstream Guards).
Paymaster F. Feneran, Lieut.-Col. (95th Regiment).

The remaining fifty-two veterans are, to the best of my belief, those whose names I now append; and here let me add, the fewer errors I have made the more shall I be satisfied :—

Field-Marshal Sir Wm. Rowan, G.C.B. (52nd Regiment).
" Sir Charles Yorke, G.C.B. (Rifle Brigade).
General Sir Thomas Reed, K.C.B. (44th Regiment).
" Lord Rokeby (77th Regiment).
" G. Whichcote (52nd Regiment).
" J. A. Butler (Guards).
" G. Macdonald (16th Regiment).
Lieut.-General Sir J. Bloomfield, K.C.B. (R.A.).
" Sir F. Warde, K.C.B. (R.A.).
" Sir W. Ingilby, K.C.B. (R.A.).
" Earl of Albemarle (Guards).
" T. Charlton Smith (27th Enniskillen).
Major-General Lloyd.
" Trevor (R.A.).
" Sir John Woodford, K.C.B., K.C.H. (Guards).
Colonel J. M. Harty.
Colonel Le Blanc (46th Regiment).
" Riddlesden (27th Regiment).
" Vandeleur (4th Dragoons).
Lieut.-Colonel Webster (18th Regiment).
" Burney, K.H. (44th Regiment).
" Jackson (Staff Corps).
" Cadell, K.H. (94th Regiment).
" Colthurst (18th Regiment).
" Molloy (9th Regiment).
" Hewett (53rd Regiment).
" Home (Guards).
Major Nugent (7th Dragoon Guards).
" Brady (36th Regiment).
" Drewe (88th Regiment).
" Fraser (34th Regiment).
" Hare (51st Regiment).
Captain White (Military Knight of Windsor).
" R. C. Elliott (30th Regiment).
" W. Harris (16th Light Dragoons).
" W. C. Shaw (Royal Horse Guards Blue).
Lieutenant Spurling (Royal Engineers).
" Bramwell (92nd Regiment).
" Butler (Guards).
" Gardner (27th Regiment).
" Parry (28th Regiment).
" Robinson (50th Regiment).
" J. R. Smith (38th Regiment).
" Tighe (Guards).
" Watson (24th Regiment).
" Wright (Rifle Brigade).
" Henry Leeke, the Rev. (52nd Regiment).
Surgeon Young (28th Regiment).
" George Jenks (10th Hussars).
Assistant-Surgeon Evans (14th Regiment).
Paymaster Hilliard (68th Regiment).
Quarter-Master Hardy (New Brunswick Fencibles).

The above lists are necessarily imperfect, but I think they are as nearly correct as a private individual can make them. They are offered for revision and correction, and will at any rate, and even in their present form, interest the public. I cannot guarantee that the regiment opposite each officer's name was that in which he served during the battle—indeed, in most cases I see it could not have so been—but I have in almost every case attached a regiment to which at some time or other such officer did belong, and through which he may, therefore, be traced. It would be interesting to get this list as perfect as possible, and, as I am trying towards this end, I ask a place for these names in the columns of "N. & Q.," for the present collection of correct information, and also for future and enduring record.

Let me add that, were it possible, I should like to see added the names of the rank and file still among us, of whom, though the individual life is not likely to be so long, a goodly force, from their numerical advantage, is likely to survive; but it might be a difficult task to arrive at this more detailed information.

W. T. M.

Reading.

LOCAL PROVERBS, &c., OF BERWICKSHIRE.—Having lately had occasion to consult the *History of the Berwickshire Naturalists' Club* (Edinburgh, 1834), I came across some papers on the local pro-

verbs, sayings, and so forth, of that county. As these may not be known to the readers of "N. & Q.," and the place of their record is not very likely to be searched by persons interested in such matters, it may be as well that I should indicate it. At pp. 119-123 are sixteen of these proverbs, with comments "by Mr. [George] Henderson, Surgeon, Chirnside"; and at pp. 145-152 the subject is continued by the same gentleman as regards the "Popular Rhythmes" of the county, of which seventeen are given, while a few more are added by him at pp. 217-219. Perhaps as a zoologist I may be permitted to subjoin from the same volume (p. 216) the Roxburghshire version of the skylark's song, with which I think I never met before :—

"Up in the lift we go.
Tehee, tehee, tehee, tehee!
All the sutors in Selkirk can't make a shoe to me.
Why so? Why so?
Because my heel is as long as my toe."

ALFRED NEWTON.

Magdalene College, Cambridge.

LIST OF RELICS IN THE COLLEGE CHURCH OF ST. MARY, WARWICK.—The following list of relics, taken only seven years after Chaucer's death, and which I owe to the kindness of a friend in the Public Record Office, shows that our poet did not exaggerate in putting the Virgin's veil and a bit of the sail of St. Peter's boat among the relics of the Pardoner in the Prologue to the *Canterbury Tales*.

[Exch. Q. R. Miscellaneous Books, No. 30, fo. 204d.]

Hic specificantur reliquie que sunt in ecclesia Collegiata beate Marie de Warrewico nono die Julii anno Domini Millesimo cccc. quinto. Secundum antiquum co[n]tentum de eisdem.

Quedam pars de cruce in qua crucifixus est Jhesus.
§ De capillis beate Marie et de vestimentis eius.
§ Quedam zona eiusdem beate Marie virginis et de tumba ejusdem beate Virginis.
§ Ossa beati Egidii abbatis et stola eiusdem cum aliis diversis reliquiis.
§ Quedam pars de lacte beate Marie Virginis.
§ De oleo sancte Katerine Virginis.
§ Reliquie sanctorum Edwardi Regis Swithuni et Alkemundi Wolfadi et Rufini, videlicet, ossa eorum.
§ Quedam reliquie sancti Jacobi Apostoli.
§ Quoddam Cilicium* sancti Thome Cantuariensis Archiepiscopi.
§ De Tumba Domini nostri Jhesu Christi et de spina que posita fuit super capud Jhesu.
De dente et ossibus Sancti Laurencii Martiris.
Quedam pars de Cathedra Patriarche Abrahe.
Oleum in quo venit ignis in vigilia Pasche de celo.
Quoddam os beate Andree Apostoli.
Pecten beati Edmundi Cantuariensis Archiepiscopi.
Quedam pars de manutergio Nichodemi quando sustinuit corpus Domini defuncti supra humeros.
Quedam pars de arboribus Montis Caluarie.
De Rubo quem viderat Moyses incombustum.
Cornu eburneum Sancti Georgii Martiris.
Oleum Sancti Nicholai episcopi cum aliis reliquiis.
Quedam Sartago Sancti Brendani.
De clamide Sancti Martini episcopi.
De ossibus Sanctorum Innocencium.
Reliquie de Sancta Margareta Sancta Maria Magdalena.
§ Reliquie Sancti Blasii Sancti Taddei apostoli.
Reliquie Sancti Hugonis Lincolniensis Episcopi Martiris.
§ De Sepulcro Domini et de petra Montis Caluarie.
De præsepe Domini et columpna ad quam fuit ligatus quando fuit flagellatus de petra super quam fuit vnctus post mortem.
§ De Sepulcro Sancte Katerine Virginis.
De genu Sancti Georgii et de petra super quam seguinauit in Martirio suo. De ossibus Sancti Brendani.
De facie Sancti Stephani.
De veste et capillis beate Marie Magdalene.
De rupe in qua Sancta Anna iacet.
De capillis beati Francisci.
De vestimento Sancte Agnetis.
De velo et tunica beate Clare.
De reliquiis Sancte Cecilie.

END.

* A garment made of goat's hair.

There is a curious inventory of goods ("Bookes, sylver herneys, vestments, surplices and aulter relikes") in English on folios 201d, 202, 203, 204, dated the feast of the Purification of the Virgin Mary (Feb. 2), 1407. F. J. FURNIVALL.

CONVENTUAL CHURCHES STILL IN USE.—I think it may be interesting to have a record in the pages of "N. & Q." of all the conventual churches still in use. I have no sympathy with the wordy and vulgar sentimentality about ruins, or with artistic enthusiasts who have no higher thought than the schools of archæology. I heartily wish, and deliberately repeat my desire, that as seminaries of religious and useful learning, or as restored houses of God, we may one day see roof and ceiling over Bolton, Lanercost, Lilleshull, Cymmer, Fountains, Rievaulx, Kirkstall, and Buildwas, whilst every ancient feature of interest is spared, and no vile or specious demolition is permitted in the well-abused name of restoration. Brinkburne has been once more given back to the worship of God, and a service was sung recently in the roofless choir of Valle Crucis. The choir of the Grey Friars, Chichester, and the nave of Stamford, ought to be no longer secularized.

Cathedral Churches of the New Foundation, Benedictine.—Canterbury, Worcester, Durham; and with chapter houses destroyed, Ely, Winchester, Rochester; with Lady chapel destroyed, Norwich; and left incomplete at the Reformation, Bath (Priory not Abbey).

Cathedral Churches since the Reformation, Benedictine.—Chester, Westminster, Gloucester with chapter house and Lady chapel, Peterborough; and with chapter house, St. Alban's.

Monastic Churches, Benedictine.—Abergavenny, Usk, St. Bee's, Ford, Peverell, Dunster; and with

stroyed, Great Malvern, Tewkesbury; and with Lady chapel desecrated and western church destroyed, Sherborne; and with naves only, Leominster, Lynn, Shrewsbury, Binham, Tutbury, Wymondham, Chepstow, Bromfield, Deerhurst, Malmesbury; Croyland, north aisle only; Thorney, deprived of its aisles; and with choirs only, Pershore, Boxgrave, Little Malvern, Milton Abbas; and mutilated, Ewenny. The transept remains at Boxgrave and Milton, and one wing has been preserved at Pershore.

Nunnery Churches, Benedictine.—Romsey (Lady chapel destroyed), St. Helen's (Bishopsgate), Easebourne, Folkestone, Shepey le Minster.

Monastic Churches, Cistercian.—Conway; Margam, Scarborough, Holm Coltram (nave-aisles and) choir destroyed; Dore, with nave destroyed. Scarborough has one wing of the transept left.

Monastic Churches, Carthusian.—Charterhouse, London.

Cathedral Churches, Regular Canons of St. Austin.—Of the New Foundation, Carlisle; since the Reformation, Bristol, Oxford, with naves which have suffered curtailment.

Conventual Churches, Austin Canons.—Christchurch (Twyneham), Cartmel, Brinkburne, Bruton, Bethgelert, Dorchester; with naves destroyed, St. Mary's Overye, St. Bartholomew's (Smithfield), Hexham; with choirs destroyed, Bridlington, Worksop, St. German's, Dunstable, Waltham; or in ruins, Bolton, Lanercost; and one aisle only, Dunmow.

Conventual Churches, Gilbertine Canons.—Old Malton, nave only, aisles and all eastward destroyed.

Friary Churches.—Dominicans, Brecon, choir only; Austins (Dutch meeting), London, nave only, Atherstone; Franciscans, Reading, part of choir only. MACKENZIE E. C. WALCOTT.

RANDOLPH AND "ARISTIPPUS."—Mr. Halliwell-Phillipps, in his *Dict. of Old Plays*, gives, "Aristippus; or, the Jovial Philosopher. By T. Randolph. Demonstrativelie proveing," &c. Giving all thanks and justice to Mr. Halliwell-Phillipps for his labour, might I ask why "By T. Randolph" is inserted between the transcript titles of the work? And again, on whose authority is Randolph fixed on as the author? It seems to me not improbable that this and *The Conceited Pedlar*, always printed with it, were by Th. Randolph, but neither in the first edition of 1630 (not 1631) nor in that of 1668, both of which I possess, is there any name on the title-page, nor in any part of the after text.

Mr. Halliwell-Phillipps also says that "there is a ridicule of the prologue of *Troilus and Cressida*." Now, if both prologues were armed, that does not prove ridicule; and there is no allusion, not even the most remote, in one prologue to the other, nor any other similarity than that they were "armed." Again, if there were no other armed prologues, it could hardly be that a prologue in 1630 should ridicule one produced years before. Thirdly, the prologue in *Aristippus* is not, in my opinion, armed in armour. He is an enchanter, and, "shews having been long intermitted and forbidden by Authority for their abuses, could not be raysed but by conjuring," and, "standing in a circle," these are his words:—

> "I come an armed Prologue[,] arm'd with arts,
> Who by my sacred charmes and mystique skill,
> By virtue of this all-commanding wand," &c.

Afterwards, too, he tells the shew (represented by a person) to "take these purer robes." Fancy an armoured prologue laden with robes, who afterwards tells the audience, if they find no jest worth laughing at in what is to come, they can laugh at him. B. NICHOLSON.

ELECTION EXPENSES.—The following bill, sent to Sir Marcus Somerville, who represented county Meath, after an election, was amongst a few papers left by the late John Timbs, the popular antiquary:—

"Copy of an Account sent to Sir Marcus Somerville by a Publican after an Election.

To eating 16 freeholders for Sir Marke above stairs at 3*s.* 3*d.* a head	2	12	6
To eating eleven more below stairs and 2 clergymen after supper	1	15	0
To 6 beds in one room & four in tother at 2 Guineas for every bed	22	15	0
23 horses in the yard all night at 13*d.* every one of them, & for a man watching them all night	5	5	0
Breakfast & Tea next day for every one of them & as many as they brought with them as near as I can guess	4	12	0
For Beer & Porter & Punch for the first day & first night. I am not sure but I think for 3 days & ½ of the Election as little as I can call it, & to be very exact is in all or thereabouts as near as I can guess	79	15	5½
Shaving & Dressing & cropping the heads off 24 freeholders for Sir Marke at 13*d.* every one of them, & cheap enough, God noes	2	5	6

In the name of Tinny Car, BRIAN GARRATY."

There is a humour in the remarks which accompany the charges made by Brian Garraty on behalf of one Tinny Car which makes the bill worth preserving in "N. & Q." G. B.

Upton, Slough.

"GUY MANNERING."—The last time I read this romance I noticed what appears to me to be a slip of the author, and which I do not think ever struck me before. In chap. xii. Col. Mannering, in writing to his friend Mervyn, says that his uncle the bishop "at his death bequeathed him his blessing, his manuscript sermons, and a curious portfolio containing the heads of eminent divines of the Church of England." Further on (chap. xx.) we read of "Dominie Sampson being occupied, body

and soul, in the arrangement of the late bishop's library, which had been sent from Liverpool by sea, and conveyed by thirty or forty carts from the seaport at which it was landed." Scott evidently forgot the meagreness of the bishop's legacy to his nephew, as described in chap. xii.—a legacy which was not much more valuable than the famous one left by the licentiate Sedillo to Gil Blas, which struck such bitter disappointment to the soul of that worthy. One cannot regret the author's forgetfulness, because, had Scott not endowed Col. Mannering with the bishop's large library, we should have lost one of the most characteristic scenes in the romance, namely the one in which the Dominie is represented as engaged with all his faculties in cataloguing the books, oblivious of every other mundane concern whatsoever, including even what Byron calls "the tocsin of the soul, the dinner-bell." JONATHAN BOUCHIER.

Bexley Heath.

"COALS TO NEWCASTLE."—This homely proverb has many equivalents, ancient and modern, but it is in the kaleidoscope of Shakspere's fancy that the general notion of superfluousness which it localizes has assumed its most brilliant forms. "Therefore," says Salisbury, seeking to show the superfluity of the double coronation of King John,—

"Therefore, to be possessed with double pomp,
To guard a title that was rich before,
To gild refinèd gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess."

King John, iv. 2.

The "wit and wisdom" of the proverb have received in the above passage perhaps their highest literary expression; at the same time it is worth noting that, long before Shakspere wrote, they had already been set forth in still wider range of exemplification. A Latin poet of the eleventh century, Joannes Garlandius, thus begins his *Opus Synonymorum* (Leyser's *Historia*, p. 312):—

"Ad mare ne videar latices deferre, camino
Igniculum, densis et frondes addere sylvis,
Hospitibusque pyra Calabris, dare vina Læo,
Aut Cereri fruges, apibus mel, vel thyma pratis,
Poma vel Alcinoo, vel mollia thura Sabæo.
Ad veterum curas curo superaddere nostras."

A. C. MOUNSEY.

Jedburgh.

IRISH CHARACTERISTICS.—I do not remember to have met in "N. & Q." the following, given to me recently by an Irish lady:—

"Leinster for breeding,
And Ulster for reeving,
Munster for reading,
And Connaught for thieving."

G. B.

Upton, Slough.

THE 50TH QUEEN'S OWN REGIMENT: "THE DIRTY HALF HUNDRED."—I cannot but think that the following scrap touching the nicknames of this regiment, taken from the *Scotsman* of March 1, 1878, is worthy of a firmer abiding-place than the somewhat fleeting pages of a daily newspaper:—

"It was on its return from the Egyptian expedition under Sir Ralph Abercrombie that the gallant 50th got the name of 'The blink half hundred,' on account of the number which it had lost during the campaign and on the prevalence of ophthalmia among the majority of the remnant. This popular designation was, however, soon lost in that of 'The dirty half hundred,' which they acquired in the Peninsula. At that time the facings of the regiment were black, and it was no uncommon thing for the men during their marches, in the hot Spanish summer, to wipe their faces with the cuffs of their tunics, and the black of the facings not being quite 'fast,' much of the colour was left on their faces."

J.

Glasgow.

"ALL ROUND ROBIN HOOD'S BARN."—I do not find this proverbial saying in the General Index of "N. & Q." It is used thus. "Where have you been to-day?" "All round Robin Hood's barn! I have been all about the country, first here and then there." Or thus: "Did you find the house?" "Yes, I did at last; but I'd fine work to discover it. I should think that I must have gone all round Robin Hood's barn before I lighted upon the place." CUTHBERT BEDE.

"NAILED TO THE STREET LIKE AN AMSTERDAMSE GAAPER."—In Drummond's *Travels*, 1754, in describing Augsburg, he says:—

"Here I must observe that all the houses in these countries being painted according to the taste of the proprietor or tenant, the eye of a stranger is irresistibly attracted by something, I know not what; and sometimes such diverting oddities occur that he is in a manner nailed to the street like an Amsterdam Gaaper."

W. N. STRANGEWAYS.

Stockport.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

LUCY, DAUGHTER OF EARL MORCAR (?) AND COUNTESS OF CHESTER.—The doubt that hangs over the connexion of the Saxon family of Mercian Earls and the Palatine Earls of Chester is not yet dispelled (see a note to Mr. Helsby's *History of Chester*, vol. i. p. 50, and writers cited). The fact of the connexion itself has excited a doubt: that the victorious N should seek to confirm the title of the sv that of the inheritance was in the nature and in accordance with the practice o all times. The example, indeed, wa

the throne itself, in the popularly approved instance of Henry I. But who the ladies were whose marriage thus quieted possession and rendered foreign intrigue hopeless appears from the note above mentioned not to be so well ascertained. The assumption that there were two Lucies of that family might perhaps be accorded; that they were also mother and daughter is an additional assumption credible enough did no other Lucy appear. But Stebbing Shaw (*Topographer*, vol. ii. p. 256) tells us that the Earl Ralph "died 1120 [it should be 1129] (29 Hen. I.), leaving issue by Lucia, *daughter of Morcar*, Earl of Northumberland, &c. Now this Morcar was brother of Earl Edwin; both were sons of Algar and grandsons of Leofric and Godiva." If this be so, there were two Lucies, and the latter, Morcar's daughter, giving us an additional generation, may be substituted as the wife of at least one of the three husbands assigned (under the circumstances incredibly) to Lucy, daughter of Earl Algar. My query is, Does any authority exist for Shaw's Lucy? He made the statement without citing any at a time—which is important—when no doubt had as yet been thrown upon the exactitude of the MS. pedigree cited in *Monast.*, vol. ii. p. 204, from the copy of Florence of Worcester, in the hands of the Archbishop of Armagh—the pedigree which has been so much commented upon. T. J. M.

Stafford.

A BUST OF NAPOLEON BY CERACCI.—Previous to Napoleon embarking for Egypt in the year 1798, Ceracci the sculptor, who was afterwards guillotined by Napoleon for an attempt upon his life, obtained permission to make, and made, a model of his head. This model was at one time in the Louvre. Can you or any of the readers of "N. & Q." give me any information as to this piece of sculpture, or say where I am likely to obtain any information? I ask this as I own what I firmly believe to be the work in question. It was bought by my father of a Frenchman in London in 1816. It is a remarkably handsome head, circled with a wreath of laurels, and carved in the finest marble. In height it is about eighteen inches. H. W. MACKIETH.

[See *ante*, pp. 329, 375.]

PORTRAITS OF CROMWELL AND DANTE.—Can any one give me any information about the two following portraits in my possession? An engraved portrait of Oliver Cromwell, about 14½ inches high by 8½ broad, a side face. In the lower compartment of the picture is a quaint representation of a group of persons, one of whom on bended knee is presenting a crown to the Protector, whilst the latter is motioning it away from him. In the right-hand lower corner is a plumed helmet, in the left a cornucopia, between these a sword and axe. Neither the painter's nor the engraver's name is stated. Oliver's own portrait is clearly from Cooper's miniature of him, but by whom is the remainder of the picture?

An engraved portrait of Dante, about 4½ by 3½ inches. The poet's brows are wreathed with laurel, and he has a frightened look in his eyes, or, as Macaulay expresses it, "the dilated eye of horror . . . . with which he tells his fearful tale." It is the poet of the *Inferno* rather than of the *Purgatorio* or *Paradiso*. Under the picture are the words "Coll^{on} de la Sorbonne. Dante Alighieri, 1321" (that is, the date of the poet's death). Above is the number 1727. Does this mean the number of the picture in the Sorbonne collection? Who was the painter of this portrait?

JONATHAN BOUCHIER.

Bexley Heath, Kent.

DIVINATION "PER TABULAS ET CAPRAS."—The late Prof. De Morgan, who is well known to have been the author of the shrewd and caustic preface to a book (attributed to his wife) entitled *From Matter to Spirit* (Longmans, 1863), makes in it the following suggestion:—

"One of the Fathers, but I have mislaid the reference, speaks of divination *per tabulas et capras*, by tables and *goats*—an odd association. The word *crepa* would be the legitimate companion substantive of *crepo*, and would mean a crack or rap. But the word is only found in Festus (*teste* Forcellini), who says that *crepæ* are goats, *quod cruribus crepent*. There is enough in this to raise a suspicion that *crepa* did actually exist in what would have been its primitive sense, and that the Father who is cited was speaking of divination by *tables and raps*. There is also *crepus*, for which see any account of the Lupercalia."

Whatever may be said of the modern practice, the learning of divination is certainly obsolete; but perhaps some student of patristic divinity may be able to supply the reference mislaid by Prof. De Morgan, and then the context might possibly throw light on the interpretation. C. C. M.

OLD CHINA.—I have inherited some china, of which the following is the device:—Ermine, on a bend cotised sable, three griffins' heads erased or; crest, a boar's head erased azure, crested or (the red hand of Ulster is in chief). Motto round the coat, "Tria juncta in uno"; motto beneath the coat, "Laudat qui invidet." Supporters, a boar azure, crested, &c., or; a griffin argent, winged, &c., or. For whom was it painted, and when?

S. SMITH.

Rickmansworth.

THOMAS POWELL OR POEL, DRAMATIC WRITER.—Whilst wandering about in London amongst the old book-stalls some few years ago I met with a MS. play entitled *Camillus and Columna; or, the Sleeping Beauty*. On the back of the title-page is written, "Story invented, executed, &c., by Ts. Poel, 1764." I have not found the name of this writer in any dramatic or biographical dictionary;

but the British Museum Library contains a small volume by him called the *Works of Thomas Powell, Esq.*, 1805, and in its catalogue he is spoken of as "of Monmouth." His works consist of poems, prologues, &c., and at p. 160 is this note:—"These prologues and epilogues belong to plays which have never yet been shown to any one." The titles of the plays are the following:—*The First Part of Henry II.; Courcy, Earl of Ulster; Camillus and Columna; The Children in the Wood*, written 1780; *The Gipsies*, and a play without a name. The epilogue to *Camillus and Columna*, as there given, is not in the MS.

The Museum Catalogue has also the following works entered under his name:—*Edgar and Elfrida: a Drama*, by Taliesin de Monmouth; *Blind Wife; Student of Bonn*, 2nd ed., 1845; *The Shepherd's Well: a Play*, 1844; *The Wife's Revenge*, 1843. At the end of *The Shepherd's Well* is a poem entitled "Mary; or, the First Love: a Recollection of an Octogenarian." But if he wrote *Camillus and Columna* in 1764, he must in 1844 have been a hundred at least. Perhaps the author of *The Shepherd's Well* may have been a son of the author of *Camillus*. Any information respecting either writer will be gratefully accepted. I may add that my MS. play is very neatly written; it has been so freely corrected by the author as to lead one to suppose that it may have been a first copy, and consists of 110 pages of fcap. 8vo. I bought it for twopence. H. Bower.

Brighton.

"Ear-aches"=the Field Poppy.—The popular name for field poppies, as well as cultivated ones, in this district is "ear-aches." Why this name is given I am unable to discover. It is said that if they are gathered and put to the ear a violent attack of ear-ache will be the result. Is this the popular idea of poppies elsewhere? In some parts of Derbyshire poppies are called "ear-aches." Thos. Ratcliffe.

Worksop.

The Wife of a Baron of the Cinque Ports entitled "Dame."—I have seen "Dame" put upon the tombstone of a lady. I am told it is the title of a baronet's or knight's wife. The inscription in question said "wife of a Baron of the Cinque Ports." Probably in virtue of it the lady thought she had a right to the title. Can any of your readers give information as to it?

W. J. Birch.

Character of James I.—In vol. iv. of the *Harleian Miscellany* there is reprinted a pamphlet on the legitimacy of the Duke of Monmouth; it contains the following curious description of King James I.:—

"Let me upon this occasion remind your Lordship of a story, of a Scots nobleman to my Lord Burleigh, upon that wise statesman's desiring a character of King James, long before he ascended the English throne. If your Lordship, saith the blunt Scotsman, know a jade-apes, you cannot but understand, that if I have him in my hands, I can make him bite you, whereas if you get him into your hands, you may make him bite me."

Is the author of this contemporary word-portrait known? J. H. Chapman, M.A., F.S.A.

Woodgreen, Witney, Oxon.

Clocks upon Bells, 1552.—Where can an explanation be found of the mechanism of clocks affixed upon bells, and were they in common use? At Winwick, Lancashire, in the year above named, there were four bells in the church steeple "where of a clokke sticketh upon one." At Horsley, West Hallam, and at Ashbourne, in Derbyshire, there were similar instances of the same kind (*Reliquary*, xi. pp. 6, 7, 12).

John E. Bailey.

Stretford, Manchester.

Bartholomew Howlett.—My grandfather Bartholomew Howlett, was born somewhere in Norfolk in the year 1739. I should like very much to ascertain where it was. Perhaps some Norfolk reader of "N. & Q." can help me. I believe he came to Lincolnshire as a young man and settled at Louth. He married for his second wife Catharine Rogerson, of Sotby, Linc., on Dec. 31, 1789. He had a son by a former marriage, also named Bartholomew Howlett, somewhat celebrated as an engraver, who died about the year 1825. Perhaps it may not be deemed unworthy of remark that 139 years is rather a long time to stretch back to the birth of the grandfather of a man aged fifty-six, which is the age of

W. E. Howlett.

Kirton in Lindsey.

Rev. Lewes Hewes or Hughes.—When Bancroft was Bishop of London, a minister named Lewes Hewes dwelt in Great St. Helen's, Bishopsgate Ward, which was then his living.

Among the first ministers sent to Bermuda was a Lewes Hewes. In 1633 a Lewes Hewes, chaplain of White Lion Jail, Southwark, was dismissed for five years of nonconformity. I desire to know whether Lewes Hewes of St. Helen's, Bermuda, and White Lion Prison was the same person.

Dellius.

Minneapolis, Minnesota, U.S.

Authors of Quotations Wanted.—

"With heart and lips unfeign'd
We praise Thee for Thy word," &c.

"How happy is the Christian's state!
His sins are all forgiven," &c.

"Sing to the Lord a new-made song,
Let earth, in one assembled throng,
Her common patron's praise resound."

"Praise the Lord, whose mighty w
Earth, and air, and seas displa

oh, hush, for the Father knows what thou
knowest not—
ed, and the thorn, and the shadow linked with
the fairest lot;
the wisest exemption from many an unseen
snare,
what will keep thee nearest, knows what thou
canst not bear." JOHN TAYLOR.

Replies.

"ALL TO BRAKE," JUDGES IX. 53.
(5th S. ix. 344, 413, 455.)

e can be no question of the original identity
ntensitive prefix *to* with the *zer* in many
verbs, and its identity in the present
is illustrated, as I showed in a letter to the
an, by a comparison with the High and
rman versions. In Luther's translation the
nding words are, "Und *zerbrach* ihm den
"; and in a Low German version, printed
479, "Unde *tho brak* eme syn harnschedel."
e phrase descended regularly through the
ve English versions, excepting Wiclif—who
uses the prefix very frequently, but in this
reads, "And brak his brayn" ("nol" in
-and Coverdale (1535), who follows Wiclif
ron. xxv. 12, "They all *to barst* in sunder"
ng there *omnes*, not *omnino*), but here has,
brake his brane panne," and the Geneva
1560, "And brake his braine pan."
Matthew's version, 1537, Cromwell's, 1539,
r's, 1539, Cranmer's, 1540, Daye's (or
, 1551, Cranmer's second, 1553, and the
', 1568, all have "*All to brake* hys brayne

at the makers of the Authorized Version of
reading "*All to brake* his skull," adopted
phrase, but, as MR. TANCOCK suggests,
e phrase inherited from the earlier versions
t one hundred years before. The question
not so much what *they* understood by the
s what the maker of Matthew's version
ood by it.

1. Was *to* obsolete in 1611 as an intensi-
fix? 2. Could *al-to*, as the Bishop of Bath
ells and others have thought, have been
ed as an adverb? 3. Was *all*, as the bishop
then obsolete as an adverb?

is admitted to have been in common use
ntensitive prefix in Wiclif and Chaucer;
s easy to give a catena of writers who used
the latter's time to the date of Matthew's

1430, *Sir Generydes*:—

hundred houndes on a throm
e saw that were thider com
nd al the bodie had *to rent*." L. 2951.
maels shelde in the midward
to rofe and al *to brast*." L. 4453.
is shelde *to shevered* euen in twoo." L. 5156.

1440, *Morte Arthur*:—

"Alle *to stonayede* with þe strokes of þa steryne
knyghtes." L. 1436.

1460, *Holy Grail*:—

"The schip on fowre partyes *to rof*." C. 35, l. 394.
"He dide brenne and *to brast* Every where."
C. 16, l. 498.
"They *to brosed* him both body and bak."
C. 14, l. 410.
"Helmes and hauberkis *to braked* he then."
C. 14, l. 196.

C. 1470, *The Flower and the Leaf*:—

"Forshronke with heat, the ladies eke *to brent*."
L. 358.

1490, *Lancelot of the Laik*:—

"His suerd atwo the helmys al *to kerveyth* L. 868.
The hedis of he be the shoulderis smat."
"His face was al *to hurt* and al *to schent* L. 1221.
His newis [fists] swellyng war, and al *to rent*."

1500, *Partenay*:—

"All hys Armure he *to breke* and tere." L. 5893.
"Paynims thay will make *to stoniste* incline." L. 2198.
"Tham all *to chapped* and kerue." L. 2272.
"And this said leuer *to rent* thoroughly." L. 4290.
"All the skyn tho was torn and *to rent*." L. 5648.
"Hauberke broken and *to tore*." L. 5872.

1535, Coverdale, Matt. vii. 6:—

"Turne agayne and all *to rente* you."

So *all* is not once used with the *to* prefix in the *Holy Grail*; and in *Partenay* only once could it belong to the verb, and need not in any of the passages. In line 4290 "to-rent thoroughly" is precisely equivalent to *all to-rent*.

The author, then, of *Partenay* knew little if anything of *all-to*, but used *to-tore* and its kindred verbs freely. Is it not, then, probable that Coverdale, only thirty-five, and Matthew, only thirty-seven, years later, knew very well what they were writing, and, in using the perfects *to-rente* and *to-brake*, only used words current in their youth, and used *all*=utterly only to intensify the phrase still further?

No doubt in later days the *to* prefix *alone* was fast becoming obsolete, and instances of its use are rare; but it was not only by the translators of the passage in Judges that it was handed down, for we find it in Foxe and Shakspere, and, in its longer form, in writers from 1562 to 1726.

The following list from the index to Foxe's works in Stevenson's *Church Historians* shows a very frequent use of the longer phrase in 1562, and two instances of the *to* prefix alone. The complete series is difficult to come by, but it must, I suppose, have been printed, or a correct index could not have been made:—*To*, without *all*, vol. v. 395 [853]; with *all*, [v. 424, 425, 470; vi. 669, 682; vii. 512, 561, 719; viii. 635, 774, 790]; *all-to-be*, i. 131; ii. 100, 382 [871]; iii. 110, 382; [v. 424, 425; vi. 340]. The references in brackets are in volumes which I cannot find.

I should add that the first instance of *to* alone (v. 395) is a doubtful one. It is on p. 1358, col. 2, of ed. 1570:—"Sodeinly at the voice of the Lord Cromwell's commyng, the campe brake vppe, and the Ruffins *togoe*" (*sic*). Comp. Summer's last will and testament, 1600:—"The lustye courser, if he . . . spye better grasse, . . . breakes ouer hedge and ditch, and *to goe*, ere he will be pent in"; where the construction seems the same, but *goe* is plainly the infinitive, and *to* = *zu*.

1562, A. Brooke, *Romeus and Juliet*:—

"Mercutious ysy hand had *all to frozen* myne
And of thy goodness thou agayne hast warmed it with thyne."

1571, Lord Buckhurst, *Ferrex and Porrex*:—

"Done her villanie, and after *all-to-be-scratched* her face."

1590, Sir P. Sidney, *Arcadia*, p. 156:—

"Now forsooth as they went together, often *all to kissing* one another."

1591, Harrington, *Ariosto*, xxxiv. 48:—

"That did with dirt and dust him *alt to dash*."

1596, Spenser, *Fairy Queen*, iv. 7, 8:—

"With briers and bushes *al to rent* and *scratcht*."

1596, Shakspere, *Merry Wives*, v. 4:—

"Then let them all encircle him about,
And Fairy-like *to pinch* the vncleane Knight."

1598, Shakspere, *King John*, v. 2:—

"Where these two Christian Armies might combine
The bloud of malice in a vaine of league,
And not *to spend* it so vnneighbourly."

1609, Shakspere, *Pericles*, iv. 6:—

"Now the Gods *to-blesse* your honour" (4to.): "bless," third and fourth folios.

1601, Phil. Holland, *Pliny*, x. 74:—

"She againe to be quit with them will *all to pinch* and nip both the Fox and her cubs."

C. 1620, Beaumont and Fletcher, *Philaster*, v. 3:—

"I 'll have you chronicled, and chronicled, and cut and chronicled, and *all to be praised* and sung in sonnets."

1629, Bernard's *Terence*, p. 16:—

"I will *all to becurry* thee, or bethwacke thy coate."

1632, Ben Jonson, *Magnetic Lady*, v. 2:—

"See who is here! She has been with my lady, who kist her, *all to be kist* her, twice or thrice."

Chorus, Act I. "And at last come home lame, and *all to be laden* with miracles."

1634, Milton, *Comus*, i. 376:—

"Plumes her feathers and lets grow her wings,
That in the various bustle of resort
Were *all to ruffled*."

1644, Cleveland, *Character of a London Diurnall*:

"I wonder my Lord of Canterbury is not once more *all-to-be-traytored* for dealing with the lyons to settle the commission of array in the Tower."

1684 (not 1678, as MR. TANCOCK has it), Bunyan, *Pilgrim's Progress*, pt. ii. p. 110:—

"And the Giant mist but little of *all to breaking* Mr. Greatheart's Scull with his Club."

1726, Swift to Pope, Dec. 5:—

"A letter from my Lord Peterborow for which I entreat you will present him with my humble respects and thanks, though he *all-to-be-Gullivers* me by very strong insinuations."

In all these cases it is certain, I think, that, whether some of the writers knew it or not, the *to* is the very *to* prefix of Wiclif and Chaucer, the *tho* of the Low Dutch version of the Bible, and the *zu* of the High Dutch; and not at all what the Bishop of Bath and Wells was inclined to think it was, the *to* (*zu*) of hither*to* and there*to*.

But Shakspere, at least, must have known what he meant when he wrote to-blesse, to-spend, and to-pinch; and Holland had no difficulty about the last word, though he strengthened it with *all*. Nor were the translators of the Bible (1537) in doubt when they "al to-brake Abimelech's skull."

To without *all* was the commonest form of the prefix in early writers; *to* with *all* in later ones; and in later still *be* was more frequently interpolated to add to the strength and quaintness of an almost obsolete form of speech.

But none of the writers, early or late, would have said, if asked to parse the sentence, *all-to*, adverb; *pinch* or *bepinch*, the verb to which it is adjoined.

2. But can *all-to* be called an adverb? That is the second question proposed. Is it an equivalent of *omnino*, of *altogether*, as the bishop suggested?

It would be indeed a strange sort of adverb which is *never* used with adjectives, and never, so far as I can learn, with any verbs except those which could take the *to* prefix. Let us substitute it in a few passages in which *altogether* occurs:—

"They are *all to* lighter than vanity itself."
"Make thyself *all to* a prince over us."
"Why are ye thus *all to* vain?"
"Or saith he it *all to* for our sakes?"
"Thou, O God, knowest it *all to*."
"Behold thou hast blessed them *all to*."

I think we shall never find *all to* used in such a way. The last instance might be turned to "*all to blessed* them," because *bless* takes the *to* prefix, but the one before it could not be so turned, because *know* does not take it.

I conclude, then, that the answer to the parsing question would have been, on the part of those who did not think about it, "Oh, it is a phrase we use when we mean to speak strongly." But a clearer answer would be "*To* is a prefix; *be* is a prefix; *all*, though an adverb, has the character of a prefix, as in *allutterly*, *almighty*, *almost*; and they are all intensitive, and are in common speech compounded together, so as to add more force to the verb to which they belong. They have an adverbial character, as prefixes always have, but they are inseparable from the verb, and form an intensitive variety of it."

Everybody knew that the verb *to-brenne* meant

"to burn up"; *to-brent*, "utterly burnt"; *be-brent*, if it existed, would have a like meaning; *all-be-brent*, the same intensified; *all-to-brent* (Wiclif), the same; and if one wished to be very energetic indeed, like Bernard, one had no scruple in saying all one could, *all-to-be-brent*.

The whole thing was in all cases a compound verb, a verb with a prefix, and that a prefix which neither in its compound state, nor in its several parts, *to*, or *be*, or *al-to*, could ever be used apart from the verb.

3. As to the third question, the bishop seemed to consider *all* obsolete as an adverb, but it appears that it was only as to its use with an indicative that he had doubts, and that this led him to think *all tobrake* an unlikely use at the time of our version. But *all* is and was used as an adverb in every other possible way: With a substantive preceded by a preposition, "*All* in gore blood up to the elbows" (Foxe); "*All* in the Downs" (eighteenth century); with another adverb, "And then he spake to me *all* angerlie" (Foxe); "*all* abroad" (nineteenth century); with an adjective, "If a man had not *al* steady belief" (Foxe); "All forlorn" (nineteenth century); with a participle, "But Hildebrand *all* set on wickedness" (Foxe); "*all* tattered and torn" (nineteenth century). Wiclif moreover uses it with an infinitive, as in Eccles. ii. 10, "ne I forfendide myn herte, but that of all voluptuouste he shuld take frut, and *al* delicen hym self in these thingus," and with an indicative, as in Ps. liv. 6 (lv. 5 of our version), "Drede and trembling camen vp on me, and *all* couereden me dercnesses"; in both of which cases *all* is rather a prefix.

All to-brake then would have been quite a possible construction with earlier writers, and probably with later ones also; but I think it clear that at least down to 1611 they would have read the whole thing, whether *al-to* or *al-to-be*, as a compound prefix inseparable from the verb; and that Priscian would have complained, and loudly, at the notion of *all-to* being ranked as an adverb.

HENRY H. GIBBS.

St. Dunstan's, Regents Park.

THE RUSSELL FAMILY (5th S. ix. 461.)—Why does COL. CHESTER throw difficulties in the path of inquirers by speaking of Lady Elizabeth Russell? That title implies that she was the daughter of an earl, a marquis, or a duke. Correctness in names is a great help in many cases, and many students have been led wrong by the foolish practice of speaking of the William, Lord Russell, executed under Charles II. as Lord William Russell. William, Lord Russell, marks an eldest son, Lord William Russell a younger son. A. H. C.

Allow me to notice a mistake into which your valued *correspondent* COL. CHESTER has fallen. Elizabeth Lloyd by her first marriage became Lady *James* Russell; and to style her "Lady *Elizabeth* Russell" is certainly incorrect. G. A. W.

THE RIGHT TO SEARCH THE PUBLIC RECORDS (5th S. ix. 447.)—The decision was given in the Court of Appeal at Lincoln's Inn, Aug. 2, 1876, in the matter of the Keeper of the Public Records *ex parte* Carr, before Lords Justices James, Mellish, and Baggallay, and is reported in the *Times* of the next day. The result of the application, as there stated, is:—

"The Court dismissed the appeal, on the ground that there is no general right in all the queen's subjects to inspect the documents in the Record Office. Some particular right must be shown. The appellant was in the position of a mere stranger, and the public time could not be wasted in hearing such an application."

There is also a full report of the previous decision of the Divisional Court at Westminster in the previous number of the *Times*. It was held that the right to consult the records was subject to the limitations of the Public Records Act, 1 & 2 Vic. c. 94, one of which was that the Keeper of the Records had power to make rules.

ED. MARSHALL.

The question of the right of the public to search the public records was argued before Lord Coleridge, the Lord Chief Baron, and Mr. Justice Archibald on July 31, 1876 (see *Times* and *Daily News* of Aug. 2 in that year). The decision was against any such right. An appeal against the decision was heard before Lords Justices James, Mellish, and Baggallay on Aug. 2, 1876 (see *Times* of Aug. 3), and was dismissed. C.

NIGHTINGALES AND COWSLIPS (5th S. ix. 408.)—I have lived during the past half century in Devonshire, and have never, to my knowledge, seen a cowslip growing wild in the county, though they abound within a few miles of its borders. During the same period I have never known a well-authenticated case of the notes of the nightingale having been heard within the county of Devon, though exceptional cases are sometimes reported. A clerical friend of mine in this county, who had studied this subject for thirty years, had travelled many a mile in search of a nightingale, and sat up till a very late hour during many a night in the hope of hearing its note (attracted to Ringmore Vale and elsewhere by delusive promises), has often told me that in no case had his hopes been fulfilled. E. C. HARINGTON.

The Close, Exeter.

On this subject allow me to cite the following from Yarrell's *British Birds* (4th ed., vol. i. p. 316, note):—

"Walcott, in his Synopsis of British Birds (vol. ii. p. 228), says that the nightingale 'has been observed to be met with only where the cowslip grows kindly;' and

the assertion receives a partial approval from Montagu; but whether the statement be true or false, its converse certainly cannot be maintained, for Mr. Watson, in his *Cybele Britannica*, gives the cowslip (*Primula veris*) as found in all the 'provinces' into which he divides Great Britain as far north as Caithness and Shetland, where we know that the nightingale does not occur."

ALFRED NEWTON.

Magdalene College, Cambridge.

It may interest your correspondent to know that the nightingales have been in full song here since April 12, the day on which they first appeared, but that in the immediate neighbourhood cowslips are not at all plentiful. At Albury, a mile and a half distant, they are abundant, but in the adjacent field I have rarely met with them. It was Cobbett, I think, in his *Rural Rides*, who said that in the Vale of Chilworth the nightingales sing earlier than in any part of England.

G. UNWIN.

Chilworth, Surrey.

In East Sussex, on the border of Kent, the cowslip is quite unknown, but nightingales are as common as blackberries there. T. W. W. S.

DARTMOOR: SCOTLAND (5th S. ix. 349.)—In an article in the *Pall Mall Gazette* of Sept. 20, 1869, reference is made to the evidence of Mr. J. Mackie before a Select Committee on the Poor Law, Scotland, as to Caithness Tinkers, who, he said, were a race different from, and had little or nothing in common with, the other inhabitants of that part of Scotland. Mr. Mackie is also said to have stated that about twenty years previously they were only about twelve or fifteen in number, living in the open air, and wandering about; but since that time they had rapidly increased to several hordes, two colonies of whom had located themselves in natural caves on the side of Wick Bay, and the others occasionally wandered about the five northern counties. They were also stated to be a savage, drunken, lawless people, and that all efforts to reclaim them had hitherto failed. In a more recent issue of the *Pall Mall Gazette*, Oct. 29, 1870, an account is given of a singular family living on their own land at Nymet Rowland, North Devon; and reference is made in the same article to a savage community called "Broom Squires" who had infested the west of Somerset. A very graphic account of the family at Nymet Rowland will be found in the interesting work of Mr. Greenwood (the "Amateur Casual"), entitled *Strange Company*, published by Messrs. Henry S. King & Co. in 1874. In the chapter headed "The North Devon Savages" an account is given of his visit to the Cheriton family, who seem to have been as irreclaimable as their Northern prototype, the Tinkers of Caithness. HUBERT SMITH.

Z. Y. X. will find a long account of "The North Devon Savages, by our Special Commissioner," and a leading article thereon, in the *Daily Telegraph* for Oct. 23, 1871. W. M. G. W.

FEMALE FREEMASONS (5th S. ix. 349.)—There never was any order of female Freemasons. There was, however, an order of *Mopses*, composed equally of men and women. In a book written in French, and published at Amsterdam in 1745, without either author's or publisher's names, entitled *L'Ordre des Franc-Maçons trahi, et le Secret des Mopses révélé*, an account of the latter will be found. The following is what we are told there.

When Pope Clement XII. excommunicated the Freemasons, certain persons formed a new order in Germany under the patronage of members of the Government and others of high rank, with signs and passwords, and all the paraphernalia of Freemasonry; they set up a dog as their emblem, a sign of fidelity, and called themselves *Mopses*, pug-dogs. To avoid the appearance of being Freemasons, they admitted women into their order; over each of their lodges they set a Grand Master and a Grand Mistress, each ruling alternately for six months, who were addressed as Grand Mopses. On the admission of a candidate, instead of the sword, &c., in use among Freemasons, a brass collar and chain were attached to the neck, by which he or she was led blindfolded into the lodge; immediately the Mopses began to bark and howl like dogs. The final ceremony is too gross to be described here. E. LEATON BLENKINSOPP.

On the French lodges of female Freemasons see Clavel, *Histoire Pittoresque de la Franc-Maçonnerie* (Paris, 1844), partie 1re, chap. iii. The first female lodge appears to have been opened about 1730, and many others were instituted up to and beyond the period of the great French Revolution.

The Princesse de Lamballe was president of the Loge du Contrat Social. Some of these lodges admitted members of both sexes. There is only too good reason to fear that some of these societies, such as L'Ordre des Chevaliers et des Nymphes de la Rose, were designed, or, to say the least, were employed, to cover the grossest irregularities.

J. WOODWARD.

PERSONAL PROVERBS (5th S. ix. 47, 169, 215.)—Would HORATIO kindly give the reference to Lady Donne, mentioned in his note *ante*, p. 170?

CPL.

ALCHEMY AND MODERN SCIENCE (5th S. ix. 427.)—It has often occurred to me that the apparent success (if we may believe the historical evidence of which C. C. M. speaks) of some of the mediæval alchemists was due to the fact that they knew how to *extract* gold from the baser metals, and this would often appear like transmutation. In antimony ore, for instance, gold is often found, and may be extracted in a solid lump.

H. A. B.

"ALLAH" (5th S. ix. 429.)—Is D. D. serious in the question he puts? Had he prefaced his query with an express statement that he believed or understood a Pope to have really given utterance to the proposition quoted by him, we might have received the fact as something to go upon; but as he only leaves this to be inferred, we are at liberty to reflect on the warning example of Charles II. and the Royal Society in the matter of the difference of weight between the fish alive and the fish dead. Does D. D. mean to say positively that any Pope is responsible for seriously asserting, as though it were a new discovery, that the Christian God differs from the Allah of Mohammedanism?

W. T. M.

Reading.

"PIZARRO" (5th S. ix. 389.)—The *Biographia Dramatica* makes the edition of this play written by a North Briton, and differing from all other editions, to have been written, on supposition, in 1799, but never acted. It adds, "a despicable production abounding with grammatical blunders."

J. KEITH ANGUS.

THE THAMES: KENT AND ESSEX (5th S. ix. 364.)—In *The History of South Britain*, by Henshall, 1798, pp. 78-81, the question of these outlying portions of certain Kentish manors is considered. He concludes that Alestan, the Bailiff of London, held them as representative of the Bishop and Church of London, who then had custody of the course of the Thames, and were proprietors of all lands recovered from the encroachments of the tide, and that as an ecclesiastic he was permitted to continue the holding, which was confirmed to his nephew Helto. In the time of the Saxons the Thames estuary was probably wider than it is at present, and many of the marsh lands must have been subject to frequent inundations; but I have met with no evidence tending to support the suggestion that what is now called the Isle of Dogs ever formed part of the lands of the Cant-wara-rice. It is probable that the main current of the Thames flowed south of this district from the earliest times, and that it was included in the lands north of the Thames, as defined by Alfred and Godrun in 878.

EDWARD SOLLY.

A "YOTING STONE" (5th S. ix. 328.)—In this word *yote* the English dialects have preserved one of the oldest European roots, viz., GHU, *ghud*, "to pour"; Greek χέω (κέ-χυ-μαι); Latin *fundo* (fudi, f = gh); Gotic *giutan* (giutan vein in balgins = to pour wine into bottles), past *gaut*, plur. *gut:* this *gut* is the Teutonic root; Old Saxon *giotan* (blôd geotan = to shed blood; geotan is Frankish), past *gôt*, plur. *gut*, the root again; Anglo-Saxon *geótan*, past *we guton*, also showing the root *gut* (*Beowulf*, 1691, gifen geótende = the sea *pouring, i.e. the flood*); Old High German *giozan, kiozan;* Middle High German *giezen* (er hôrte wazzer giezen = he heard water roar, *Nibelungen*, v. 1533). So far the word means "to pour," but it gradually obtains the additional meaning of "to cast," *i.e.* metals. Thus *Kudrun*, v. 1129, "ir anker wâren von glocken spîse gozzen," her anchors were cast of bell metal. In Old English we find:—

> "hys mase* he toke in his honde tho
> that was made of *yoten* bras."
> *Richard Coer de Lion*, 370.
>
> "the lazar† tok forth his coupe of gold
> bothe‡ were *yoten* in o§ mold."
> *Amis and Amiloun*, 2024.

Modern German *gieszen*, *goss*, means both "pour" and "cast" (as Glockengieszerei, "bell-foundry").

Now with regard to the phonetic changes at the beginning of the root, they appear in Frisian (*g*)*iata*, and in the Swedish *gjutan*, "to cast, pour" (as gjutstål = cast steel), from Old Norse *giota*. Thus the English *yote* will be accounted for.

Yote means in the present dialects "to pour water on, to soak in or mix with water." A yoting stone may therefore be a trough where the corn is soaked before being given to the fowls. In German the word *gosse* (or *gossenstein* = yoting stone) means a sink, as in a kitchen. *Gosse* further denotes a trough-like excavation in a rock where waters sink; also a trough destined to receive the water in boring through a rock; and, lastly, that portion of a mill where the corn is "poured in" to be ground.

G. A. SCHRUMPF.

Tettenhall College.

T. W. JONES, CHEMIST, 1767 (5th S. ix. 349.)—I have a copy of Baldwin's *Directory of London* for 1770, which gives the name of Thomas Jones, chymist, 43, Newgate Street, and also the name of William Jones, druggist, Russell Street, Covent Garden. These are the only two in the list in that trade. Perhaps one of these will be the party inquired for by H. C.

EDWARD J. TAYLOR, F.S.A.Newc.

Bishopwearmouth.

A SWORD-MILL (5th S. ix. 348) was revolving barrels set with sword-blades which received the victim from the maiden or virgin (of Nuremberg, &c.), and chopped the body past recognition. The working of the execrable machine is described at length in Reynolds's *The Bronze Statue; or, the Virgin's Kiss*, illustrations by Anelay.

HENRY LLEWELLYN WILLIAMS.

"PAW WA'" (5th S. ix. 388.)—What Defoe meant by this word, and whence he derived it, will readily be ascertained by a reference to the eleventh chapter of his *Modern History of the Devil*, which

* Mace.
† Leper.
‡ *I.e.* the cup brought to him and his own.
§ One.

treats of "Divination, Sorcery, the Black Arts, and Pawawing," &c. He says there is amongst the Indians of North America a kind of magic which they call pawawing; their divines, or witches, they call pawaws.

Neal, in his *History of New England* (1720, i. 33), says the Indians recognize a secondary deity which they call Hobbamocko, that is in English the devil, who appears only to the powaws or priests. Blome, in the *Present State of America* (1687, p. 207), describes how, when an Indian is very ill, at last they send for a pawnaw or priest, who sits down and asks no questions, but expects a fee or gift, according to which he proportions his work; and Capt. Smith, as quoted in Beverley's *History of Virginia* (1705, pt. iii. p. 36), describes how, when Col. Byrd's plantations were perishing from drought, the Indians brought a powaw who for two bottles of rum undertook to procure a shower of rain, and did so. *Paw wa* therefore means conjuring by evil spirits; Defoe only adopted the Indian word. EDWARD SOLLY.

"SHE, THE CAT'S MOTHER" (5th S. ix. 402.)—This is familiar to me as a Yorkshire expression, but certainly not as an illustration of perspicuity of language and precision of reference. On the contrary, I have always heard it employed for confusion of reference and ambiguity of language. Nor is it ever, that I know of, used by the classes which supply "mammas" and little girls to literature. It was considered, in my time, a most vulgar form of speech, fit only for the mouths of servant-maids, who, in discussing their mistress, had this adage ready to baffle inconvenient inquiries as to what "unexpressive she" they were talking of. In the nursery, therefore, it was rigidly tabooed, and the rather because in the presence of children a vulgar nursery-maid would be strongly tempted to use it. A. J. M.

SIR CHARLES WHITWORTH (5th S. ix. 388.)—There must be some mistake in this question. Sir Charles Whitworth, created a peer in 1800, was an only son. He married the Dowager Duchess of Dorset, and died s.p. His father, Sir Charles Whitworth, married Miss Shelley (see *Peerage*, 1811). A. S.

PIC-NIC (5th S. ix. 406.)—This word was adopted for the title of

"The Pic Nic Papers: by Various Hands. Edited by Charles Dickens, Esq., Author of *The Pickwick Papers*, *Nicholas Nickleby*, &c. With Illustrations by George Cruikshank, Phiz, &c. In Three Volumes" (H. Colburn, 1841).

The title was a happy thought, as it suggested the *Pickwick Papers*, and also that the volumes were made up of the free gifts of several contributors. The work was published for the benefit of the widow and children of Mr. John Macrone, the original publisher of the *Sketches by Boz*, and realized the sum of 300*l*. Dickens's contribution was "The Lamplighter's Story," which occupies thirty-two pages of vol. i. (see Forster's *Life*, bk. ii. viii.). CUTHBERT BEDE.

HERALDRY (5th S. ix. 407.)—Reed of Chipchase and Troughend: "Or, on a chevron between three garbs gules, as many ears of wheat stalked and leaved arg. Crest, a griffin rampant or" (Papworth and Burke). Weldon of Northumb.: "Arg., a cinquefoil gu.; on a chief of the second, a demi-lion rampant of the field" (Burke).

T. F. RAVENSHAW.

Pewsey Rectory, Wilts.

KENSAL GREEN CEMETERY (5th S. ix. 408.)—I have a volume entitled *A Handbook for Visitors to Kensal Green Cemetery*, by Benjamin Clark, published by Joseph Masters (London, about 1843); also *Highgate Cemetery* (1845), same publisher, by "Thomas Dolby," with autograph of Thomas William King, Rouge Dragon. I should be happy to let your correspondent see them.

JAMES ROBERTS BROWN.

84, Caversham Road, N.W.

Your correspondent will find a very full illustrated account of this cemetery, with copies of the chief inscriptions on the tombstones, in the *Sunday at Home* for May, 1878, pp. 299, 311. The article is written by the author of *Episodes in an Obscure Life*. CUTHBERT BEDE.

IN-HEDGE LANE, DUDLEY (5th S. ix. 429.)—This is a corruption of Innage. MR. WAGSTAFFE will find "the Innage" and the "Innage Lane" in the neighbouring borough of Bridgnorth, outside and to the north of the old town wall. *Innage* is an old English term signifying a field or enclosure, and is derived from the Anglo-Saxon *inge*=a field. For further illustrations of derivatives from this root consult Eusebius Salverte's *History of Names of Men, Nations, and Places*, translated by Mordacque, vol. ii. p. 185.

WM. P. PHILLIMORE, M.B.

Nottingham.

THE "ROUND HOUSE," LIVERPOOL (5th S. ix. 428.)—Johnson gives:—

"Roundhouse, n. s. (*round* and *house*). The constable's prison, in which disorderly persons, found in the street, are confined.

"They march'd to some fam'd *roundhouse* (Pope)";

and, more recently, "Constables came for to take me to the *Roundhouse*" (*Anti-jacobin*). FREKE.

THE BARONY OF COURTENAY OF OKEHAM (5th S. ix. 268, 296, 376.)—This baron by writ 1299, became finally forfeit attainder of Thomas, sixth Earl of D brothers, 1 Edward IV. This The sisters, his co-heirs—Elizabeth (wi

issue), wife of Sir Hugh Conway, and Jane, wife first of Sir Roger Clifford, and secondly of Sir Wm. Knyvett (his will is given in Nicolas's *Testamenta Vetusta*). Jane Clifford had two sons, and a daughter married to William Coe, but at this moment I cannot give my authority for this statement, nor have I been able to trace any later descendants of this lady, in whom, if they exist, and if the attainder were reversed, the barony of Courtenay would be vested.

In the first year of Henry VII., Edward Courtenay, "late of ~~Bourne~~ O'Boconnoc, Esquire," the heir male of the family, was created Earl of Devon, his own attainder having been previously reversed; but no barony was restored at that time, nor by any later patent, so that I much doubt if any barony existed which could fall into abeyance between the descendants of the four great-great-aunts and (in their issue) co-heirs to Edward, Earl of Devon, who died 1553, one of whom is Sir R. Vyvyan, Bart.

MR. VYVYAN makes a most erroneous statement as to the marriage of John Vyvyan, whose wife was Elizabeth, dau. and co-h. of Thomas Trethurfe, son and heir of John Trethurfe and Elizabeth Courtenay, and not Elizabeth Courtenay herself.

By the Inq. p.m. taken April 11, 1556, after the death of Edward, Earl of Devon, the following persons were found to be his co-heirs: Reginald Mohun; Alexander Arundell; John Vyvyan, junior, and Margaret Buller, widow; and John Trelawney; the representatives of the earl's four great-great-aunts—(1) Isabella, wife of William Mohun; (2) Matilda, wife of John Arundell; (3) Elizabeth, wife of John Trethurfe; and (4) Florence, wife of John Trelawney, who must themselves have been long dead.

I regret that I cannot name the present representatives of Isabella Mohun and Matilda Arundell, though I believe the Hunter-Arundell family represent the latter; but the present co-heirs of Elizabeth Trethurfe are—Sir R. Vyvyan, Bart.; Isabella, Dowager Marchioness of Exeter; John, fifth Earl Spencer; and Richard, ninth Earl of Cork and Orrery; and those of Florence Trelawney are—Sir J. S. Trelawney, Bart., W. Buller, of Downes, Esq., and the representatives, if any, of Elizabeth Trelawney and the Ven. George Allanson, Archdeacon of Cornwall.

EDMUND M. BOYLE.

14, Hill Street, W.

"THE LASS OF RICHMOND HILL" (5th S. ix. 169, 239, 317.)—Leonard McNally was the author of the *words* of this song; James Hook the composer was the author of the *melody*. It was written in praise of Miss I'Anson, who resided at Hill House, Richmond, Yorkshire, whom he afterwards married. Hill House is an old mansion built on the *highest point of the hill* on which the town reclines, and is truly enough described in the song. (Richmond Hill, Leyburn, Yorkshire, quoted by MR. GEORGE WHITE, *ante*, p. 317, is a manifest error. Leyburn is a small town eight miles from Richmond, and has no hill so named.) Hill House, Richmond, was at a later period, I believe, occupied by Sir Ralph Milbanke. See Lord Byron's *Life*, where many of his letters to Miss Milbanke have this address given.

McNally was a well-known member of the Irish Bar, and was associated with Curran in several of the political causes of the period. Two in particular to which I have been able to refer are the cases of Henry Sheares, tried for high treason, July, 1798, and of Robert Emmet and others, September, 1803.

Miss I'Anson's father was, I believe, a solicitor, and I find a record of the marriage as having taken place in London in 1787 (see *European Magazine* of that date, where the name I'Anson is spelt Janson). Her brother, whom I well remember, was brought up to the Bar, but lived many years in Richmond as a private gentleman, and died there at an advanced age in 1846 or thereabouts, leaving an only daughter, the wife of Captain Hampton Lewis, of Beaumaris.

The history of the song was well known to the late Henry Blegborough, M.D., a native of Richmond, Yorkshire, whose *sister married the brother of Miss I'Anson*, and he communicated the facts to me at the time that a contradiction of the story popularly believed appeared in the *Biographical Reminiscences of Lord William Lennox* (1863, vol. i. p. 79).

Corroborative testimony might probably be furnished by the family of the late Mr. Hook. His widow died April 5, 1863. In the following year Mr. Augustus A. Hook, a son of the composer, was residing at 1, Elizabeth Terrace, St. Ann's Road, Wandsworth. JOHN BELL.

Lime Grove, Shepherd's Bush.

INDEXES (5th S. viii. 87; ix. 456.)—APIS wishes the exact reference to the whereabouts of Lord Campbell's denunciation of authors who omit the necessary index. He will find it in the last paragraph of the preface to the third volume of the *Lives of the Chief Justices*, as follows:—

"So essential did I consider an index to be to every book that I proposed to bring a Bill into Parliament to deprive an author who publishes a book without an index of the privilege of copyright; and moreover to subject him, for his offence, to a pecuniary penalty."

W. T. M.

Reading.

ST. GEORGE (5th S. viii. 447; ix. 189, 209, 349, 417.)—MR. PICKFORD, at the last of the above references, says that the badge of St. George was worn on the breast of English soldiers certainly as late as the fourteenth century. According to Sir

Walter Scott it was worn, if not on their breasts, at any rate on their helmets, so late as the middle of the sixteenth century. A Lancashire archer is thus described in the third canto of the *Lay of the Last Minstrel*:—

"His coal-black hair, shorn round and close,
Set off his sun-burned face;
Old England's sign, St. George's cross,
His barret-cap did grace."

The period of the *Lay* is the reign of Edward VI.

JONATHAN BOUCHIER.

WEEPING CROSSES (5th S. ix. 246, 459.)—There is a clump of elm trees at four cross-roads just outside Salisbury, on the London road, known as "the weeping cross trees"; but I am so far unable to trace the existence of a cross. The popular notion is that friends here took leave of friends at the outset of a long coaching journey in the olden time. C. H.

JOHN THEODORE AND JACOB HEINS (5th S. ix. 308, 432.)—In addition to the pictures mentioned at the latter reference are Rev. William Ford and Mrs. Ford, 1731; Thos. Gainsborough and Elizabeth his wife, 1731; Samuel and Thomas Gainsborough, sons of the above, 1731 (these were the uncle and aunt and the cousins of the great Gainsborough); Mary Ford; Rev. John Ford and Mrs. Ford. The last three are not known to be still in existence, and any information about them will be acceptable. Heins also painted the picture on which Cowper wrote the beautiful lines beginning,

"Oh! that those lips had language."

This last is still in possession of the family of Donne. All these are by Heins the elder.

T. FORD FENN.

Trent College.

THE FIRST INSTITUTION OF SUNDAY SCHOOLS (5th S. viii. 367; ix. 110, 156, 271, 339.)—Are not these a simple development of Sunday catechizing in the churches? HYDE CLARKE.

HERALDIC (5th S. viii. 147, 254; ix. 277, 356, 376.)—In reply to SIR JOHN MACLEAN and P. P., I may say that the crest confirmed and granted to Margerye Cater, wife of William Hyde, was not a new one. The grant (which is published in the *Genealogist* for May), after the usual opening, says:—

"And being requyred of Margerye Cater.....to make Search in the Registers and Records of myne Office for the Armes and Creast belonging to the said John Cater her father and his Auncestors and I fownde the same accordinglie. And so considering the antiquitie thereof could not alter or change the same nor no parte nor parcele thereof but to the great prejudice of the said Margerye," &c.

I regret I am not aware of the reason for the grant. H. B. HYDE.

34, Oxford Gardens, W.

SURNAMES NOW OBSOLETE (5th S. ix. 345, 377.)—Has MR. KENNEDY or any other correspondent of "N. & Q." interested in obsolete surnames ever come across the almost unfindable family name of Hilcock, and where?

HILCOCK INQUIRER.

The name of T. Hurlbatt occurs over a shop in Anerley. H. E. WILKINSON.

Anerley, S.E.

COCKER'S "ARITHMETIC" (5th S. viii. 349; ix. 35, 232.)—The following is an extract from Timbs's *Romance of London*, vol. ii. pp. 224-5, which I think gives a better explanation of the phrase, "According to Cocker." After the anecdote of Murphy recorded by GEN. RIGAUD:—

"Without doubting its authenticity we may observe that Cocker's *Arithmetic* was the first which entirely excluded all demonstrations and reasoning, and confined itself to commercial questions only, which is stated as the secret of its extreme circulation. Its popularity is attained in the saying to denote accuracy, 'According to Cocker.' A copy of the edition of 1678 has been sold for 8*l.* 10*s.* Cocker was buried, according to a sexton's evidence, in the church of St. George the Martyr in Southwark, near which lived his publisher, Hawkins."

I read the account some time since of the sale of a copy for about the same price, but cannot remember where. It was some time last year, between May and November. The sale was in London. L. P.

"GERMAN" SILVER (5th S. ix. 129, 376.)—The introduction of nickel into the white metals which are used as cheap substitutes for silver was a German invention. The result was a greatly increased hardness, and the new material was issued with the stamp, or, as it were, the plate mark, "Neu silber." It was consequently from the first distinguished by our traders as German silver; while our own invention, known to the trade as Britannia metal and on the Continent called English, is a cheaper and softer material, used for many purposes for which hardness is not absolutely necessary. TREGEAGLE.

CHRONOGRAMS (1st S. ix. 60; 5th S. vii. 306; ix. 69, 112, 140, 215, 337.)—

"Wither (George), Sigh for the Pitchers: breathed out in a personal Contribution to the National Humiliation, the last of May, 1666, in the Cities of London and Westminster upon the near approaching Engagement then expected between the English and Dutch Navies. Imprinted in the sad year expressed in this seasonable chronogram, LorD haVe MerCIe Vpon Vs."

G. PERRATT.

WILL OF JOHN ARCHOR, OF BISHOP'S HATFIELD (5th S. ix. 405, 472.)—I am sorry to be unable to furnish COL. FISHWICK with the information he seeks. The name of "Robertt ffrouik" does not appear either in the list of the rectors or in that of the chantors of Bishop's Hatfield given in Clutter-

buck's *History of Hertfordshire*, nor is the name to be found in Chauncy's *History of Hertfordshire*. He was probably a member of the family of Frowick, one of whom was Lord of Weld and of North Mimms, a parish adjoining that of Hatfield, *temp.* Henry VII. R. R. LLOYD.

St. Albans.

THE CHOIR STALLS AT HAARLEM: THE GOSPEL AND EPISTLE SIDES OF THE ALTAR (5th S. ix. 61, 101, 413, 451, 471.)—The headings of my papers, "Gospel, or South Side," "Epistle, or North Side," are those which occur in the pencil notes of my visit in 1873.

MR. MACKENZIE WALCOTT, in his interesting reply at the last reference, says that he has not noticed any special reason for a change of terms at Haarlem.

Now, since reading this, I seem to remember, and I cannot shake off the impression, that the high altar at Haarlem is at the west, not at the east, end of the church. Perhaps some more recent visitor than myself can tell us whether this is so or not. JOHN WOODWARD.

Montrose, N.B.

AN OLD BALLAD (CAPTAIN WARD) (5th S. ix. 407, 435, 478.)—The ballad in question is the only authority known to me for this pirate's having beaten off a king's ship which fell in with him. The original ballad was probably a contemporary production, because Ward's later adventures and death are not recounted in it, and because one of the extant copies is of the reign of Charles I., when there were many living who could remember the time. I accept with thanks DR. NICHOLSON'S limitation of the dates during which Ward "flourished." Not having felt any particular interest in Ward, I had not read Barker's pamphlet.

WM. CHAPPELL.

THE TOMB OF EDMUND OF LANGLEY, DUKE OF YORK (5th S. viii. 443; ix. 251, 276.)—I am greatly obliged to H. Y. N. for his kind answer to my query. If the skeleton of the young woman were indeed that of Anne Mortimer, Mr. Evans was right in saying that her age could not have exceeded twenty-five. Twenty-three is her probable age at the latest. Dugdale says that she was born Dec. 27, 12 R. II.; but since her father's marriage was granted to Thomas, Earl of Kent, only on October 7 previous (Rot. Pat., 12 R. II., part i.), this is plainly an error. There is every reason to believe that she was the eldest of the family, and she was probably born in 1389. Since her husband (beheaded Aug. 6, 1415) was twice married, she can scarcely have died later than 1413; and the real probability is that she died at the birth of her son Richard, which took place Sept. 20-21 (Inq. Post Mort., 7 membranes), 1410 (*ib.*, 26 membranes), 1411 (*ib.*, 9 membranes), or 1412 (Rot. Pat., 13 H. IV., part ii., seems to show that it was not before Feb. 18, 1412). The other child of Anne, Isabel, Countess of Essex, was affianced Feb. 18, 1412 (Rot. Pat), and must therefore have been the senior of her brother.

HERMENTRUDE.

"FAMILIARITY BREEDS CONTEMPT" (5th S. ix. 467.)—To the "too familiar intercourse," or the "long familiarity with benefits," offered for selection as the original and legitimate meaning of the proverb, I add another version, which I have often heard Whately enunciate, namely, "Familiarity with *danger* breeds contempt for it." He did not urge that this was the original and legitimate meaning of the proverb, but I am not aware that he ever patronized any other application of it.

JOHN PIKE, F.S.A.

The equivalent phrase among the negroes of Sierra Leone is, "Too much freedery breeds despisery." X. P. D.

FLORAL CHIEF RENTS (5th S. ix. 367.)—Walter de Camhon granted land, &c., in Leighton to Newminster Abbey for a rent of one rose on the feast of St. James (Newminster Cartulary, Surtees Soc., vol. lxvi. p. 93). J. T. F.

Bishop Hatfield's Hall, Durham.

1357, August 1. Lionel, Earl of Ulster, grants the bailiffry of Cork to Geoffrey Stukeley by tenure of a rose, to be paid on St. John Baptist's Day (Rot. Pat., 32 E. III., part ii.).

1340, Feb. 10. Edward the Black Prince remits to John de Molynes three weeks' service, and 33 sols 10 deniers, which he was bound to pay by the year, in consideration of a rose, to be paid every year on the feast of St. John Baptist, at the request of the king his father (Rot. Pat., 14 E. III., part i.). HERMENTRUDE.

The Darels of Buckinghamshire held the manor of Fulmer by the "reddendo" of a red rose annually. J. WOODWARD.

Montrose.

THE "PASS-BOOK" OF A BANK (5th S. ix. 387.)—In reply to BANKER'S query I think the following may help him. In the early days of banking, *i.e.* in the seventeenth and early part of the eighteenth centuries, a customer was wont to go down to his goldsmith's or banker's periodically to pass his accounts, and would write at the foot of the credit or debit side, "I allow this account," and sign his name, the banker signing the other. About the same time bankers were in the habit of furnishing a statement of account copied from the ledger for the benefit of the customer who wished to check or pass his account. The Earl of Litchfield, writing to Mr. Child on May 30, 1713, says:—

"I suppose my account is ready in your Bookes for my Mich[s] rents and a duplicate of it for me, and I will come and passe it y[e] first opportunity I have leisure. This writing need not be set to y[e] account till I come because some small matter perhaps may be drawne upon you between this and then."

From statements upon paper it was found to be more convenient to write the account in small books. The first mention of a pass-book I have met with was in 1715, when Lady Carteret, writing to Mr. Child about her affairs, stated :—

"Y[e] person I thought of sending to examine y[e] accounts is sick. I should be glad of a Book, as I used to have at Mr. Mead's, with an account of all that you have received upon this article."

Mr. Mead was a goldsmith keeping running cashes in Fleet Street, I believe at the "Black Lion." I know a pass-book which has been in existence since 1717 or earlier, and still in use.

F. G. HILTON PRICE.

Temple Bar.

I find in Bailey's *Dictionary*, "To pass (*passer*, F.; *passare*, Ital.), to be current as money." Pass-book is, therefore, the book in which the current account is entered. S. L.

"THE NEW GROUND, MOORFIELDS" (5th S. ix. 368.)—Among the burials in the register of All Hallows on the Wall, the first three books of which are being privately printed, there are several entries in which mention is made of the "new buryall place." The first is :—

"M[r] Will[m] Martine, Minister and preache[r], was Buryed the xvj. day of March, 1573, in the new buryall place in Bethealem founded by Sir Thom[s] Rooe, late knyght and alderman of london."

Stow states (vol. i. p. 426, ed. 1754) that Sir Thomas Roe caused this ground to be enclosed in 1569, and that it was part of Bethlehem Hospital. That portion of the present Broad Street Railway Station at the corner of Liverpool Street and Eldon Street stands on this "new buryall place." The portion of these registers being printed ends with 1674. T. N.

THE YOKI (5th S. ix. 336.)—The extract which your correspondent takes from the *Daily News* respecting the Yoki is in the main correct, and a passing notice from Vaughan's *Hours with the Mysties* may throw some light on the subject. In vol. i. p. 45, I read as follows :—

"The Yoki constantly exerciseth the spirit in private. He is recluse, of a subdued mind and spirit, free from hope and free from perception. He planteth his own seat firmly on a spot that is undefiled, neither too high nor too low, and sitteth upon the sacred grass which is called *koos*, covered with a skin and a cloth. There he whose business is the restraining of his passions should sit, with his mind fixed on one object alone—in the exercise of his devotion for the purification of his soul keeping his head, his neck, and body steady, without motion; his eyes fixed on the point of his nose, looking on no other place around."

Such silent contemplation and self-absorption may tend to excite a smile in the minds of those who feel the cravings of a more elaborate mode of worship. But the history of the religious sentiment proves its universality, and the peculiarity of its exercise which the Yoki enjoys is an instance in point in support of the statement.

A. CUTLER.

This seems to be the Sanskrit *yoki*, in var. dial. *jogi*, which Wilson renders "a follower of the yoga philosophy, a practiser of ascetic devotion, in common use, a religious mendicant, and reputed conjurer or magician." See Wilson's *Glossary of Indian Terms*, under "Yoga," "Yogi," "Yogini."

R. S. CHARNOCK.

Junior Garrick.

MILES CORBET (5th S. ix. 446.)—Is your correspondent quite sure that the monument at Sprowston is a memorial to the Miles Corbet who was put to death after the Restoration for acting as one of the late king's judges? I am not in a position to deny the fact, but I think it unlikely, as the bodies of persons who suffered the high treason punishment were not commonly given to their friends for burial. K. P. D. E.

"GIVING THE STRAIGHT TIP" (5th S. ix. 386.)—I think this very common phrase did not take its rise from the turf, for I can remember it nearly fifty years, which, I think, is before such things as "tips" were spoken of in connexion with the turf. In this part of the country it means something direct and to the point, either in words or actions. A good knock-down blow delivered right from the shoulder into an opponent's eye is "a straight tip." To knock over is to "tip over." *Tip* is often used nearly in the same sense as *tap*=a smart blow.

R. P.

Boston, Lincolnshire.

This phrase is largely used in rural townships and villages of Essex, where it "evidently means speaking plainly and decisively—delivering an *ultimatum*," as CUTHBERT BEDE tersely defines it, and also something more; and the "straight tip," as given at Dunmow and within a considerable radius, not only means a direct reply without either evasion or reservation, but also a spirit of indifference and defiance—very often an insult is intended. *Straight* is also much in vogue in Essex, and whether applied to speaking or dealing it is equivalent to "square," "fair and above board"= *e.g.* honest and mutually satisfactory.

J. W. SAVILL.

Dunmow, Essex.

See Hotten's *Slang Dictionary*, s. v. "Tip." "Tipster." The phrase relates to private information of any kind. FREDK. RULE.

Ashford.

Miscellaneous.

NOTES ON BOOKS, &c.

Foreign Classics for English Readers.—Goethe. By A. Hayward. (Blackwood & Sons)

PERHAPS there is no more trying subject for the respectable or "Philistine" mind than the life of Goethe. Gretchen, Aennchen, Frederica, Charlotte, Christine, and the rest—*ed in Italia, mille e tre*—all this monstrous regiment of women defiles before us through the great man's life, and we know not what to make of them. It is therefore not the least among the merits of an able and very interesting monograph that Mr. Hayward, for one, does know what to make of them; and when sketching, with pure and delicate hand, the many courtships of his hero, is not afraid to speak freely of that "aloofness" and introspective self-control which made Goethe fall in love after the manner of Firmilian, the student of Badajoz, as if he merely gave himself up to love for the sake of studying the passion in a series of differing manifestations. There is another and a still more important subject, too, on which Mr. Hayward is equally judicious—Goethe's religion, or his want of it. Beyond an allusion to "the angry God of the Old Testament," and a record of the fact that Goethe came back from Italy "a confirmed unbeliever," hardly anything is said about a matter which, and the consequences of which, could not be adequately dealt with in so small a book. Yet within this little compass of 222 pages Mr. Hayward, with the ease and skill of a veteran *littérateur*, has managed to draw out a vivid and sufficient sketch of Goethe's career as poet, dramatist, philosopher, man of science; a sketch which, to a reader who does not yet know the longer biographies, will be of this great use, that it will show him how largely *Werther*, and *Wilhelm Meister*, and *Faust*, not to mention lesser works, are informed by the history and experience of their author. The book, too, is rich in apt allusion and illustrative anecdote; and, if we had space, we might say something of the humour and point which its criticisms display, and of the clearness of its analysis of the poet's chief labours.

Mr. Hayward ends by declaring Goethe to be "the most splendid specimen of cultivated intellect ever manifested to the world"; a verdict that seems to us as just in what it suppresses as in what it affirms; for how much of human excellence is left untouched by such a meed of praise! He quotes too, most appropriately, concerning Goethe some noble lines (*O si sic omnia!*) of Moore's on Rousseau; lines of which it is sad indeed to think that they are applicable to one of the greatest of mankind.

Halleck's International Law. A New Edition, Revised, with Notes and Cases, by Sir Sherston Baker, Bart., of Lincoln's Inn, Barrister-at-Law. (C. Kegan Paul & Co.)

BY turns soldier, statesman, practising lawyer, and publicist, General Halleck forms a striking example of that wonderful many-sidedness of character in which our Transatlantic cousins seem to rival the Italians of the Renaissance. It was during a period of national peace, but of personal hard work as a San Francisco lawyer, that the ex-Secretary of State for California composed the valuable work on International Law which Sir Sherston Baker now brings afresh before the English reader, at a very opportune moment. There are few subjects rendered prominent by recent events in Europe which are not touched upon or illustrated, either in General Halleck's original text or in Sir Sherston Baker's notes. Many of our readers are probably asking themselves what is likely to be the issue of the Berlin Congress. If they turn to the pages of General Halleck, they will find the obvious remark that, "in order to afford a prospect of success in these deliberations, the plenipotentiaries should be actuated by a sincere desire to effect a just and amicable settlement of the questions to be discussed," tempered by the caustic word of criticism, "this, however, has not often been the case." Let us hope that our present plenipotentiaries may be among the brilliant exceptions which shall deserve to be enshrined in a future edition of Halleck. Among the notes with which Sir Sherston Baker has enriched the original text we observe an interesting *précis* of the principal divergences between the representatives of the various Powers at the Brussels Conference of 1874 (vol. i. p. 418), and a valuable list of extradition treaties between the chief States of the civilised world (vol. i. p. 210). The second volume is rendered specially useful in regard to Military Law by the insertion at full length of Dr. Francis Lieber's remarkable "Instructions for the Government of Armies of the United States in the Field," drawn up for the War Department at Washington in 1863. The history of the second volume carries us down the stream of Time to the foundation of the Italian kingdom and the German empire. Since it was being prepared for press some famous names have disappeared from the roll of the living. Victor Emmanuel and Pius IX., the first elective embodiment of United Italy, and the last hereditary embodiment of the temporal power of the mediæval Papacy, have both migrated *ad plures*. The warrior king, who was saluted "Kaiser in Deutschland" amid the relics of Bourbon and Bonaparte glories at Versailles, has all but followed in their wake. At a time when peace and war seem still to be trembling in the balance, those who wish to understand the principles of the Law of Nations will do well to consult Sir Sherston Baker's timely and interesting gift from the "Golden Gate of the Pacific."

Rivista Europea: Rivista Internazionale. (Florence, Pancrazi.)

THE May number of this review, which was long associated with the name of the distinguished Italian Orientalist, Prof. de Gubernatis, contains much of an international interest, including an essay on Edgar Poe's correspondence, a translation from Poushkine, and an article on English universities. But we would suggest to the Editor that, in order to maintain the high character of the *Rivista Europea*, it would have been well to have given one so competent to inform the Italian public on English academical questions as Signor de Tivoli an opportunity of correcting the proof of his article. We are quite sure that the Taylorian teacher of Italian knows and loves Oxford far too well to be answerable for the strange dichotomy of the late Regius Professor of Modern History into the "Professori Goldwin, Smith," and the no less remarkable change of the present Master of Balliol into Prof. "Jurett." The same observation applies also to the case of the correspondent who reviews English literature. We do not always coincide with his criticisms, but we can feel for his anguish on seeing in print such impossible forms as "nolveists" for "novelists," "Sir Kenelms" for "Sir Kenelm Digby," and "Hing-Kens" for "Hong-Kong." A review which, although young, has already made so considerable a name, should ensure the permanence of its renown by adding accuracy to the brilliancy which gained it so early a reputation.

SIR THOMAS DUFFUS HARDY.—It is with deep regret that we have to record the death of Sir Thomas Duffus Hardy, Deputy-Keeper of the Public Records, who expired, after a brief illness, on Saturday night, the 15th

inst., at his house, 126, Portsdown Road, Kilburn. The event leaves a vacancy in the public service which it will not be easy to supply, and, in his own special department of literature, not likely to be supplied at all. Born in Jamaica in 1804, he was the eldest son of Major Hardy of the Royal Artillery. Devoted at an early age to the public service, he was appointed in 1819 a junior clerk in the Record Office in the Tower of London. Under the tuition of Mr. Petrie he became an expert in the reading and interpretation of ancient MSS., a faculty which, combined with a close and accurate study of early English history, soon led to important results. Ere long he distinguished himself by some papers in the *Archæologia* and in the *Excerpta Historica*, chiefly in illustration of the reign of King John. He afterwards edited several important works for the Record Commission, among which were two large folio volumes of the early Close Rolls, one of the Patent Rolls, and others of the Charter Rolls, Norman Rolls, and other series of records at that time preserved in the Tower. His Introductions to the Close and Patent Rolls were so valuable that they were published separately. His publication of the celebrated *Modus tenendi Parliamentum* was an important contribution to constitutional history. Some time after Mr. Petrie's death he completed for publication and wrote an introduction to the first volume of that gentleman's unfinished work, the *Monumenta Historica Britannica*. But the scheme of that publication being afterwards superseded by the now voluminous series of chronicles issued under the direction of the Master of the Rolls, he undertook the compilation of his elaborate *Descriptive Catalogue of MSS.*, a work of which it is impossible to over-estimate the utility to the historical student.

On the death of Sir Francis Palgrave in 1861, Mr. Hardy was appointed Deputy-Keeper of the Public Records, and in 1870 he received from the Queen the honour of knighthood in recognition of his services. He was beyond question the foremost palæographer and the most experienced record scholar of his day, and with him there dies an amount of curious learning which was always placed most courteously at the disposal of every inquirer. Of his personal character it is enough to say that the warmth and kindliness of his disposition made him beloved by almost every one with whom he ever came in contact.

MORWENSTOWE CHURCH, CORNWALL.—A fund is being formed (bankers, East Cornwall Bank, Launceston) for the purpose of restoring this ancient church, which derives much of its interest from the poems of the Rev. R. S. Hawker, its late vicar, who was an occasional contributor to "N. & Q." The restoration is under the countenance of the Bishop of Truro, who has made the gratifying announcement that "nothing should be done away with that showed there had been a human brain to plan and contrive, a human heart to love, a human hand to work." One marked feature of the edifice is to be found in the massive pew carvings, and a tracery of the vine plant,

"A leafy line,
With here and there a cluster,"

running round the church, was alluded to by the priest-poet in one of his sonnets. It would be unfortunate if these and other features of Hawker's "Saxon shrine," which are commemorated in the poems, were obliterated.

THE ALDERMEN OF ALDERSGATE, 1451-1616.—Mr. F. C. Price, the fac-similist, is proposing to reproduce subscription copies of John Withie's list of the names and arms of the above civic dignities. The document, which belongs to a period when the traders of the metropolis were of the best *generose* families of England, and when Leigh (in his *Accidence of Armory*, p. 41) compared the heralds to angels and to Aaron, will prove to be an important adjunct to the *Visitation of London*, now under the care of the Harleian Society.

MR. P. LE NEVE FOSTER'S many friends will rejoice to hear that some members of the Society of Arts, with Lord Hatherley at their head, have associated themselves together to present him, on the occasion of his completing twenty-five years' service as secretary of the Society of Arts, with a substantial testimonial in money, as an expression of their respect.

THE Flower Sermon at St. Katharine Cree, Leadenhall Street, is not an ancient custom, but was introduced by Dr. Whittemore, the present rector of the united parishes, about twenty-five years since. W. R. TATE.

Notices to Correspondents.

We must call special attention to the following notices:

ON all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

CORRESPONDENTS are requested to bear in mind that it is against rule to *seal* or otherwise *fasten* communications transmitted by the halfpenny post. Not unfrequently double postage has to be paid on their receipt, because they have been "closed against inspection."

FOLK-LORE.—We would strongly urge on those correspondents who are good enough to send us communications on Folk-Lore that, before doing so, they should consult Brand's *Popular Antiquities*, Chambers's *Book of Days*, Hone's *Every-Day Book*, but especially Thiselton Dyer's *British Popular Customs*, this last being the most recent work on customs connected with the Calendar.

E. CORNER.—The Muggletonians are the followers of Lodowicke Muggleton, who in 1651 declared that he and his companion John Reeve were the "two witnesses" mentioned in Revelation xi. 3 7. Muggleton was tried at the Old Bailey for blasphemy, and convicted Jan. 17, 1676. He died March 14, 1697.

G. F. S. E. (*ante*, p. 118.)—H. A. B. will be glad if you will say in what Latin version of Plutarch's *Agesilaus* "Talis cum sis utinam noster esses" is to be found.

C. A. WARD.—"Aula Cervina," Oxford, was Hert or Hart Hall, which became Hertford College in 1740. It was subsequently named Magdalen Hall, and again, recently, Hertford College. See "N. & Q.," 5th S. i. 51, 74, 133, 178.

DISCIPULUS.—A good grammar of the Norwegian language (southern division) is Sargeant's *Outlines of Norwegian Grammar* (London, Rivingtons).

A. F.—Before inserting your second communication, please read the notes, *ante*, pp. 435, 478, 497.

R. S. B.—The writer wishes to remain anonymous.

A. Z. (Cork Club), L. C. M. (Cobham, Surrey), and "SHAKESPERE."—Name and address required.

G. H. A.—Letter forwarded.

J. FISHER.—Yes, if not too long.

VINCENT S. LEAN.—It will appear possibly next week.

R. F. C. and H. KERR.—Next week.

NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

LONDON, SATURDAY, JUNE 29, 1878.

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Notes.

LITERATURE AT THE INTERNATIONAL CONGRESS IN PARIS.

I remember long ago being gravely asked by a very young lady, "What is Literature?" Unfortunately my fair friend is not in Paris just now, or she might learn something, and perhaps something that would enlighten her. "What is Literature?" was a question both asked and answered by Victor Hugo, who defined it in one place as the impulse given to the mind of man, "la mise en marche de l'esprit humain," and in another place as the government of the human race by the mind of man, "le gouvernement du genre humain par l'esprit humain." And he claimed an essential identity as subsisting between literature and civilisation. "On peut dire," he exclaimed, "que littérature et civilisation sont identiques." For the greatness of a people, he continued, is measured by their literature. "Xerxes had a vast army, but no poet. His army melted away; the *Iliad* remains. Small in the actual extent of her territory, Greece is rendered great by Æschylus. Summon up Spain; Cervantes comes before us. Call upon Italy; Dante appears. Name England; Shakespeare presents himself. Rome is but a town, yet through Virgil, Tacitus, Lucretius, Juvenal, her renown has filled the whole world." In this last sentence, *so striking in its* antithesis, *we seem to catch a sort of* unconscious echo of that most touching poem known as *The Emperor Otto III.'s Lament*:—

> "O Welt, du bist so nichtig!
> Du bist so klein, O Rom!"

It would be a long tale were I to tell of all the countries represented at this literary "Festival of Peace," where Russians, Belgians, Germans, Brazilians, Italians, Swedes, Norwegians, Dutchmen, and Danes have joined with Americans and Britons in discussing with their French hosts the common interests of that literature which is the lamp of knowledge in all countries. "Light, always and everywhere! we need more light!" said Victor Hugo. It is much to be noticed that the point of the great writer's earnest appeals to his audience lay repeatedly in these two factors of prosperity, knowledge and peace, both to be diffused throughout the world by literature, which is only to make war against hatred and bloodshed—a great idea, worthily brought before a great people by one of the masters of their literature of whom they are deservedly most proud. I only regret that it is really impossible for me to go through some of the other extremely able addresses which we heard both at the Châtelet and in the hall of the Grand Orient. The display of oratorical power has been all that the names of the chief speakers would have led one to expect. I do not think that the business qualities shown by members in the practical working of details have been by any means equal to their facility of speech. The debates were often marred by what I can only express as "un décousu déplorable." The actual president of our general sittings has been that most charming Nestor of Russian literature, Tourgenieff, at once venerable in aspect and gentle in manner. At the public assembly in the Châtelet Theatre, Victor Hugo was ably supported by the admirable gesture-language and eloquent words of M. Jules Simon. Italy was represented at this sitting by the Deputy Mauro Macchi, and Germany by Dr. Löwenthal, while Brazil brought the proceedings to a most happy conclusion by demanding the raising of the cry, "Vive la France!" So far as I have been able to judge of the feeling of members on the questions connected with Copyright, there appears to be a sharp division between the views prevailing, with slight differences of detail, on the Continent, and those which would be likely to find favour in Great Britain. I do not yet see how this gulf is to be bridged over. I do not suppose it will be bridged over by the present Congress. But it is something to know what one's neighbours want; and from that point of view, at any rate, as well as on account of the eloquence which it drew forth, the Paris Literary Congress of 1878 may fitly take its place among meetings which have deserved well of the Republic of Letters.

NOMAD.

Paris.

THE BIBLIOGRAPHY OF ARCHERY.

(*Continued from p.* 444.)

14th August, 1589. William Jones. Entred for his copie, a ballad intytuled, Discrybinge the vallure of our Englishe Archers and shott that accompanied the Blacke Prince of Portugall their governor into the feildes on Twesdaie the 12 of August with the welcome into Lyme Streete by Master Hugh Offley under th[e] [h]andes of Master R. Judson and bothe the wardens iiij^{s}. (T. S. R., ii. 528.)

A briefe discourse of warre. Written by Sir Roger Williams, Knight; with his opinion concerning some parts of the martiall discipline....Imprinted at London by Thomas Orwin, dwelling in Paternoster Row, over against the signe of the Checker, 1590. 4to. pp. iv-62, and errata leaf. Pp. 46-48, To proove bowmen the worst shot used in these daies. M.

Certain discourses, written by Sir John Smythe, Knight: concerning the formes and effects of divers sorts of weapons, and other very important matters militarie, greatlie mistaken by divers of our men of warre in these daies; and chiefly of the Mosquet, the Caliver, and the Long-bow: as also of the great sufficiencie, excellencie, and wonderful effects of archers....At London, printed by Richard Johnes, at the signe of the Rose and Crowne neere Holburne Bridge, I. Maij, 1590. 4to. ff. xviii-50. M.

The practice, proceedings and lawes of armes described. ...By Matthew Sutcliffe....Imprinted at London by the deputies of Christopher Barker,...1593. 4to. pp. xxiv-342. Pp. 181, 189-190 (cap. xii. pt. ii.), Wherein the use of...archers...is declared. M.

A breefe discourse, concerning the force and effect of all manuall weapons of fire and the disability of the long bowe or archery, in respect of others of greater force now in use....Written by Humfrey Barwick....At London, printed for Richard Oliffe, and are to be solde in Paul's Church Yard at the signe of the Crane.—1594? 4to. ff. vii-35, and folding plate. Black-letter. (In answer to two works, both published in 1590, by Sir John Smythe and Sir Roger Williams.) M.

Instructions, observations and orders mylitarie....Composed by Sir John Smithe, Knight, 1591....Imprinted at London by Richard Johnes, at the signe of the Rose and Crowne next above S. Andrewes Church in Holborne, 1595. 4to. pp. xxxii-220. Pp. 150-154, The advantage that archers have of mosquetiers. M.

A briefe treatise, to proove the necessitie and excellence of the use of archerie. Abstracted out of ancient and moderne writers. By R. S. Perused, and allowed by Aucthoritte....At London, printed by Richard Johnes, at the Rose and Crowne; next above S. Andrewes Church in Holburne, 1596. 4to. 12 leaves. Black-letter. By R. Sharpe, to whom William Hole dedicated his map of Finsbury, a copy of which is in the Bodleian Library, Oxford. M.

The Survey of Cornwall. Written by Richard Carew of Antonie, Esquire. London, printed by S. S. for John Jaggard,...1602. 8vo. Ff. 72-73, Archery. M.

The lives of the III. Normans, Kings of England. William the first, William the second, Henrie the first. Written by [Sir] J[ohn] H[ayward]. [Motto and device.] Imprinted at London by R. B., anno 1613. 4to. pp. viii-316. The dedication is signed. Pp. 77-79, Reasons for preferring the English bow to fire arms. Quoted in Archæologia, xxii. 72. M.

The tactiks of Ælian,...Englished...with notes...by [Captain] J[ohn] B[ingham]....At London for Lawrence Lisle,...1616. Fol. pp. vi-166, plates. Pp. 24-27, Note *on Archery*. M.

Taylor's goose.—London, printed by E. A. for Henry *Gosson, 1621.* (Not seen.)

All the workes of John Taylor, the water-poet. Being sixty and three in number. Collected into one volume by the author: with sundry new additions, corrected, revised, and newly imprinted, 1630. At London, printed by J. B. for James Boler; at the signe of the Marigold in Pauls churchyard, 1630. Folio, pp. xii-148-344-146, inaccurate. Pp. 104-111, Taylors goose: describing... the honourable victories of the grey-goose-wing...; pp. 106-108, The prayse of the grey goose wing. 208 lines. B. (Not seen.)

Works of John Taylor the water-poet comprised in the folio edition of 1630. Printed for the Spencer Society, [Manchester] 1869. Folio, pp. vi-630. Pp. 114-121, Taylor's goose: describing...the honourable victories of the grey-goose-wing...; pp. 116-118, The prayse of the grey goose wing. M.

The double-armed man, by the new invention, briefly shewing some famous exploits atchieved by our British Bowmen, with severall portraitures proper for the pike and bow. By W[illiam] N[eade], Archer. Printed for J[ohn] Grismand, at the signe of the Gun in Pauls Alley, 1625. 4to. pp. 36, seven full-page woodcuts of positions. The dedication is signed. M. (T. S. R., iv. 136.)

A new invention of shooting fire-shafts in long-bowes: wherein, besides the maner of making them, there is contained a briefe discourse of the usefulnesse of them in our moderne warres, by sea and land. Published by a true patriot for the common good of his native country of England. [Device.] London, printed by H. L. for John Bartlet at the Gilt Cup in Cheape-side, anno Dom. 1628. 4to. pp. ii-12. M.

The art of archerie. Shewing how it is most necessary in these times for this kingdome, both in peace and war, and how it may be done without charge to the country, trouble to the people, or any hinderance to necessary occasions. Also of the discipline, the postures and whatsoever else is necessarie for the attayning to the art. London, printed by B. A. and T. F. for Ben. Fisher...at the signe of the Talbot without Aldersgate, 1634. 8vo. pp. xxii-172, 1 plate. Dedication signed Gervase Markham. M.

F. Marini Mersenni minimi cogitata physico mathematica. In quibus tam naturæ quàm artis effectus admirandi certissimis demonstrationibus explicantur. [Device.] Parisiis, sumptibus Antonii Bertier, viâ Jacobæâ. 1644. Cum privilegio regis. 4to. The pagination is in seven series, of which one series is twice broken by other series. Pp. (30)-40-(22)-41 to 224-(8)-225 to 370-(32)-140-(6). Collation: general title, dedication, licences, "præfatio præfacionem," list of contents, and "præfatio generalis," (24); "Tractatus de mensuris ponderibus, atque nummis tam Hebraicis, quàm Græcis & Romanis ad Parisiensia expensis." Dedication and preface, (6), the text, 40; "Hydraulica pneumatica; atque navigandi. Harmonia theoretica, practica. Et mechanica phænomena. Autore M. Mersenno M. [Device.] Parisiis, sumptibus Antonii Bertier, viâ Jacobæâ. 1644. Cum privilegio regis." Sub-title, dedication, and preface, (22); "De hydraulicis et pneumaticis phænomenis," 41 to 224; "Ars navigandi super, et sub aquis, cum tractatu de magnete, et harmoniæ theoreticæ, practicæ, & instrumentalis. Libri quatuor. [Device.] Parisiis, sumptibus Antonii Bertier, viâ Jacobæâ, sub signo Fortunæ. 1644. Cum privilegio regis." Title and dedication, (8); "Ars navigandi," 225 to 244; "Tractatus de magnetis proprietatibus," 245 to 260; "Harmoniæ," 261 to 370; Index to the whole volume, (20); "F. Marini Mersenni minimi ballistica et acontismologia. In qua sagittarum, jaculorum, & aliorum missilium jactus & robur arcuum explicantur. [Device.] Parisiis, sumptibus Antonii Bertier, viâ Jacobæâ, 1644. Cum privilegio regis." Title, dedication, and preface, (12); the text, 140 errata to the whole volume, (6).

Aime for the archers of St. Georges fields. Containing the names of all the marks in the same fields, with their true distances according to the dimensuration of the line. Formerly gathered by Richard Hannis. And now corrected by Thomas Bick and others. London, printed by N. Howell for Robert Minchard and Benjamin Brownsmith, and are to be sold at the sign of the Man in the Moon in Blackman Street, 1664. 16mo. pp. vi-110. M.

Archerie reviv'd; or, the bow-man's excellence. An heroick poem: being a description of the use and noble vertues of the long-bow, in our last age, so famous for the many great and admired victories won by the English, and other warlike nations, over most part of the world. Exhorting all brave spirits to the banishment of vice, by the use of so noble and healthful an exercise. Written by Robert Shotterel and Thomas Durfey, Gent. London, printed by Thomas Roycroft, ann. Dom. 1676. 8vo. pp. xxii-80. M.

Selecta poemata Archibaldi Pitcarnii Med. Doctoris, Gulielmi Scot a Thirlestane, equitis, Thomæ Kincadii, civis Edinburgensis, et aliorum....Edinburgi, excusa anno 1727. 12mo. pp. xii-156. Edited by Robert Freebairn. Issued with a new title-page:—Editio secunda. Londini: apud A. Millar,...1729. M.

Ordonnances pour le noble exercice de l'arc. 1773, 8vo. (Bodleian Douce Cat., p. 12; not seen.)

Memoirs of the life of the late Charles Lee, Esq.... Dublin,...P. Byrne,...1792. 8vo. M. Pp. 239-242, letter from B. Franklin to C. L.:—"Philadelphia, Feb. 11th, 1776....I still wish, with you, that pikes could be introduced, and I would add bows and arrows: these were good weapons, not wisely laid aside: 1st. Because a man may shoot as truly with a bow as with a common musket. 2d. He can discharge four arrows in the time of charging and discharging one bullet. 3d. His object is not taken from his view by the smoke of his own side. 4th. A flight of arrows seen coming upon them terrifies and disturbs the enemies' attention to his business. 5th. An arrow striking in any part of a man puts him *hors du combat* till it is extracted. 6th. Bows and arrows are more easily provided every where than muskets and ammunition...." (This excerpt is reprinted in the Critical Review, London, March, 1792, p. 319.)

Archæologia: or miscellaneous tracts relating to antiquity. Published by the Society of Antiquaries of London. 4to. Vol. vii. pp. 46-68, Observations on the practice of archery in England. By the Hon. Daines Barrington. Read Feb. 27, 1783.—Copies of this article, with the signatures omitted and new paging (pp. 1-24), were issued.

Republished in the Annual Register...for 1784 and 1785. London, vol. xxvii. pp. 64-75, and in the European Magazine, London, vol. viii. pp. 177-181, 257-261 (Sept.—Oct., 1785). M.—D. B. notes a MS. treatise on archery by a Manchester saddler. Where is this now?

An historical essay on the dress of the...Irish.... A memoir on the armour and weapons of the Irish....By Joseph C[ooper] Walker....Dublin,...Grierson, 1788. 4to. pp. xii-182. Pp. 128-132, 165-166, Archery. M.

The Scottish journal of topography, antiquities, traditions, &c. Edinburgh. Vol. i. p. 96 (No. 6, Oct. 9, 1847), Duel with bows and arrows on the 10th of Feby., 1791, in the Meadows, Edinburgh. M.

Anecdotes of archery, ancient and modern. By H[enry] G[eorge] Oldfield. London, printed for the author; and sold by T. and J. Egerton,...1791. 12mo. pp. xii-78, and errata leaf, 2 plates. M.

An essay on archery: describing the practice of that art, in all ages and nations.—By Walter Michael Moseley, Esq.—Worcester, printed by I. and I. Holl, and sold by I. Robson. London, 1792. 8vo. pp. ii-x-348, errata leaf 5 plates and engraved title. M. (See "N. & Q.," 4th S iv. 463.)

Anecdotes of archery; from the earliest ages to the year 1791. Including an account of the most famous archers of ancient and modern times; with some curious particulars in the life of Robert Fitz-Ooth, Earl of Huntington, vulgarly called Robin Hood. The present state of archery, with the different societies in Great Britain, particularly those of Yorkshire, Lancashire, and Durham. By E[ly] Hargrove. York, printed for E. Hargrove, Bookseller, Knaresboro',...1792. 12mo. pp. 104, 3 plates. M.

The Sporting Magazine. London, 1792, &c. 8vo. Contains articles, songs, &c., on archery. M.

Anthologia Hibernica. Dublin, 1793, 1794. 4 vols. 8vo. Vol. ii. pp. 275-277, Review of J. C. Walker's "Memoir," 1788. Vol. iii. pp. 6-9, Theory of Archery. By an Old Finsbury Archer. M.

The Biographical Mirror. London, S. and E. Harding, 1795-98-1803. 3 vols. 4to. (portraits and text; the latter by F. G. Waldron). Vol. i. pp. 66-69, portrait, William Wood. M.

"Pro aris et focis." Considerations of the reasons that exist for reviving the use of the long bow with the pike in aid of the measures brought forward by his Majesty's ministers for the defence of the country. By Richd. Oswald Mason, Esqr. London, printed for T. Egerton, Military Library, Whitehall, 1798. 8vo. pp. 60, 2 folding plates, 3*s.* 6*d.* M.

F. W. F.

(To be continued.)

INVENTORY OF "SPUILZIE" ON THE SCOTTISH BORDER, 1572.

The following curious inventory of goods plundered in 1572 by the burghers of Jedburgh (famous for its justice), assisted by certain of their neighbours, from the house of Woodhead of Ancrum, Roxburghshire, then the seat of Robert Kerr of Ancrum, ancestor of the present Marquis of Lothian, seems interesting enough to deserve a place in "N. & Q." It is copied from the (unpublished) Privy Council Register in the General Register House, Edinburgh, and indicates a degree of comfort and even refinement such as is not usually associated in our minds with a squire's home on the Scottish Borders in the middle of the sixteenth century.

"That is to say, furth of the said place of Ancrum, xl bollis heippit meill, price of the boll iij *lib.*; xxx bollis cleine quheit, price of the boll iiij *lib.*; fyftie bollis malt, price of the boll lvj*s.*; xxx martis of salt beif, price of the mart iiij *lib.*; the aill of xij bollis brewing of malt, estimat to ten gallownis the boll, price of the galloun iiij*s.*; ane twn of wyne, to wit, three puncheonis of claret and ane punscheoun of quhyte wyne, price of the twn lxvj *lib.* xiij*s.* iiij*d.*; fiftie stane of cheis, price of the stane xvj*s.*; xxiiij stane of butter, price of the stane xxvj*s.* viij*d.*; xvj stane wycht of candill, price of the stane xiiij*s.*; ane barrikin of vinagre, contenand vj quartis, price of the quart overheid xl*d.*; ane quart of oy doleif, price thairof xxiiij*s.*; iiij siluer tassis weyand xij vnce, price of the vnce owerheid xxx*s.*; ane siluer maser, dowbill owergilt, weyand xviij vnce, price of the vnce xxx*s.*; twa dosane of siluer spvins, weyand ane vnce and ane half the pece, price of the vnce xxx*s.*; twa siluer saltfattis, ane quhairof partiall gilt with gold, with

the cover, weyand xij vnce, price of the vnce xxxiijs.; the vther weyand vij vnce, price of the vnce xxxs.; ane siluer fute to ane coupe, weyand v vnce, price of the vnce xxxs.; thre dosane of flander pulder plaittis, weyand fyve stane wecht, price of the pund vs.; v dosane of flander poyder truncheoneis, weyand the dosane viij pund, price of the pund vs.; twa basingis, twa lawers of flanders poyder, price of the basing and lawer owerheid ls.; v tyn flaconis of flanders work, tua thairof full of aqua vite, extending to v pyntis, price of the pynt xs.; price of the pece of the saidis flaconis owerheid xxxs.; tuelf pottis les and mair, price of the pote xls.; aucht pannis of flanders work les and mair, price of the pece owerheid xvjs.; foure irne rakkis, the pece weyand xxiiij pundis weycht, price of the stane xvjs.; viij irne speittis weyand fyve stane, price of the stane xvjs.; tua frying pannis, price of the pece xxs.; tua rosting irnis, price of the pece xs.; xl furneist fedder beddis, with scheittis, coveringis, coddis, bousteris, blankattis, price of the furneist bed owerheid xx merkis; thre stand napery of fyne flanderis dernick work, price of the stand x *lib.*; thre stand of small lyning clayth, price of the stand ten merkis; thre gentill womanis gounis, to wit, ane gown of blak champlott silk, begareit with veluet, price thairof xl *lib.*; ane vther of frenche blak, begareit with veluet, price thairof xxx *lib.*; and the thrid of scottis russat, begareit with veluot, price thairof xx *lib.*; thre mennis dowblattis, ane thairof blak satine, price thairof x *lib.*; ane vther of violat armosie taffatie, price vj *lib.*; and the thrid dowblatt of blak bumbassy, price iij *lib.*; thre hattis to gentill wemen, ane of blak veluet, price iij *lib.*; ane vther of blak armosy taffatie, price ls.; and the thrid of blak felt, with ane string to it, price xls.; ane mekill brasen watter fatt, price x *lib.*; tuentie scoir of crounis of the sone, price of the pece xxxvjs.; jc auld angell nobillis, price of the pece lvjs.; xl rois nobillis, price of the pece iiij *lib.* xvjs.; fyve portingall ducattis, price of the pece xx *lib.*, and fyve hundreth merkis in quhite money, sic as Scottis xxxs. pecis, Scottis vs. testanis, plakkis, and babeis; And furth of the barnis of Ancrum of Wodheid sex scoir bollis threschin aittis, price of the boll xxxs.; fiftie bollis of threschin beir, price of the boll xls.; xxiiij bollis threschin quheit, price of the boll iiij *lib.*; ane chalder threschin peis, price of the boll ls.; And furth of the barnzard of the same, vj stakkis of aittis, ilk stak contenand foure scoir thravis, estimat to fiftie bollis aittis, price of the boll with the fodder xxxvs.; fyve stakkis of beir, ilk stak contenand owerheid foure scoir thravis, estimat to xl bollis beir, price of the boll with the fodder xliiijs.; twa stakkis of quheit, contenand owerheid thre scoir thravis quheit, estimat to xxx bollis quheit, price of the boll with the fodder iiij *lib.* money of oure realme, as is allegeit, And thairfoir the saidis personnis," &c.

A. C. MOUNSEY.

Jedburgh.

THE GLOBE EDITION OF SHAKSPEARE. — In reading *Hamlet* with the first Quarto for my series of Shakspere Quarto Fac-similes—for which I hope a good number of the readers of "N. & Q." will subscribe, at 6*s.* a quarto—I find two accidental printer's slips in printing a prose line as verse, and *vice versâ*, which your readers may be glad to correct in their copies. P. 836, col. 1, Act iv. sc. 5, l. 57, "*Oph.* Indeed, la, without an oath, I'll make an end on't." Plain prose, of course. Other editors leave out the "la," and thus make an extra-syllable verse line of the passage; but if you print the "la," you must treat the line as prose, and not read "'Deed la" as one syllable.

P. 836, col. 2, Act iv. sc. 5, l. 74–5, "*King.* Follow | her close; | give her | good watch, | I pray | you," clearly an extra-syllable verse line, and not two lines of prose.

For the blank in p. 833, col. 1, Act iii. sc. iv. l. 169, "And either .... the devil or throw him out," I suggest "tame." You want a *t* word for euphony, I think. "Throne" is out of the question—as are all words of its class—for the context plainly requires *subjection* of the devil, to go along with the ejection of "throw him out." Hamlet is not discussing with his mother the general question of the opposite forces of habit, but telling her that the custom of abstaining from Claudius's bed will enable her either to subdue in herself, or drive out from herself, the devil of lust. Malone's "curb," for my "tame," contrasts well with "change" in l. 168. The "easiness" of l. 166, the "easy" of l. 167, and the alliteration with "either," might tempt one to suggest that Shakspere wrote in l. 169 the Early English verb *eathe*, soothe, lessen the force of—see *eathien* in Stratmann, and "*eth*[*e*] his sorye" (sorrow) there quoted—and that the printer left the word out because he could not understand it. But I believe in the accidental omission of a word like "tame" or "curb," and am glad that the Cambridge editors have rejected the weak, metre-spoiling, two-syllable "master" of Quarto 5, &c.

F. J. FURNIVALL.

P.S.—Our editor of *Henry V.*, Mr. W. G. Stone, calls my attention to a slip in the Globe numbering of that play. In Act v. sc. 2, l. 201 is made 300, and consequently all the subsequent numbers in the scene are wrong by 100.

"DUCDAME."—"Ducdamè" is a word that occurs in *As You Like It*, where Jaques (Act ii. sc. 5) adds a verse to the old ditty, "Under the Greenwood Tree," and sings it to Amiens:—

> "If it do come to pass
> That any man turn ass,
> Leaving his wealth and ease,
> A stubborn will to please,
> Ducdamè, ducdamè, ducdamè!"

Amiens asks what the word means, and Jaques replies, "'Tis a Greek word to call fools into a circle." None of the editors of Shakspere can make anything of "ducdamè." Sir Thomas Hanmer turned it into Latin, and thought it a misprint for "Duc, ad me"; Charles Knight was of opinion that "Ducdamè" was "some country call of a woman to her ducks"; while Mr. J. Payne Collier thought it an abbreviation of "Dear me." Mr. Howard Staunton all these interpretations, inclined to that it was "mere unmeaning babbl the occasion." Mr. Halliwell, in his dictionary, calls it the burden of

which he found under the form of "Dusadamè! me! me!" in a MS. in the Bodleian Library. This form appears to be an error of the transcriber. Jaques in using the phrase had some vague idea that it related to a "circle," and called it "Greek," just as at the present time a person will say of anything unintelligible that it is "all Greek to me." The word, however, resolves itself into the Keltic or Gaelic *duthaich* (the *t* silent before the aspirate, pronounced *duhaic*), signifying a country, an estate, a territory, a piece of land; *do* signifying to, and *mi*, me, *i.e.* "this territory or ground is to me," or "belonging to me"; "it is my land or estate." This old British phrase appears to have been used in England long after the British language had given way to Saxon English, and was repeated by children in the game now called "Tom Tiddler's ground," in which a circle is drawn to signify the hill or piece of ground, of which one of the players holds possession, and from which all the other players attempt to oust him, while he dares them to do so by exclaiming *Duthaich do mi*, corrupted into "ducdamè," or "this is my country," dispossess me if you can. "Tom Tiddler's ground," notwithstanding its very Saxon sound, is in like manner a corruption of the Keltic. It is described by the Rev. E. Cobham Brewer, in his *Dictionary of Phrase and Fable*, as "The ground or tenement of a sluggard." "Tidler," he adds, is a contraction of "the idler," or "t'idler." "Tom Tidler stands on a heap or mound of stones, gravel, &c.; other boys rush on the heap, crying, 'Here I am on Tom Tidler's ground, picking up gold and silver,' and Tom bestirs himself to keep the invaders off."

The Keltic meaning clears up all these obscurities and mistakes. The true derivation is the Gaelic *tom*, a hill, a mound, a mount, a hillock, a heap, and *tiodlach*, a gift, an offering, a boon, a gratuity. Thus *Tom-tiodlach*, or "Tom Tidler's ground," where gold and silver were to be had for the seeking, signified the hill of gifts or abundance. It is much to be wished that philological antiquaries would look into the ancient British more than they have done. They would find much to reward them for their trouble.

CHARLES MACKAY.

Fern Dell, Mickleham, Surrey.

CAMBRIDGE ACADEMIC COSTUME ABOUT 1820.—The following extract from the report of the address of the Rev. R. E. Hooppell, LL.D., the retiring president of the Tyneside naturalists' field club, is taken from the *Auckland Times* of the 17th of May last. It will prove of interest to many of your Cambridge readers.

"The late Rev. G. C. Abbes was an undergraduate of St. John's College, Cambridge, when the Princess Charlotte died. That terrible blow to the nation's hopes diffused universal grief; the national sorrow found vent in national mourning. Up to that time the young men of Cambridge had never been allowed to lay aside the eighteenth century knee breeches. The Blue-coat boys of London are still doomed to wear a similarly antiquated attire. By the resolution of our lamented friend, however, the undergraduates of Cambridge were delivered from the bondage full sixty years since. It came about thus:—The mourning, as I have said, was general. An edict went forth at Cambridge that undergraduates should appear in trousers one term as mourning; the next term to resume their ordinary attire. The mourning trousers were duly worn; the ordinary breeches were resumed by all but George Abbes. Having experienced the pleasure and relief of the change of dress, he was averse to return to the ancient style. The Dons remonstrated with him; he manifested obstinacy; they deprived him of his term. He nevertheless stood out. The next term came, and he still appeared in trousers. Again he was deprived of his academical reckoning; but as the term drew near to its end other undergraduates, admiring his boldness, and stimulated by his example, began to tread in his steps. The third term many did so, and the authorities began to doubt their power to resist the general rebellion which seemed threatening to set in. They yielded to Mr. Abbes's persistency with a good grace, cancelled the long-standing æsthetic regulation, restored him to his collegiate status, and saw before long the substitution of modern trousers for the more ancient garb universally adopted. Mr. Abbes's undergraduate career terminated in 1821, when he took his degree of Bachelor of Arts."

W. P. COURTNEY.

15, Queen Anne's Gate.

PROVINCIALISMS.—There are a few curious provincialisms in common use in my own county, Lancashire, which it may be well to embalm for the future philologist, before we are all reduced to one uninteresting dead level of correct English. These are not peculiarities of the dialect, but are to be constantly heard from the lips of more or less educated persons. The sentences I give will show their use better than any description.

A. "He is a rich man, is Mr. Smith." "She sings well, does Mary." "He didn't say so, didn't William."

B. "I should have done it, only I forgot." "John called at your office, only you were gone."

C. "All these books belong the library." "That man belongs the mill." "Does this hat belong you?"

D. "Nay" for *no*. ("Ah," or "yea," for *yes*, doubtless from *aye*, is confined to the uneducated class.)

E. "Did you insense him well with the whole affair?" "Just insense him about that business."

John Husee, writing to Lady Lisle in 1538, says, "I wonder who first incensyd my Lord Privy Seal with Painswick" (*Lisle Papers*, xii. 8). This is evidently not the modern incense=to anger, but our Lancashire insense=to put into one's head, to make him understand thoroughly.

HERMENTRUDE.

NEWS FOR THE MARINES.—The following extract is from a pamphlet on *The Study of Anglo-Saxon*, by F. A. March, LL.D., Professor of the

English Language and Comparative Philology in Lafayette College at Easton, Pa. The italics stand as in the original.

"This is great progress for any linguistic study to make in these times when the natural sciences are crowding everywhere. The time is all full in the old colleges, and the supply of good teachers for the new study is very scant. The professors of rhetoric who are oftenest turned to are not often linguists; it is better to try the Latin or Greek professor, as is done at Haverford. But special attainments are needed. To the coming generation of scholars, Anglo-Saxon has prizes to offer as tempting as any. There are professorships, and then the eminence which waits on successful original work in a prominent field. There is nowhere in the world so much of this study as in America. Professor Child says, in his answer to the circular of the bureau, that 'Anglo-Saxon is *utterly* neglected in England—at present there is but one man in England that is known to know anything of it—and not *extensively* pursued anywhere in America.' The Germans, he adds, 'cannot do their best for want of properly edited texts. Two or three American scholars, devoted to Anglo-Saxon, would have a great field to distinguish themselves in, undisputed by Englishmen.'"

ST. SWITHIN.

THE ARCHBISHOP'S MITRE.—The first mitre of a primate distinguished from that of a bishop is Gilbert Sheldon's in Sandford's *Genealogical History*, p. 442. It has a circlet with pearls, like a viscount's coronet. Sancroft and Tillotson are given that of a marquess by R. White in his engravings; whilst Wake and Blackburn, in the *British Compendium*, 1731, pt. ii. pp. 58, 82, have the mitre rising from a ducal coronet. This is done wholly without authority.

MACKENZIE E. C. WALCOTT.

THE SCHOOLMASTER ABROAD.—The following is a copy of a letter received recently by a member of my family, and it strikes me as almost too good to lose, as a specimen of the march of intellect in the nineteenth century. The writer is a photographer, who has been employed to take views of a house and to copy some family portraits.

"Sir,—I Forwared By Passenger train on Saterday Last 5 Photogrephs from Oilpainting Witch I trust Will Sute I also Inclose 5 Cart De V. from *Sam*, thee Weather Being So unsetled As Prevented Me From Photogrephin the Redesants * So I Han Posponed it for a Feue dayes untill Grass Has Been Cut And then I Will Forward a Coppy Of Sam, In the Meen time Plese say if you Would Like to Han Gardener on the *Frunt* or any Figger I am Sir you Obently."

I am happy to add that this gentleman's photographs are of a quality much superior to his spelling.

HERMENTRUDE.

OLD SURNAMES AND SIGNS.—In examining the particulars of Exchequer depositions and commissions of the reigns of Elizabeth and James I., I met with several curious names which struck me as worthy of a special note. Some of them, I have reason to think, have survived to the present day:—Dunce, Milksop *alias* Mellsopp, Littlepage, Pepperknight, Tiplady, Catchman, Crakbone, Walklate, Standanaught, Quicklove, Sweetaple, Thickpenny, Shortgrave, Bestpitch, Cockcomb, Rumbelowe, Hob *alias* Nob, Panckoo, Phipers, and Zinzan.

From the same source it appears that a certain messuage was called "The Robin Hodd" (*sic*), and that other tenements bore the singular signs of "The weeping eye" and "The angel in the house."

WM. UNDERHILL.

ABIGAIL.—The first use of this name as a word meaning a waiting woman is commonly attributed to Pope and Swift, who, as is supposed, took the idea from the fact of Mrs. Masham's name being Abigail. It is, however, found in a pamphlet reprinted in the *Harleian Miscellany*, iv. 416, "A New Bill, drawn up by a Committee of Grievances in reply to the Ladies' and Batchelors' Petition and Remonstrances" [1694]. The following is the passage:—

"But, whereas they [the Chaplains] petition to be freed from any Obligation to marry the Chambermaid, we can by no means assent to it, the *Abigail*, by immemorial Custom, being a *Deodand*, and belonging to Holy Church."

TREGEAGLE.

Queries.

[We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.]

THE BURIAL OF A KNIGHT: CONSUETUDINAL OF THE MONASTIC ORDERS.—While the fullest and most exhaustive particulars have descended to us regarding the ceremonial observed at the funeral of a mediæval prince or baron, the manner of conducting the obsequies of a simple knight (banneret or bachelor) seems wrapt in comparative obscurity. Can any of your correspondents acquaint me whether it was customary to parade the steed at the funeral of the latter at any or each period from the institution of chivalry to the time of Henry VIII.? From Froissart, whose Chronicle is a repertory of the more stately pageantry, I can recall no passage shedding any light upon the subject (such an important one to the antiquary and romancist); while Strutt, generally so explicit an authority, is absolutely silent in the matter of the observance obtaining previous to Henry VIII.'s time, when, apparently by sumptuary law, the horse of any one beneath the rank of an earl was forbidden to be led in procession at his interment (see Horda, vol. iii. p. 162). Certainly, during this reign at least, the knight's courser was not presented in the church, whether pursuant to ordinance or not. Brand is silent till we arrive at the

* I venture to suggest "residence."

Elizabethan era. Chaucer, no doubt, who invests his Arcite with all the characteristics of a contemporary warrior, and describes him as a mere knight, represents no less than three mounted steeds as accompanying the bier (the number usually assigned to a sovereign prince), but the poet's words seem to imply that this was intended as a special compliment on the part of Theseus the monarch.

I likewise desire to learn the best consuetudinal of the monastic orders in England, especially the Cistercian and Benedictine. Fosbroke is superficial; and Walcott, though sound, is not sufficiently full. Flete's narrative, if published, were excellent for the Benedictines. A reference or citation will confer no small boon.

WILLIAM WHITTY, Clk.

"EYESERVICE."—Can any reader of "N. & Q." help me to the proper meaning of this word? "Eyeservice" is the rendering, literal enough, of the Greek ὀφθαλμοδουλεία, and in the A.V. represents the latter word in the two places in the New Testament where it occurs—Ephesians vi. 6, Colossians iii. 2. Now, the meaning commonly assigned to this word is "service rendered only while under inspection," and the two texts are generally used as pegs whereon to suspend exhortations to srevants to do their work as well in their masters' absence as in their presence. But I venture to say that this view of the texts can hardly be correct; for St. Paul in both passages is exhorting servants—whether slaves or freemen is not to the point—who are Christian converts. Their duties, he argues, are not to be performed with eyeservice as menpleasers, but "in singleness of heart," "fearing God," "as servants of Christ."

It is evident that an "eyeservice" which was done only when the masters were present and neglected when they were away would soon be found out, and would make the doers of it anything but "menpleasers."

The word, I think, must bear a different interpretation. May I, while inviting criticism, suggest the following? "Eyeservice" is not the deceitful performance of services while under inspection, but the thorough, unhesitating compliance with every command and wish of the master, the watching upon the master's eye to anticipate all his wants, the "waiting upon the eyes" of the 123rd Psalm. Such a devotion to a master, laudable though it might be under some circumstances, would easily degenerate into serving a master when his commands were opposed to the Divine law, and it is against such an obedience as this that the apostle warns his converts. The two passages I will paraphrase thus:—You servants must remember you have a duty to God as well as to man. Your obedience to your masters must be regulated by your Christian principles. Devotion, eyeservice, to your *masters' interests* is not all that is expected of you; you must not try to be menpleasers only—you have a master in heaven also, whose commands must be your first consideration.

The question I wish to ask is, Will ὀφθαλμοδουλεία bear without violence such a construction as I have here put upon it? and, if so, is my view of the two passages a reasonable one?

EDWARD H. MARSHALL.

The Temple.

POPE'S "ESSAY ON CRITICISM."—Has it ever been noticed that in this essay no less than *twelve* lines end with the same word, "wit"? Five times, too, it rhymes with "fit," and three times with "writ." Once it is linked to the very unrhyming word "light," and once to "delight." So much for criticism! "Quis custodiet custodes?"

ZOILUS.

OLD COIN.—I seek to identify a coin dated 1607. It is of copper, the size of a modern penny. On one side is a half-clothed figure, meant, I suppose, to typify Hope, as there is an anchor in the background. The legend is the familiar REDEANT SATURNIA REGNA. On the reverse is a coat of arms, with many quarterings, between four heraldic shields. The legend, CAMERÆ RATONUM (or RATIONUM) GELRI[illegible] altogether beats me.

D. J.

"THE HISTORY AND ANTIQUITIES OF WINTERTON."—I give the following extract from Gough's *Anecdotes of British Topography*, found under the head of "Lincolnshire":—"The MS. History and Antiquities of Winterton, collected by Abraham De La Pryme, corrected and enlarged by Warburton, was purchased at the sale of the latter's books, 1759, by Mr. Goodman." Can any reader of "N. & Q." give further information as to the existence and ownership of this MS. or a copy of it?

J. T. F.

Winterton, Brigg.

"UPON CONTENT."—Is this phrase, as equivalent to "upon trust," used by any other author than Pope? If the expression was a familiar one in his day instances of it must surely be found.

> "Their praise is still,—the style is excellent;
> The sense they humbly take upon content."
>
> *Essay on Criticism*, part ii.

"Consent" would seem to have more meaning than "content," but the latter is the word in all the editions I have looked at, and Johnson quotes the lines as illustrating the use of "content" in the sense of acquiescence.

JAYDEE.

HOGARTH AND BIRDS.—Has the absence of birds from Hogarth's pictures ever been noticed and accounted for? Geese and ducks, or hens and chickens, would have added a suitable element in the confusion of the "March to Finchley;" or the

election plates; nor would they have disturbed the rustic quiet of "Evening." Fighting cocks do appear in "The Cockpit," in one of the "Stages of Cruelty," and a monstrous owl in "Debates on Palmistry." None of these are happy instances. Two pictures in "The Rake's Progress" of cocks are more like a scrawl of a schoolboy on a slate than the work of a great painter. Is it that Hogarth was really unable to draw a bird correctly, and that he was aware of his deficiency?

E. LEATON BLENKINSOPP.

THE DUTCH MASTER METSU.—Has any reader, acquainted with the works of this celebrated master, seen amongst his pictures, or engravings from them, the exterior of a Dutch tavern and butcher's, where a pig recently killed is being cut up, with figures drinking or looking on? The writer is so impressed with the valuable replies given in "N. & Q." that he would fain have recourse to the same channel for information. In the painting he possesses the pig is so truthfully drawn, and the lights and shades are so skilfully arranged, that the animal seems to come out of the canvas; the object to fastidious and unartistic eyes becomes offensively prominent, and sight is lost of the admirable grouping of the figures as well as of the perfection of the drawing and harmonious colouring of the picture. G. G.

THE "HUE AND CRY."—Constant charges (generally of twopence) occur for this in constables' accounts of the eighteenth century. Was it a kind of gazette? MARTYN.

TENNYSONIANA.—In an American edition of Tennyson's works published in Boston in 1866 are *Three Sonnets to a Coquette*. I cannot find these in any English edition of the poet's works. Where did they first appear? This edition also contains another little poem which seems to have dropped out of later editions, namely, *The Ringlet*, which I find in the volume containing *Enoch Arden* and *Aylmer's Field*, published in 1864. Several years ago I cut out of a newspaper a poem of thirty lines, entitled *Trodden Flowers*, signed Alfred Tennyson. Is this really Tennyson's? and if so where did it first appear? The mystery of *The Old Seat*, included in a Rotterdam edition of Tennyson, about which inquiries have been made in "N. & Q." both by myself and another correspondent, has not yet been cleared up. Is this also a *bonâ fide* Tennyson?

I am sure all admirers of Tennyson must share my disappointment at finding that the delightful one-volume edition of the poet's works just published, and stated by the publishers in their advertisement to be complete, does not contain the fine ballad of *The Fight in the Revenge*.

JONATHAN BOUCHIER.

Bexley Heath, Kent.

JEWISH SURNAMES AND SHYLOCK.—I should be glad to know when the Jews in England first adopted surnames; also, if I am justified in saying that the otherwise catholic-minded Shakspere is to be excused for drawing his Jew as a bloodthirsty villain, because there were no Jews in England to sit as models to the great master.

W. M. G. W.

Lavender Hill.

WOOLLEN CAPS.—MR. NICHOLLS'S note on "Tucking Mill" (5th S. ix. 156) has suggested to me a query as to the meaning of the following entry, taken from a book of records of certain manorial courts held in Dorset, 1582-3. The constables of Pimperne Hundred having made their report "omnia bene ad hunc diem," the Decennary of various parishes follow suit. The "Warrent de Blandforde" (!) makes the following presentment:—"Et q'æ statut' pr' wearyng of woollen capps n'o est execut' per tot' hundred', et alias omnia bene." Is the statute referred to that of Edw. IV., I wonder? THOS. B. GROVES.

Weymouth.

LEGEND OF HOLME CHURCH.—In the East Riding of Yorkshire, six or seven miles from Market Weighton, is a village called Holme. The church is on the top of a hill, and the following used to be believed by the villagers:—

"Some persons commenced to build the church at the bottom of the hill, and they were warned by the fairies to build it at the top, but they took no notice. When the church was nearly finished it was found all in ruins. They recommenced to build, but the church was found in ruins again; and they started a third time, when it was again spoiled by the fairies. They then built it on the top, where it now remains."

Are any other similar legends of churches known?

R. CURTIS.

INSCRIPTION ON A PORTRAIT.—A fine old three-quarter-length portrait (in oil on canvas, about five feet by four feet) of a young gentleman has on a pilaster the following inscription in Roman capitals: BAΠΙΟΙΟΜΑVᴼ ARES. Will any one favour me with an interpretation? J. LL. C.

MONASTERY: CONVENT.—Can any of your correspondents give me the distinction between these words? I believe a difference is made in their *use;* but no book that I have consulted, either Italian, English, or Church dictionary, makes it plain wherein the true distinction lies.

W. F. B.

Worle Vicarage.

MOUNT JEROME CEMETERY, DUBLIN.—Can any one inform me whether there is in print any record (at least the principal) monumental inscriptions in this well-known cemetery, which contains remains of a large number of persons

highly distinguished in their respective stations? If there is not, there ought to be. ABHBA.

THE "BUCK OF BEVERLAND."—Goldsmith, in the *Vicar of Wakefield*, chap. vi., says:—

"He" (Mr. Burchell) "sang us old songs, and gave the children the story of the *Buck of Beverland*, with the history of Patient Grissel, the adventures of Catskin, and then *Fair Rosamond's Bower*."

Where is Beverland, and where is the story of the *Buck of Beverland* to be found? An early reply will oblige W. J. T.

JACK MITFORD.—Where can I find any account of him, or ascertain the date of his death? I have searched your four indexes in vain. There are several references to the quondam editor of the *Gentleman's Magazine*, Reverend John, but not one to the *irreverend* Jack. K. D.

PASCAL.—What meaning do these letters bear which are appended to the third *Provinciale*: E. A. B. P. A. F. D. E. P.? All the other *Provinciales* are unsigned. GWAVAS.

Penzance.

AUTHORS OF BOOKS WANTED.—

The Foster Brothers: being a History of the School and College Career of Two Young Men. London, Arthur Hall. Virtue & Co., 25, Paternoster Row. 1859. Fcap. 8vo. pp. 423. JOHN PICKFORD, M.A.

The Chronicles of Camber Castle: a Tale of the Reformation. London, Hatchard, 1855.—Is this a real or imaginary history? Camber Castle was built by Henry VIII. in the low ground between Rye and Winchelsea for defence in the event of an enemy landing. ED. MARSHALL.

AUTHORS OF QUOTATIONS WANTED.—

"So burly Luther breasted Babylon."

Blanchard Jerrold quotes it in his *Life of Napoleon III.*, vol. iii., in reference to M. Rouher. L. E. WILLIS.

"And knew not but the Ganges rolled
Near as the neighbouring Thames."

WM. P. MENDHAM.

"Scilicet a superis etiam fortuna luenda est,
Nec veniam, læso numine, casus habet."

J. F. M.

Replies.

THE SEE OF CAITHNESS.

(5th S. ix. 362.)

I think that a more probable explanation of "ecclesia Cathayensis," as referred to in Theiner's *Vet. Mon. Hib. et Scot.* (Nos. 641, 646, 660, pp. 316, 317, 324), is as follows; and, with all deference to MR. WOODWARD'S "discovery" of *Cathanasia*, or "the town of Dunmore in Ireland," as being the place mentioned, I venture to submit my solution of the difficulty as a more correct and probable one.

The see of Caithness—"ecclesia Cathanensis"—in Scotland was occupied by Thomas (Murray) of Fyngask from Nov. 29, 1342, until his death, which is stated to have occurred at Elgin in the year 1360, apparently in March (Gordon's *Gen. History of Earldom of Sutherland*, p. 52; *Orkney. Saga*, lxxxvi), and the next bishop of Caithness certainly known, from authentic records, was Malcolm of Alnes, who was "elect. Cathanensis" before March 5, 1367–8 ("Compota Custumar' et Balliv' de Abirden.," cf. Chamberlain Rolls of Scotland, vol. i. No. 48, p. 487), and confirmed, or rather "provided," to the see by Pope Urban V., Feb. 21, 1369, at Rome, in the room of "bone memorie *Thoma* episcopo Cathanensi" (Theiner, No. 681, pp. 333-4). The chief difficulty here lies in identifying this Thomas, and whether he is the bishop of that name, formerly mentioned as dying in 1360, or an intermediate one of the same name, during the interval 1360–67. This vacancy—if such intervened, and as I am inclined to think—it is impossible to fill up satisfactorily from any known historian of the succession here. It, *primâ facie*, affords grounds for the belief that the second Thomas, provided to the church of Cathay by Pope Innocent VI. on May 11, 1360, and consecrated at Avignon by Pierre de Prez, Cardinal-Bishop of Palestrina (most probably on the Sunday previous, May 10), had really succeeded to the Scottish bishopric, but, unfortunately, there is no mention in the bull of provision as to his previous ecclesiastical station which might give a clue to his nationality; still the accompanying facts, hereafter stated, are too strong in favour of Cathay having been an *Irish* see. The ancient though small see of Inis-Cathay, vulgo "Inis-Scattery"—"ecclesia *Cathayensis*"—is said to have been founded in the fifth century by St. Patrick, and it existed as a distinct bishopric until the end of the twelfth or beginning of the thirteenth century, when it was united to that of Limerick; while portions of this island diocese were, at the same time, annexed to the surrounding sees of Killaloe and Ardfert, all of which were in the province of Cashel, and under its metropolitan archbishop.

Inis-Cathay—"insula Cathayensis"—so designated from the island near the mouth of the river Shannon, which formed the limits of the diocese, has now, I hope, been satisfactorily identified with Cathay, or "ecclesia Cathayensis," as distinct from "ecclesia Cathanensis," and it is only necessary to allude to the confirmatory evidence of the see being an *Irish* one. The first papal commission, of July 8, 1362, to George (De Rupe, or Roche), Archbishop of Cashel, was for the purpose of his inquiring into the complaint and petition of "Thome Epi' Cathayensis," against the accusations and obstructions of "Thomas Laoniensis" (Thomas O'Cormacain, Bishop of Killaloe, 1355–82/7), "Stephanus Limiricensis" (Stephen

de Valle, or Wale, Bishop of Limerick, 1360–69), "Joannes Ardfertensis" (John de Valle, Bishop of Ardfert, 1348–72), and ". . . Clonensis" (see *vacant*, John Whittock, Whitcock, or "Whytekot," Bishop of Cloyne—*not* "Clonmacnoise"—from 1351, having died Feb. 7, 1361-2, and no successor being nominated till 1363). These prelates were naturally opposed to the appointment of a bishop to the long extinct see of Cathay, which had been divided and annexed to the neighbouring dioceses, over which they ruled, upwards of a century and a half before, and which was then only a parochial church, as correctly asserted by them, and no longer a cathedral, according to Bishop Thomas's statements to the Holy See. Archbishop George of Cashel had only been nominated to that metropolitan see on June 17 previous (his bull of provision is misplaced in Theiner, being No. 670, p. 329, but correctly in *Argumenta*, p. xxiv), and was drowned, it is believed, on his way home from the Roman Curia at Avignon (not "Rome," as in Ware, Cotton, &c.), so no report was made by him on the state of the church of Cathay, whether parochial or cathedral. Pope Innocent VI. also died about the same time, Sept. 12, 1362, but the succeeding pontiff, Urban V., in the first year of his reign, issued a fresh commission of inquiry on June 24, 1363, addressed to "Thome Episcopo Lismorensi (et Waterfordiensi)," directing him to make the necessary report (the metropolitan see of Cashel being then vacant, and so continuing till Feb. 27, 1365); but the result of this attempt to revive the bishopric of Cathay is not recorded, or what became of its titular occupant Thomas, and the matter rests in that obscurity, and is never likely to be ascertained, I fear (cf. Harris's *Ware*, i. 34, 502, 590, *et passim*; Cotton's *Fasti Eccles. Hib.*, i. 372, 431-2; Lenihan's *Limerick*, pp. 4, 46, 564). The last writer relates, on the authority of the White MSS., that "about the year 1742 the chapel of Inis Catha, or Scattery island, at the mouth of the river Shannon, was recovered from the diocese of Killaloe, and a second time joined to that of Limerick, by Bishop Robert Lacy," who held the see from 1737 to 1759. It also seems that the previous recovery of the island was during the episcopate of Bishop Cornelius O'Dea, who records (in the *Black Book of Limerick*) that Iniscathy was "formerly of the lands belonging to Limerick, which were not before me for many years in the possession of the church." The date given is "A.D. 1542, Sept. 30," which must be wrong, and seems to refer to Cornelius O'Dea, Bishop of Limerick, 1400-26, and certainly not to Cornelius O'Dea, Bishop of Killaloe, 1546-55; but confusion, "or a series of mistakes," appears to be inseparably connected with Inis-Cathay. Sir James Ware states:—

"Neque hic prætermittendum, sub exitum seculi xii. *vel initium* insequentis, Episcopatus Limericensem et Cathayensem sive de Insula Gatha coaluisse."—*Antiquitates Hibernicæ*, ed. secunda, London, 1658, p. 322.

The island was evidently a subject of dispute between the sees of Limerick and Killaloe.

If any other explanation of the "puzzling" documents in Theiner can be given by some of your numerous learned correspondents, with sufficient proofs in support of a different theory, and a more probable one than MR. WOODWARD'S "discovery," I am quite ready to submit, and acknowledge my error. I may mention that in conversation and correspondence with Mr. Anderson, the able editor of the *Orkneyinga Saga*, on the question of this see of Cathay, he coincided in my views of its being an *Irish* bishopric, and having no reference whatever to Caithness in Scotland; although he admitted having been, at one time, doubtful about the preferment of this Bishop Thomas, and whether it was to the Scottish or Irish see.

In conclusion I would merely remark that the usual accounts of the succession of bishops of Caithness are about the most unsatisfactory and imperfect of any see in Scotland, and whoever can supply this desideratum will be rendering a service to ecclesiastical literature, which future historians will be thankful for. A. S. A.

Richmond.

THE RUSSELL FAMILY (5th S. ix. 461, 491).—I submit myself with all due humility to my anonymous critics, and hope that their verdict may not be followed by an order for my instant decapitation. If one is to be held so strictly to account for using a convenient and familiar formula, which could by no possibility mislead any one, and for which there is ample precedent, it will be well to be more exact, and I therefore hasten to relieve myself from the imputation of ignorance by describing the lady in question in the only manner in which, during the period of her first marriage and widowhood, she had any right to be described, viz. as *Madam*, or *Mistress*, Elizabeth Russell. From the instant of her second marriage she, of course, lost all right to the name of Russell, with or without any prefix, and became *Dame* Elizabeth Hoghton. I should be glad if the second of my critics would refer me to any authority, civil or ecclesiastical, by virtue of which a lady on her marriage changes her Christian name as well as her surname. I am not to be put off with a mere reference to any social custom. If I am to be held to the strict letter of the law, so must he be, and I therefore challenge him to prove his assertion that "*Elizabeth* Lloyd by her first marriage became Lady *James* Russell."

But "le jeu n'en vaut pas la chandelle," and I should not have returned to the subject if it had not afforded me the opportunity of expressing opinion that contributors to "N. & Q." m

employ themselves better than in rushing into print with such trivial criticisms.

JOSEPH LEMUEL CHESTER.

Linden Villas, Blue Anchor Road, S.E.

I do not think that COL. CHESTER has committed an error. The object of persons who write about matters of genealogy is, or should be, so to express themselves as to leave no room for doubt. If the Christian name of a married woman be suppressed, and her husband's given her in its stead, confusion will be introduced in many cases, and where a man has been married several times positive blunders will be sure to be made. The pathways of genealogy have a sufficient number of pitfalls beside and across them already, without our permitting modern fashion to add another. I say modern fashion, for I do not believe that this custom of giving the wife her husband's Christian name has much antiquity to boast of. I have carefully gone over many name-lists of the seventeenth century, but do not remember ever to have seen a single instance of this practice of an earlier date than the Restoration.

How are married ladies described in modern legal documents? EDWARD PEACOCK.

Bottesford Manor, Brigg.

[In the Chronological Diary issued with the *Historical Register*, among the deaths in September, 1736, is that of "*Lady Russel*, mother of the wife of Thomas Scawen, Esq." In the record of administration to the estate of her mother, the same person is called "*Elizabeth, Lady Russell*, alias Hoghton," &c. In the probate act attached to the will of her first husband, who, by the way, called himself "James Russell, Esquire, commonly called Lord James Russell," she was described as the "*Honourable Elizabeth Russell.*" She commenced her own will thus: "I, *Dame Elizabeth*, the wife of Sir Henry Hoghton, Baronet, but usually styled *the Lady Russell*," &c. And in the administration act Sir Henry Hoghton is described as "husband of the Right Honourable *the Lady Elizabeth Russell.*" We know of but one instance where she was called *Lady James Russell*, and this is in the will of her step-sister, Mary Grove; but, strange to say, this was considered so remarkable by the official who transcribed the will into the register, that he took occasion to justify himself by writing in the margin the words "So in the original." As a matter of fact, she was never "Lady Russell," "Elizabeth, Lady Russell," "Lady Elizabeth Russell," nor, according to *ancient* practice, "Lady *James* Russell." So long as she was the wife or widow of her first husband, she was simply "Mrs. Elizabeth Russell," even the prefix of "Honourable" being hers only by courtesy. The instant she married Sir Henry Hoghton she ceased to have any right to the name of Russell at all, either with or without prefixes, and her only proper title thenceforth was "Dame Elizabeth Hoghton."]

GIPSIES IN ENGLAND (5th S. ix. 149, 295, 358.)—The earliest mention of Gipsies in these islands seems to be that of 1506, found by Mr. Simson, and alluded to by MR. HUBERT SMITH. It is, however, possible that they may have visited England as early as 1427, when a number came from the South or East to Paris, and on leaving went towards Pontoise, as if going north. M. Bataillard (*De l'Apparition, &c., des Bohémiens en Europe*, Paris, 1844, p. 53) surmises that their first appearance on this side of the Channel was probably not before 1440 or 1450, and Mr. Borrow (*Lavolil*, 212) asserts that they first came to England in 1480. S(amuel) R(id), in *The Art of Juggling*, published in 1612, says: "This kind of people about 100 years ago, about the 20th year of King Henry the Eighth, began to gather an head, at the first heere, about the southern parts," which puts the advent about 1528, two years before the passing of the Act of 1530 (22 Hen. VIII., c. 10), which, from internal evidence, was not passed immediately on their arrival, but during the immigration. We know, moreover, that the Gipsies were ordered to be expelled from Spain in 1492, causing an exodus into France; from the German empire in 1500, causing a further exodus into the more attractive France; and from France in 1504, when we may anticipate that there was a general overflow of the race into England; and in 1506 we know that a band had wandered into the Land of Cakes. In addition to this Mr. Simson (*Hist. of the Gipsies*, 99) alludes to a Scotch tradition, which may relate to a still earlier visit from Gipsies, under the name of Saracens.

Hall, in his *Chronicles*, under the dates 1510 and 1520, mentions Egyptians in a manner which leads one to imagine that he meant Gipsies; and Mr. Bright (*Travels in Lower Hungary*, Lond., 1818, p. 538) notes that in *A Dyalogue of Syr Thomas More* (1514) an "Egipcyan" is mentioned who had returned to France. About 1517 Skelton, in his *Elynoure Rumminge*, alludes to the costume of the Gipsies. In 1521 we find a gentleman giving what was then the large sum of forty shillings to a probably large band of Egyptians. In 1527, at Aberdeen, Ekin Jako (Jacques ?), "maister of the Egiptians," was accused of stealing "twa silver spounis" ("N. & Q.," 5th S. v. 52); and a translation, made possibly in 1527, of Josafa Barbaro's *Travels to Tana* (Hakl. Soc., 1873, p. 18) mentions Gipsies in plain terms. So far this seems all that is known of Gipsies in Great Britain prior to 1530. From that time to 1600 about forty additional notices could be specified, and those of your readers who ferret through those bugbears, unindexed county histories, would render a service to myself and others if they would kindly chronicle in your columns any early references to Gipsies across which they may come. In conclusion it may be stated that *Gipsy* is no modern corruption of *Egyptian*, for Skelton, in his *Garlande of Laurell*, 1455, alludes to S. Maria Ægyptiaca and her marvellous Romany-like powers of deception in the line, "By Mary Gipcy, quod scripsi, scripsi."

H. T. CROFTON.

Manchester.

THE CREST OF THE GREENHILL FAMILY (5th S. ix. 468.)—H. G. H. will find some remarks on this subject in "N. & Q.," 1st S. vi. 303. In answer to his first query, I may state that the person to whom the augmentation in his crest was granted in 1698 was Thomas Greenhill, a surgeon of some repute, who contributed two papers to the *Philosophical Transactions* (July, 1700, and June, 1705), and was the author of the *Art of Embalming*, published in 1705. His father was William Greenhill, of Greenhill at Harrow, Middlesex, a counsellor-at-law and secretary to General Monk. He married Elizabeth White, daughter and co-heir of William White, of London, by whom he had thirty-nine children, all (it is said) born alive and baptized, and all single births except one. There is a portrait of this lady, with an inscription at the back, in the possession of Sir Thomas Woollaston White, Bart., of Walling Wells, near Worksop; and another similar portrait and inscription at Lowesby Hall, Leicestershire, the seat of Sir Frederick Fowke, Bart. William Greenhill lived and died at Abbot's Langley, Herts, where he was buried in 1681, and where it is believed his children were born. About ten years ago I had (through the courtesy of the Rev. Dr. Gee, the vicar) an opportunity of examining the parish registers, in the hope of finding some confirmation of the family tradition. I found numerous entries relating to the family, from the early part of the seventeenth century to the beginning of the eighteenth; but between 1652 and 1690 (that is, the exact time when these thirty-nine children were born) two or more leaves had been cut out of the register, probably by some one who was in some way interested in the entries contained in them. I have an additional motive for mentioning the mutilation of the register, in the hope that this notice may possibly reach the eye of some one who may be able to give some information respecting the missing leaves. The mutilation is not of recent date, as it is noticed in the "Parish Register Abstract" connected with the Census Report of 1831. W. A. G.

Hastings.

Thomas Greenhill was a London surgeon, who, in 1705, published a quarto volume entitled NEKPOKΔEIA; *or, the Art of Embalming*, to which is prefixed the author's portrait by Nutting, after T. Murray. There was a small portrait of his mother Mrs. Greenhill at Wallingwells, near Worksop, the seat of Sir Thomas Wollaston White, Bart., an account of which is to be found in the *Gentleman's Magazine* for 1805, pt. i. p. 405. There was on this picture an inscription, attested by a clergyman named Rich. Ashby, setting forth that

"She had thirty-nine children by one husband. They were all born alive and baptized, and all single births save one. The last child, who was born after his father's death, was a chirurgeon in King Street, Bloomsbury. She was heard to say by a credible witness, with whom I was well acquainted, that she believed if her husband had lived she might have had two or three more children.

"There was an addition made to the arms of the family to commemorate this extraordinary case, which addition is thirty-nine stars on the crest of a griffin's head."

I have tried in vain to trace any relationship between this Mrs. Greenhill and either William Greenhill, *circa* 1590–1677, the expositor of Ezekiel; John Greenhill of Salisbury, the pupil of Lely, who died in 1676, and left a widow with several children; or Thomas Greenhill of Oxford, who died in 1633, and whose curious brass is in Beddington Church, Surrey. EDWARD SOLLY.

Sutton, Surrey.

"THE PASTON LETTERS" (5th S. ix. 205, 330, 350, 370, 414.)—I have referred to the Inquis. p.m. of John Legh, and find that S. H. A. H. is right in his conjecture, and that "Isted" is a misreading for "Islee." But a difficulty still remains, inasmuch as the charter therein recited which I noticed before is dated Aug. 30, 9 Hen. VII.—i.e. 1493-4—and mentions "Agnes, the wife of John Islee, formerly wife of John Harvy," words which seem to show that John Isley was alive at that time. The inscription, however, upon his tomb in Sundridge Church (now no longer existing), given by Philpott in his MS. collections, and quoted by a writer in the *Topographer and Genealogist* (vol. iii. p. 197), states that he died in 1484. The same writer, in a pedigree of the Isley family, makes Sir John Paston to have been a prior husband to John Isley, stating that the former died in 1478, and citing in support of it an escheat of 20 Ed. IV., No. 15. This, however, as appears by the letter No. 939, the date of which must be 1502 or 1503, must be an error.

The inquisition taken upon the death of Agnes Paston (Chancery Inquis. p.m., 1–2 Hen. VIII., Kent, No. 4) throws a little further light upon her history. It is headed "Inquis. p.m. Agnetis que fuit uxor Johannis Isley, armigeri," and shows that on Nov. 3, 15 Ed. IV., 1475 or 1476, she was the wife of John Isley, inasmuch as it recites a conveyance of that date whereby divers lands were conveyed to the use of Agnes, then the wife of John Isley, for the term of her life. It was taken at Farningham on Sept. 20, 2 Hen. VIII., 1510, and gives the date of her death as June 7 last past.

The original of Sir George Harvy's will is not in the P.C.C., and therefore it is impossible to ascertain the correctness of the passage, "Elizabeth Atclyff, suster to the said George." The inq[uisition] upon his death states that Elizabeth Want[age] wife of Edward Wanton, was his daugh[ter and] heir, and twenty-four years old, so that [if] the words "said George" refer to him [it] is an error for "daughter." The follo[wing]

are, I think, almost conclusive against his sister Isabel, formerly the wife of John Harvy, being meant:—1. She is called Elizabeth, not Isabel, and although these names are sometimes used the one for the other in old documents, they are not commonly so used. 2. As I said before, the absence of any mention of her second marriage upon her tomb, and, in addition to the coat of Legh impaling Harvy, there is a coat of her own arms quarterly in a lozenge. With regard to the date of John Harvy's death upon this tomb, I can say positively that it is MCCCCCIX. I have rubbed the brass myself, and the date 1509 is given by Aubrey, Lysons, Manning, and Brayley in their histories of Surrey. It is an error of the graver's, of course, because we know from the inquisition that he died on April 24, 1503.

It was, as S. H. A. H. says, Margaret Smarte who was the mother of Sir George Harvy's illegitimate son Gerard. In a *Visitation of Beds* (H. 9, p. 16, College of Arms) there is a pedigree of Harvy which gives the descent thus: Sir George Harvy, Kt., eldest son and heir to John Harvy, had issue Gerrard Harvy, his son natural; Gerrard Harvy, of Thurley, Esq., son and heir by adoption unto Sir George Harvy, Kt., married Jane, widow to Cheyney of Callice, and daughter to Sir John Williams, of Binfield, co. Berks, Kt., and sister to the Lord Williams of Thame. G. L. G.

EMBLEMS OF THE PASSION (5th S. ix. 261, 411.)—These are singularly introduced in a representation of what is styled "Redemptoris mundi arma," as stamped upon the binding of books which are supposed to have belonged to the library of Henry VIII. The crest is the cock in the act of crowing. He stands upon the pillar, round which is the rope or thong; on each side a scourge, and below them the bundles of rods. Over the shield is a full-faced helmet with mantling. Arranged within the shield appear the head of Judas with the bag suspended from his neck, the pieces of silver, the lantern, the seamless garment and the dice, the branch or reed which was held in the right hand, the palm of the open hand which smote, the nails, the hammer, the sponge upon the reed, the spear, the pincers, and the open sepulchre. The central object on the shield is the cross, surmounted by the crown of thorns and the inscription. The supporters are unicorns, and the motto is—"Redemptoris mundi arma." Over the shield are two small ones, each containing a monogram.

The book itself from which this description has been taken is a copy of the *Paraphrasis in Evangelium Lucæ* by Erasmus, printed by Froben in 1523, and dedicated to that "Rex invictissimus," Henry VIII. himself, in a long epistle. On the other side it bears the royal arms, and also a large scroll held up by two angels and encircling a rose, with the motto:—

"Hæc rosa virtutis de cœlo missa sereno
Eternum florens regia sceptra feret."

The binder is said to have been John Reynes, who bound for Henry VIII., and kept his shop in St. Paul's Churchyard. NIGRAVIENSIS.

In the *British Architect and Northern Engineer*, May 17 and 24, is an illustrated report of "Pen and Pencil Sketches in Brittany," a lecture given before the Society for Encouragement of the Fine Arts, Conduit Street, Regent Street, by J. S. Phené, LL.D., F.S.A., &c., May 16, 1878; and in the *Building News*, May 17, is a briefer report of the same lecture, with a sheet of sketches by Dr. Phené. One of these represents an enormous menhir, commanding a view of the Island of Aval, or Avalon, the burial-place of King Arthur, for the full and very interesting particulars concerning which, and Dr. Phené's discoveries there, readers are referred to the published reports of the lecture. The face of this menhir, ten feet wide and twenty-five feet high, is entirely covered with sculptured emblems of the Passion, surmounted by the sun and moon, and a figure (possibly) of the Deity. Dr. Phené says:—

"The quaintest of all is the great menhir which commands the way to the Grand Island, now literally covered with sculptured masonic emblems, in juxtaposition with such florid Christian exhibitions as the reed and sponge, hammer and nails, dice and lot-cast garment, and in the centre a life-size representation of the great death on Calvary, all in supposed proper colours."

In addition to the emblems above mentioned I can make out (on the sketch) the lantern, ladder, cock on a pillar, spear, pincers, and ewer (for vinegar?). There are also other implements, an open hand, a face, and two cross-bones. Dr. Phené says that

"in Brittany each place has its special emblems, illustrating its special traditions. Penmarc'h means 'horse's head,' and the parish church is decorated with horses' heads. 'La Torche,' at Penmarc'h, 'La Clarté,' near Tregastel, &c., are evidently places of Phœnician lighthouses, and perpetuated by modern lighthouses and modern names. Arthur was the great light—the great Christian warrior; and here we have La Clarté. Avalon is the place of his tomb, and here we have the grand menhir sculptured with the emblems of the great Christian death, and with the sun, or sun-myth, adapted to the true light which Arthur (as a warrior) represented. This is the great tombstone of Arthur, though not on the island, but commanding it and all the Avalonian district."

The estate on which stands Arthur's tomb was purchased by Dr. Phené, who, after several years' exploration, has succeeded in tracing the ancient Avalon. A large stone, used in former times for pressing the apples that were once grown on the island, has been brought to England by Dr. Phené, and is now in his grounds at Chelsea.

CUTHBERT BEDE.

J. S. JONES, M.D. (5th S. ix. 387), dramatic writer, died within the year in Boston, America.

He wrote *Six Degrees of Crime*, &c., and was thought a good actor in his day. L. G. W.

CRAMP RINGS (5th S. ix. 308, 435.)—I beg to present your querist with the following extracts as a contribution to the history of cramp rings:—

"Four hundred of cramp rings, some silver and some gilt.—Jewells in the exchequer."—Inventory of the Lord Lysley's [Lisle's] Goods, July 7, 1540; Domestic State Papers, Calais, uncalendared.

James Basset writes to his mother, Lady Lisle, for six cramp rings, three gold and three silver. Paris, Aug. 20 [1537 ?].—*Lisle Papers*, i. 73.

Sir George Douglas sends Lady Lisle a dozen of cramp rings, from London, "this Wednesday, the 8 January" [1538 *or* 1539].—*Ib.*, x. 96.

"I have sent your ladyship cramp rings, both of gold and silver." John Grenville to his sister's husband, Lord Lisle.—*Ib.*, iii.

"I send you by Mr. Degory Gramefild [Grenville] 50 cramp rings of silver, that Christofer Morys giveth you, and one of gold." London, April 17 [1535], John Husee to his mistress, Lady Lisle.—*Ib.*, xi. 111.

"Madam, I think verily that if all the books and croneycles were totally revolved and to the uttermost prescrutad and tried, which against wymen hath been penoyd, contryvyd, and wryten, syns Adam and Eve, these same were I think verily nothing in comparison of that which hath been done and committed by Anne the Queen.....I think not the contrary but she and all they shall suffre. John Williams hath promised me some cramp rings for your ladyship." Husee to Lady Lisle, London, May 12 [1536].—*Ib.*, xii. 58. Be it remembered that the virtues of the cramp rings were solely due to the touch of Anne the Queen aforesaid!

"Your ladyship shall receive of this herer 9 cramp rings of silver. John Williams says he never had so few of gold as this year. The king had the most part himself; but next year he will make you amends." Ditto to ditto, May 19 [1536].—*Ib.*, xii. 60. Queen Anne had been beheaded that morning. Probably Mr. John Williams had good reason for supposing that there would be another by next year.

"Lord Herts showed me that he sent you one dozen cramp rings." Ditto to ditto, London, April 7 [1537].—*Ib.*, xii. 32.

"I will tell Lord Herts you received the cramp rings." Ditto to ditto, St. Katherine, July 17 [1537].—*Ib.*, xii. 106.

"Cramp rings I can get none out of the jewel-house. Mr. Wyll's says the king had the most part of gold, but has promised me twelve silver." Ditto to ditto, London, May 2 [1538].—*Ib.*, xii. 43.

"To-morow Mr. Williams shall give me 12 silver cramp rings." Ditto to ditto, London, May 5 [1538].—*Ib.*, xii. 44.

"I send 2 dozen silver cramp rings. Gold is very skant." Ditto to ditto, London, May 8 [1538].—*Ib.*, xii. 37.

"I send you 24 cramp rings, 8 of gold, and 16 of silver." Ditto to ditto, London, April 23 [1539].—*Ib.*, xi. 67.

"Hussy told me you were very desirous to have some cramp rings against the time that you should be brought a bedd:.....I send by the present messenger 18 cramp rings, which you should have had long ago." Edward Seymour, Earl of Hertford [afterwards Duke of Somerset], to Lady Lisle, 1537.—*Ib.*, xi. 15.

HERMENTRUDE.

EAR-ACHES = THE FIELD POPPY (5th S. ix. 488.)—Field poppies seem to have an evil reputation. In South Lincolnshire we used to call them "head-aches," and if ever I smelt one it was with fear and trembling lest I should have to suffer for my rashness. ST. SWITHIN.

THOMAS POWELL (5th S. ix. 467.)—See Allibone's *Dictionary of English and American Authors*. F. M.

CONVENTUAL CHURCHES STILL IN USE (5th S. ix. 484.)—To the list given by Mr. WALFORD should be added the parish church of Elstow, Bedfordshire, formerly belonging to the convent of Benedictine nuns founded in the reign of William the Conqueror by Judith, Countess of Huntingdon. W. F. R.

Worle Vicarage.

HAGWAYS (5th S. ix. 68.)—In the glossary to my edition of Burns (Bewick) "hag" is defined as "a scar, or gulf, in mosses and moors." Those acquainted with Scottish moors well know the dangerous gulfs called "moss hags." Scott, in the *Lay of the Last Minstrel*, uses the word in this sense when he refers to the moss-trooper's

"Small and shaggy nag,
That through a bog, from hag to hag,
Could bound like any Bilhope stag."

But the word "hag," in the south of Scotland vernacular, has another meaning, which I do not find in the glossary; and this gives a clue to the meaning of "hagways," a word, according to CUTHBERT BEDE, applied by a Rutland gamekeeper to narrow paths cut "through the thick undergrowth in large woods to enable the keepers and beaters to drive the game." "Hag," *Scottice*, means to cut, or hew with an axe, hence hagging (cutting) with an axe. "Hagways" in Rutland, in all probability, therefore means cutways, having been cut, or hagged with an axe. I cannot at present lay my hand on an Anglo-Saxon dictionary, but I imagine the word "hag," to cut, comes direct from the Saxon or Norse. H. EAST.

Stacksteads, Lancashire.

Five and twenty years ago or more I made a note of a similar expression, used by a woodman when I was consulting him as to the best means of getting away timber which had been cut down in a plantation thick with underwood. "We mun cut a hag roo-ad thro' t' underbrush, maister," was his reply; and upon my asking for an explanation of the word "hagroad," he described it as a ride or drive through the wood. Halliwell defines "hag" to hew, chop, or hack; and in another place a certain division of wood intended to be [illegible]. The wood on the east side of the river Derwent at Matlock Bath, in which the lovers' walk is situate, is called the Hagwood. JOHN T.

Idridgehay, Derby.

To "hag" is a North-country use, to cut, hew down; and "ha

roads cleared in a forest by cutting down lines of trees. A portion cleared at one time is termed a "hag" in a wood, and a cutting in a peat-moss is called a "peat-hag." When Waverley first inquired for the Baron of Bradwardine, and his servant said that "his honour was wi' the folk that were getting down the dark hag," the visitor's puzzle only ceased when Miss Bradwardine explained that "the dark hag had no connexion with a black cat or a broomstick, but was simply a portion of oak copse which was to be felled that day." May not this word have something to do with "ha-ha" fences? M. P.

Cumberland.

Burns describes the old sportsman Tam Samson shooting grouse for the last time:—

"Ower mony a weary hag he jumpit,
And aye the tither shot he thumpit."

Hack, hag, haggle, have all one meaning—to cut.

J. C. M.

While residing in Northamptonshire I frequently visited Weekley Hall Wood, where a keeper pointed out to me a recently cleared path, which he described as the "hacked way," saying that it saved him a walk of half a mile, besides enabling him to more easily overtake trespassers.

JOHN PLUMMER.

Canonbury.

See Taylor's *Words and Places*, p. 81.

SEDBERGHIAN.

Ind. Coll., Taunton.

"BERNARDUS NON SCIT OMNIA" (5th S. ix. 284.)—Inquiry has been made as to this phrase. Whether there be anything to account for the "Bernardus" or not, the sentiment at least has been a common one at all times. In Homer, *Il.*, N. 729, *sqq.*, Polydamas, when he incites Hector, says:—

ἀλλ' οὕπως ἅμα πάντα δυνήσεαι αὐτὸς ἐλέσθαι·
ἄλλῳ μὲν γὰρ ἔδωκε θεὸς πολεμήϊα ἔργα·

. . . . . .

ἄλλῳ δ' ἐν στήθεσσι τίθει νόον εὐρύοπα Ζεὺς
ἐσθλὸν.

In a similar manner Maharbal remonstrates with Hannibal to make him use his opportunity: "Non omnia nimirum eidem dii dedere. Vincere scis Hannibal: Victoria uti nescis" (Liv. xxii. 51). In one of the dialogues of Plato it is asked, εἰ πάντα ἐπίστασθαι τινὰ ἀνθρώπων ἐστὶ δυνατόν; (*Sophist.*, *Opp.*, p. 155, B. Lugd., 1590).

In Gaisford's *Paroem. Græc.*, p. 292, Oxon., 1836, on the proverb εἷς ἀνὴρ οὐδεὶς ἀνήρ, there is mention in a note of "Euripideum illud" [sc. Phœniss., v. 752], εἷς ἀνὴρ οὐ πάνθ' ὁρᾷ. And there is a similar Latin proverb, "Nullus omnia scire potest" (*Adagia*, Typ. Wech., 1629, p. 34).

ED. MARSHALL.

Sandford St. Martin.

WHY IS "AXE" SPELT "AX" IN THE OXFORD PRAYER BOOKS? (5th S. ix. 227.)—Both spellings are equally correct, but the former is at present the usual. In a New Testament printed by the University Press, Oxford, 1856, I find the reading *ax* at Matt. iii. 10 and *axe* at Luke iii. 9, whilst in a Bible printed by John Bill and Christopher Barker, London, 1666, both passages have *ax*. Wycliffe wrote *axe*, Layamon, i. 196, *ax*; this latter spelling is also to be found in *Havelock*, l. 1894, *Seven Sages*, l. 613, *Gawayn*, ll. 208 and 289, and in Rob. of Gloucester, p. 490. In *Ancren Riwle* we have *eax* on pp. 128 and 384; in Layamon, i. 98, *eaxe*, whilst *aex*, *ib.*, i. 276. The different forms in Middle English are *ax*, *eax*, *aex*, *ex*, *axe*, *exe*, and in Anglo-Saxon *æcas*, *æx*, *eax*.

Such variety of spellings in old texts will, I think, justify *axe* and *ax* in modern texts.

F. ROSENTHAL.

Hannover.

The reason why it is so printed at the Clarendon Press is, that this is the spelling of the Sealed Book. See A. J. Stephens's reprint, Lond., 1854. The spelling does not appear to have been uniformly one way or the other at any time. In Tyndale's N. T., ed. 1626, as reprinted by Offor, Lond., 1836, it is *ax* at St. Matt. iii., *axe* at St. Luke iii. In a bl.-l. copy which I have of A. V., of which the title is lost, it is *ax*; in another, bl.-l., Lond., 1625, it is *axe*. In the Pr. Bk., Lond., 1614 and 1621, it is *axe*. In the Scotch C. P., Edin., 1637, it is *ax*. But Keeling, *Lit. Brit.*, Lond., 1851, has no notice of this, and spells *axe*. Coverdale, reprint Lond., 1836, and all the versions in Bagster's *Hexapla*, and also Tyndale's ed., Zurich, 1550—at least, at St. Luke iii., for the copy is imperfect at St. Matt. iii.—have *axe*, and this is also in the Bishops' Bible, ed. Lond., 1595. ED. MARSHALL.

I return to CUTHBERT BEDE'S query about *axe* or *ax* the very same answer which I gave two years ago to his *penny* or *peny* one. The Oxford Prayer Books of course spell *ax* simply and purely because such is the spelling of the Sealed Books. Dr. Stephens's or any other reprint will show this at once. Why the Cambridge and Queen's printers' books are less faithful to their standard is quite another matter. C. F. S. WARREN, M.A.

SENSITIVE PLANT TOY (5th S. ix. 288.)—Although I am the fortunate possessor of one of these curious toys, I fear I shall not be able to give much help as to the means of getting one. Mine consists of a lady and gentleman, two large fish, and two small. These are enclosed in a printed paper, in English and French, giving a description of the way these leaves are to be used. I will merely quote a few lines, as the whole would, I fear, take up too much space in "N. & Q.":—

"This is an account of the remarkably sympathetic power of the Chinese sensitive leaf, invented by one of the most celebrated operators, by name Jan Pertista Chaseretto, from China. The largest leaves are for the gentlemen and the smallest for the ladies," &c.

There is no date, but the water-mark of the paper is "Edmonds, 1808." EMILY COLE.

Teignmouth.

This old Dutch toy was formed of a thin shaving of horn cut into various shapes and painted on one side in water colour. When it was laid on the palm of the open hand, with the painted surface upwards, the heat expanded the lower surface and caused the whole to curl up. I lately found two of these antique toys in an old volume, where it is probable I myself put them sixty years ago.

HUGH OWEN, F.S.A.

I remember these things; they curled up by the heat of the hand, as goldbeater's skin does, but they were whiter, stouter, and more sensitive. I think they professed to tell one's fortune or one's temper by the way they twisted. "Plant" was no doubt a blind, for they could have no connexion with the mimosa. Some sort of skin was more likely the material. P. P.

I have one of these sensitive leaves. It is at least thirty years old, and is wrapped in its original cover, which sets forth that they are sold by J. Howlett, 17, South Street, Park, Sheffield.

H. FISHWICK, F.S.A.

The toy referred to by MR. BONE is of French origin, and can be procured at any of the French toy warehouses in the City, and sometimes at the West-end drapery establishments. Above twelve months since I purchased a box, at a very small cost, in Bond Street. A. CUTLER.

ANGUS PARLANCE (5th S. ix. 248.)—The name *märt*, *marte*, or *mairt*, applied to a cow or ox fattened, killed, and salted for winter provision, is an old and familiar Scottish word, still extensively used and understood in many parts of Scotland besides Forfarshire. It is so called from *Martinmas*, October 31 (Old Style), "the term" at which beeves are usually killed for winter use in North Britain. For further explanation MR. CARRIE is referred to Dr. Jamieson's *Dictionary of the Scottish Language (sub voce)*, where the origin of the word is attributed to "Acts of King James IV." (1488-1513). A. S. A.

"*Mart*, a beef, a cow" (O'Reilly's *Irish Dictionary*).

"Sir Morogh O'Flaherty of Bunowan was buried Anno D. 1666.

"In his lifetime better known by the name of *Morogh na Mart*, or Morogh of the Beeves."—Roderic O'Flaherty's *Chorographical Description of West or H-Jar Connaught*, p. 83, Hardiman's note.

CPL.

PLAGUE MEDICINE (5th S. ix. 343.)—In the *English Mans Treasure*, printed in 1613, p. [illegible], there is the following:—

"A maruellous secret to preserue a man from the plague, and hath bene prooued in England of all the Physitians, in that great and vehement plague in the yeare 1348 which crept through all the world: and there was neuer man which vsed this secret but he was preserued from the plague.

"Take Aloe epaticum or Sicotrine, fine Sinomon and Mirrhe, of each of them three dragmes, Cloues, Mace, Lignum Aloe, Masticke, Bole Armoniacke, of each of them halfe a dragme: let all these things be well stamped in a cleane morter, then mingle them together, and after keepe them in some close vessell and take of it euery morning two penny weight, in halfe a glasse of white Wine, with a little water, and drinke it in the morning at the dawning of the day: and so may you (by the grace of God) goe hardly into all infection of the ayre and plague."

There follow many other remedies for the pestilence, which the author declares to have been "prooued," one of them in the case of a "Mylanoys the yeare 1523, in Aleppe, that had the plague," whom the author saw.

"The | English Mans | Treasure | with the true Anatomie | of mans bodie: Compiled by that excellent Chi- | rurgion, M. Thomas Vicary, Esquier, Seruant Chirurgion to | King Henry the 8, To King Edward the 6, To Queene | Marie, And to our late Soueraigne Ladie Queene | Elizabeth, And also chiefe Chirurgion | to Saint Bartholmewes Hospitall," &c.

The book is of 224 pages (a few are missing), is printed in black-letter, and very curious. Is anything known of it? BOILEAU.

DROWNED BODIES RECOVERED (5th S. ix. 8, 118, 218, 478.)—In the south of Scotland and north of England it is still a popular belief that the body of a drowned person can be discovered by a loaf containing quicksilver being set afloat in the stream. The loaf so charged is expected to remain stationary over the place where the body has sunk. I have never seen this foolish expedient tried, but it is a wide belief in the Border counties. Many years ago, when I was a schoolboy, an old man was accidentally drowned in a northern river, and I recollect that several men fired guns on both sides of the river, in the belief that by so doing the body would rise to the surface—by concussion, I is to be presumed. By the way, is there any foundation for the popular belief that the dead body of a man always floats face downwards and the body of a woman face upwards? I have heard this insisted upon repeatedly. On various occasions I have seen at least three dead bodies of men floating in rivers and in the sea, and in all cases the faces were downwards. HENRY

Bacup, Lancashire.

It was on arriving in the coach at Morecambe Bay that Lord Eldon aspect of the sea, asked if peop there, and received for answer

had never known an instance in which they had not been recovered within a week.

TREGEAGLE.

PROHIBITING THE BANNS (5th S. ix. 468.)—This was probably an unusual proceeding, but "tabling" a shilling is the recognized mode in Scotland of claiming that a decision be confirmed or an appeal entered, and the usual term which one sees used in the squabbles in the church courts is, "Mr. A. protested and *took* instruments." Dr. Jamieson explains that this is a corrupted phrase; it should be "asked or required" instruments. The shilling is the clerk's fee for recording the requirement, or a pledge that the party is in earnest, and will pay the expense of the documents. The phrase occurs often in the proceedings on Bothwell's trial for the murder of Darnley. See Dr. Jamieson, "Instrument."

W. G.

SHELDON HALL, WARWICKSHIRE: SHELDON FAMILY (5th S. viii. 285; ix. 132, 229.)—Dugdale mentions but little about the Sheldon or the Bromwich families, particularly the latter, although these two places are little more than two miles apart.

I send a few extracts out of a great number of family charters, and extracts from a pedigree of Chattock, compiled at great expense from the records and charters of England; and although the Hayes and Chattocks have held large quantities of land in Warwickshire, &c., from very early times to the present day, their names are not mentioned in Dugdale, and his account of Castle Bromwich, &c., is very meagre.

The *Heraldry of Worcestershire*, by H. Sydney Grazebrook, gives a good account of the Sheldon family, a branch of the Warwickshire Sheldons; also see the *County of Dorset*, by John Hutchins, M.A., third edition, by Ship and Hodson, vol. iv. p. 74, pedigree of Percye and Chattock, &c., of Shaftesbury and Manston, under "Manstone."

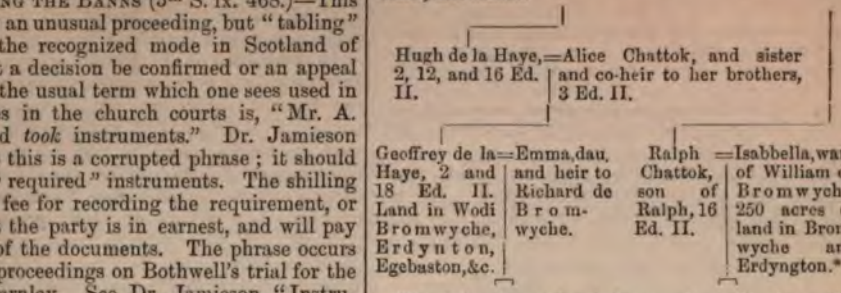
Extracts from a few of Chattock charters, &c.:—

Let persons now and hereafter know that I, Henry son of Richard de Brockhurst, have given to my brother John, &c., land, &c., lying between the lands of Margarete de Scheldon, to have and to hold, &c. Witnesses, Anselm de Bromwiz, Thomas de Castello, Roger de Somerloue, and others. (No date; *temp.* Hen. III.)

Let persons now and hereafter know that I, Richard son of Hugh of the Hay, have given, granted, and this my charter confirmed to Roger, son of Richard, son of Henry de Bromwich, &c. Witnesses, Roger of the Somerloue, Henry son of Richard, Henry son of Ranulf, and others. (No date; *temp.* Hen. III.)

Let people now and hereafter know that I, Alice, formerly wife of William, son of Alan de Bromwich, in my pure and lawful widowhood, have given, granted, &c., to Hugh of the Hay, &c. Witnesses, Henry de Castro, Geoffrey of the Clvf, Adam son of Henry, Ranulf de Altredemor, Sir William, Chaplain, and others. (No date; *temp.* Hen. III.)

To all the faithful in Christ who shall see or hear the present writing, &c., John de la Hay, greeting in the Lord: know that I have remitted, &c., to Geoffrey, son of Hugh de la Hay, &c., and have put my seal. Dat. at Bromwyche, Tuesday in the feast of S. John ante Port. Lat. 2 Ed. II. Witnesses, William de Bromwyche, Clerk, Henry atte Somerloue, Thomas de la Hay, Richard, Clerk, and others.


Hugh de la Haye, 2, 12, and 16 Ed. II.
Alice Chattok, and sister and co-heir to her brothers, 3 Ed. II.
Geoffrey de la Haye, 2 and 18 Ed. II. Land in Wodi Bromwyche, Erdynton, Egebaston, &c.
Emma, dau. and heir to Richard de Bromwyche.
Ralph Chattok, son of Ralph, 16 Ed. II.
Isabbella, ward of William de Bromwyche. 250 acres of land in Bromwyche and Erdyngton.*

The following extract from rolls will show the name of Chattok was known in Warwickshire as early as Hen. III.:—

[4 Ed. I., A.D. 1276.] Names of the rebels and enemis of King Henry and Edward his son in the counties of Warwick and Lancaster. [Among the said names are] John de la Haye, John son of Adam de Somery, and John...Chattok.

Let the present and future know that William de Berwood has given, granted, &c., to Alice all the lands, &c., which I had, &c., from Henry de Castello in Wodybromwiz, &c., and all the land which I had from Anselm de Bromwiz, &c. In testimony whereof to the present writing I have put my seal. Witnesses, Henry de Castello, Ralph de Sheldone, Clerk, Adam Lovecoe, Thomas Annsel, Henry Monford, and others. Dated at Wodibromwiz, Wednesday next after the feast of the Circumcision of the Lord, 29 Edw. I.

[16 Ed. II.] Charter between Ralph, son of Ralph de la Chattok, Isabella his wife, and William de Bromwyche, sometime guardian of the said Isabella, and Henry son of Anselm, respecting lands, &c. 100 shillings rent, &c., with the appurtenances, &c., in Ennedeworth, Sutton, and Mokeshull.

RICHARD F. CHATTOCK.

Holms Hill, Barnet, Herts.

DRAYTON (5th S. ix. 87, 137, 317, 475.)—The Rev. J. R. Lee (not Dr. Lee), in his *History of Market Drayton*, says:—

"The name is common to no fewer than twenty-six towns or villages in England, and probably is to be referred to the early British period. Dr. Wilkes derives it from *drai*, a river. Mr. Baxter prefers to deduce it from *draith rut-dun*, a village on a road. But these conjectures are by no means satisfactory, and the original meaning of the word has never been clearly and decisively explained. Perhaps it may be connected with *deru*, an oak, and with *Druid*; but it is impossible to speak positively on such an uncertain point. The most ancient book which contains the name is a history of the Britons, written in Latin by Nennius, a monk of Banchor, about a thousand years ago. He gives a list of ancient British cities, and among them we find a place which he calls

* May I put an inquiry here? What became of the family of Erdington? The last mentioned by Dugdale is Thomas, "but what became of him after 7 Ed. IV. we can't discover." Did the name become extinct with this Thomas?

'Cair Draithon.' Where Cair Draithon was situated no one seems to know, and Bishop Kennett maintains that it is quite useless to inquire; but the historians who copied their account of British cities from Nennius seem to have been acquainted with the spot, for Hollinshead speaks of 'Cair Draiton, now a slender village,' as if he knew the locality, and Henry of Huntingdon mentions 'Cair Draiton, or the town of Draiton.' Now we find that in the Saxon times Drayton in Hales was a place of some importance, as appears clearly from Domesday Book. There is, therefore, some reason to suppose that it is the place alluded to by Nennius; but, of course, this is mere conjecture."

Mr. Lee makes no further allusion to the origin or derivation of the name of *Drayton*. He no doubt felt a difficulty in dealing with the fact that so many other places, under varied conditions of site and position, bear the same name.

WM. HUGHES.

A SIXTEENTH CENTURY BOOK INSCRIPTION (5th S. ix. 466.)—The lines copied by BOILEAU are a variation of a well-known formula, of which examples will be found in "N. & Q.," 1st S. vii. 554; viii. 591; and xii. 243. On referring to these it will be found that the allusions in lines five and six are not so very obscure. The capital letters in these lines are simply the initials of the name of the owner of the book, Hennrey Gouldinge, who seems to have been so uneducated as not to know how to spell correctly his own Christian name, which we may presume to have been Henry. It is not to be wondered at if he made other blunders in transcribing the lines, such as "it last" for "I live," and "all men fight" for "all men's sight."

EDGAR MACCULLOCH.

Guernsey.

POPULAR LEGAL FALLACIES (5th S. ix. 468.)—Mr. Henry Broome, Lecturer to one of the Inns of Court—I think it was the Middle Temple—published under the head of *Legal Maxims* a work such as that sought by INQUIRER.

JOSEPH FISHER.

Waterford.

LENGTH OF GENERATIONS (5th S. ix. 488.)—MR. HOWLETT and myself are coeval, but whereas he counts 139 years from the birth of his grandfather, and calls it a long stretch back, I can reckon 161 from the birth of mine in 1717.

W. T. M.

JOHN BANCKS, OF SUNNING (5th S. viii. 335; ix. 232, 398.)—To the literary works of this writer may be added the *Life and Reign of William III.*, 12mo., 1744, and the editing of Prior's *Miscellaneous Works*, Lond., 2 vols., 8vo., 1740. Prior died 1721, leaving his MSS. to Adrian Drift, who copied them, and entrusted the copy to Charles Forman. Drift died in 1738, and then Forman intended to complete the work and publish it; before he could do this, however, in 1739 he too died, and the incomplete work was entrusted to John Bancks, to connect the MSS. and give the whole a form such as Prior himself would probably have desired. Bancks's name does not appear on the title-page, but he signed the dedication to the Earl of Oxford, and added his initials to the preface, in which the above facts are stated.

The correction of the name from Banks to Bancks is very noteworthy, and may put a stop to the present confusion. Most biographers, like Cibber, who wrote 1753, two years after his death, spell it Banks; and it was so printed in the *Gentleman's Magazine*, 1751, p. 187, amongst the deaths, where he is called "author of several treatises, and editor of books approv'd by the publick." It has resulted from this that bibliographers have made two men of him, and the Lowndes and Allibone give—Bancks, John, *Miscellaneous Works*, 1738-9; Banks, John, *Life of Cromwell*, often reprinted.

It is plain that he wrote "Bancks" from 1720 to 1740, and it is most probable that this was his true name; but it is possible that towards the close of his life he may have left out the c in his name. As he died in easy circumstances in 1721 at his house at Islington, and was probably buried there, perhaps there may be some monumental inscription or record still existing; if so, a note of it would be of interest. Anyhow, it is evident that Bancks, as the name which he did use on the two books to which his name appeared, must also be applied to all those works which he published anonymously.

EDWARD SOLLY.

I am glad MR. ALLNUTT has put me to right as to the reputed absence of Bancks's name from any of his titles, and also settled the orthography of both authors bearing that name. The dramatist I find as often calls himself Bankes as Banks, and our subject in Cibber's index is given as Bankes although rightly Bancks at the reference.

Having only one of the works I adjudge to be by Bancks, I jumped to the conclusion that he was altogether an anonymous writer. My book is *Miscellaneous Works, Serious and Humorous, in Verse and Prose. Design'd for the Amusement of the Fair Sex*, 8vo., Reading, 1740.

This does not well assort with the *Life of Christ* he is said to have written, although it is only another instance of a serious and comic author rolled into one. But his biographer, I find, allows a margin for this versatility when he says that "he (Bancks) had the talent of relating a tale humorously in verse," which is here exemplified.

I don't see the Reading book anywhere mentioned, and the proof that it is a curiosity is in my copy having the witty book-plate of Clark, "A Pleader to the Needer when a which I never find but in rare books.

THE AMERICAN ROBIN (5th S. ix. 475.)—Was not Mr. Kingsley wr

that the American robin was not the blue-bird, but "a great parti-coloured thrush"? And is not the American robin the blue-bird, *Saxicola sialis?* In Alexander Wilson's poem, *The Blue-bird* (six verses of eight lines each), are the following lines:

"The slow lingering schoolboys forget they 'll be chid,
While gazing intent as he warbles before them
In mantle of sky-blue, and bosom so red,
That each little loiterer seems to adore him."

It is stated that in his shape and size, as well as in his habits and song, the blue-bird is very similar to the English robin, the only difference being the sky-blue "mantle" instead of the brown-olive coat. CUTHBERT BEDE.

One more query on this subject. I am just now away from all books, and cannot remember whereabouts the scene is laid where the American robin is mentioned. Will any reader of "N. & Q." who has *Kéramos* at hand kindly inform me as to this? J. DIXON.

"MARQUIS" v. "MARQUESS" (5th S. ix. 167, 315, 353.)—Marquess, certainly. A MS. note-book of a herald, *temp.* Henry VIII., formerly in Sir Charles G. Young's collection, now before me, which contains copies of several early orders of precedence, affords good evidence of that. I extract from "The order of all Estates of nobilitye & gētry of Englād set forthe the 8 of Octob. in the yeare of o^{r} Lo. God 1399," "It'm. my Lo. Marquesse. A newe hon^{r}"; and from "The order of all Estates of wo^{r} and gentrie of England as they were ordered by the Lo. Protectors grace & by the Earle Marshall of England against the kings coronatiō & set forthe by the Herolde and by me Registred at Pet^{r}borough. Anno. Dni MCCCCXXXI," "It'm. Marquesses, brought in of Late." There are many similar instances, in more than one hand-writing of about the same period, in this volume. The title appears so written by all the old heraldic authorities. W. E. B.

"AN UNLAWFUL COTTAGE" (5th S. ix. 207, 275.)—Cowel says:—

"A *cottage* is a house without land belonging to it, anno 4 Ed. I. stat. 1. By a later statute, 31 Eliz. c. 7, no man may build a *house* unless he lay four acres of land to it; so that a *cottage* is properly any little house that hath not four acres of land belonging to it."

R. S. CHARNOCK.

Junior Garrick.

LEEDS POTTERY (5th S. viii. 409, 455; ix. 78, 337.)—The translation of a Dutch inscription quoted by ST. SWITHIN needs correction. It should be:—"I burn a light for the Prince's Niece and also for the Orange branch. He who will not see it blows it out." HUGH OWEN, F.S.A.

RHODES FAMILY (5th S. ix. 208, 373.)—In *Recollections of Oxford, by G. V. Cox*, M.A., New College, late Esquire Bedell and Coroner in the University of Oxford (8vo., London, 1868), it is stated, under the date of 1792:—

"In April died Mr. Eyton, M.A. of Jesus College, and for forty-seven years Esquire Bedell in Medicine and Arts. He was succeeded by his nephew, Mr. (*sic*) Rhodes, M.A. and Fellow of Worcester, who had acted as Mr. Eyton's deputy during a long illness and absence from Oxford."

Some amusing particulars further on in chap. xii. are added respecting Mr. Rhodes, who died in 1815. J. MACRAY.

AUTHORS OF QUOTATIONS WANTED (5th S. ix. 469.)—

"The Saviour! O what endless charms
Dwell in the blissful sound!" &c.

This is the second stanza of a piece of thirty-nine stanzas, entitled *Redeeming Love*, written by Anne Steele in 1760, and given in Daniel Sedgwick's reprint (1863) of her *Hymns on Various Subjects.* JOSIAH MILLER.

"Si vis pacem," &c.

Cicero has a thought very near akin to this when he says (*De Officiis*, i. 23): "Bellum autem ita suscipiatur, ut nihil aliud nisi pax quæsita videatur." EDWARD H. MARSHALL.

The phrase, "Qui desiderat pacem præparet bellum," occurs in Vegetius, *Rei Milit. Inst.*, l. iii., prol. Compare, "Nam paritur pax bello; itaque qui ea diutina volunt frui, bello exercitati esse debent," in Cornelius Nepos, *Epam.*, p. 163, ed. Foulis, Glas., 1777. ED. MARSHALL.

"As bees on flowers alighting," &c.

These lines of Thomas Moore, slightly misquoted by MR. BOUCHIER, are to be found in his poem of *Corruption*, which, with a kindred satire entitled *Intolerance*, he published anonymously in 1808. D. F. MACCARTHY.

Miscellaneous.

NOTES ON BOOKS, &c.

A History of Blackburn, Town and Parish. By W. Alexander Abram. (Blackburn, Toulmin.)

MR. ABRAM deserves praise for the careful and painstaking way in which he has produced his excellent and exhaustive volume. Blackburn now possesses a written history of which it may well be proud. Indeed, few towns can boast of a more conscientious and diligent historian than Mr. Abram, for while many writers rely on the work of others for their information, he has searched out facts for himself from their original sources, and consequently his book possesses that invaluable charm, accuracy. The first part comprises a general history extending from the Roman and Saxon periods up to the present day; whereas the latter portion is devoted to township history and topography. In narrating the part Blackburn has played in history Mr. Abram has introduced many well-known facts which, though interesting, might yet, we think, have been somewhat curtailed, as unnecessarily increasing the bulk of the volume. The chapter devoted to the modern history of Blackburn is highly interesting, and is well worth the perusal of the reader; for Mr. Abram has given a capital account of the introduction of cotton spinning into this part of Lancashire, and briefly traversed some of the changes and processes by which the manufacture has reached its present perfection.

Indeed, the cotton trade, as Mr. Abram truly remarks, has a history as interesting as any of the developments of human energy the world has witnessed. The history of the township is valuable from a biographical point of view, because the author, as he tells us in the preface, "has bestowed much space and expended an unusual amount of work upon the account of old native families" of our yeomen and lesser gentry, gathered from parish registers and public records, in conjunction with family papers and title deeds. We cannot overestimate the value of this part of Mr. Abram's labours, for the number of families and distinct branches of families genealogically noticed is nearly three hundred. The illustrations, too, which embellish the volume are excellent, and we congratulate the people of Blackburn on this new history of their town written by such competent hands.

The Position and Prospects of Catholic Liberal Education. By the Hon. and Rev. William Petre. (Burns & Oates.)

"Is there a cause?" Such is a question which has been frequently asked of late years with regard to various movements of the day. We have carefully considered Mr. Petre's earnest plea for the liberal education of his co-religionists in England, and we are clearly of opinion that "there is a cause" for his pamphlet as the visible exponent of his plea. So far as outsiders to the Roman communion in this country can judge from the language of a writer belonging to that communion, Mr. Petre's orthodoxy is of the severest purity. All who are not of his Israel are in his eyes wandering "without the gates." He and his "walk in light," while they who are not of his theological company walk "in darkness." And from Mr. Petre's point of view the freedom of "Protestant public schools" is likely, all too readily, to "lapse into licence." But setting aside such expressions as parts of the theological rather than the literary or scholastic armour of Mr. Petre, we cannot but sympathize strongly with his keen sense of past shortcomings, and his sincere desire to help forward the establishment of schools in which English Roman Catholic boys can be made "English gentlemen, strangers to no culture which is bestowed upon their Protestant fellow-countrymen," and able to compete "in society with the best educated scholars in the kingdom." Mr. Petre urges many very serious arguments to enforce his thesis, of which we would say, as well as of his pamphlet as a whole, "Judicent qui judicare queant." But, in order to be in a position to judge, those who are interested in education must read Mr. Petre's work for themselves, and not take it at second hand.

An Attempt to Determine the Chronological Order of Shakespeare's Plays, by the Rev. H. P. Stokes, B.A. (Macmillan), the Harness (triennial) Essay for 1877, must not be classed in the usual category of university prize essays, as it contains much really instructive matter for Shakspearian scholars.—"Ballad" to "Boieldieu" is the portion comprised in part ii. of Macmillan's *Dictionary of Music and Musicians*. To the notice of Beethoven is appended the well-known "G.," a guarantee that the subject is worthily treated.—Mr. Stevens's admirable bibliographical description of *The Bibles in the Caxton Exhibition*, 1877 (Henry Stevens, Trafalgar Square), should be in the possession of all collectors of the various editions of the Bible; its interest is for all times.—We have received from Messrs. Rivingtons *Homer's Iliad*, books i., ii., by A. Sidgwick, M.A., in which all is done that seems possible to mitigate the troubles of beginners in reading Homer; and Mr. G. L. Bennett's *First Latin Writer, with Accidence, Syntax Rules, and Vocabularies.*

We learn that an International Bibliographical Congress, organised under the auspices of the Société Bibliographique, will be held in Paris, at the rooms of the Société d'Horticulture, 84, Rue de Grenelle, from the 1st to the 4th July.

A new and considerably enlarged edition of a great *History and Literature of the Art of Quick Writing* has just been published at Dresden by Prof. Leibig, of the Royal Stenographic Institute of that city. The work enters with commendable minuteness into the bibliography of English shorthand literature, and Prof. Leibig expresses his obligations to Mr. J. H. Bailey, of Manchester.

Notices to Correspondents.

We must call special attention to the following notice:

On all communications should be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

Correspondents are requested to bear in mind that it is against rule to *seal* or otherwise *fasten* communications transmitted by the halfpenny post. Not unfrequently double postage has to be paid on their receipt, because they have been "closed against inspection."

Folk-Lore.—We would strongly urge on those correspondents who are good enough to send us communications on Folk-Lore that, before doing so, they should consult Brand's *Popular Antiquities*, Chambers's *Book of Days*, Hone's *Every-Day Book*, but especially Thiselton Dyer's *British Popular Customs*, this last being the most recent work on customs connected with the Calendar.

C. L. Prince (Crowborough.)—Hakewell's verse will be found in the second volume of our present series, p. 483. The reference must be to ink. For other papers on the electric telegraph foreshadowed, see "N. & Q." 2nd S. iv. 266, 318, 392, 461; vi. 265, 359, 422; viii. 55; xii. 166, 277.

L. N. T.—

"Lord of himself, though not of lands;
And having nothing, yet hath all"

(Wotton, *Description of a Happy Life*), is the usual rendering.

L. L. N.—The Court of Arches was formerly held in the church of St. Mary-le-Bow (ecclesia Sanctæ Mariæ de Arcubus).

Q. Q.—*The Abbey Walk* is a ballad by Robert Semphill, soun (d. 1508), and is included in Lord Hailes's collection of *Ancient Scottish Songs*.

Rural Botanist asks to be informed of any book that treat of the derivations, meanings, and origin of the technical botanical names of plants.

"The Lass of Richmond Hill."—See "N. & Q." 2nd S. xi. 343, 362, 386, 445, 489.

J. C. ("Lord Barnard") has sent no name and address.

G. M.—*Hamlet*, Act v. sc. 1.

F. C. Brooke.—Forwarded.

Erratum.—P. 495, col. i., line 12 from top, for "of Bournoe," read *of Boconnoc*.

NOTICE.

Editorial Communications should be addressed to the Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher" at the Office, 20, Wellington Street, Strand, London.

We beg leave to state that we do not undertake to return communications which, for any reason, we do not print; and to this rule we can make no exception.

Index Supplement to the Notes and Queries, with No. 238, July 20, 1878.

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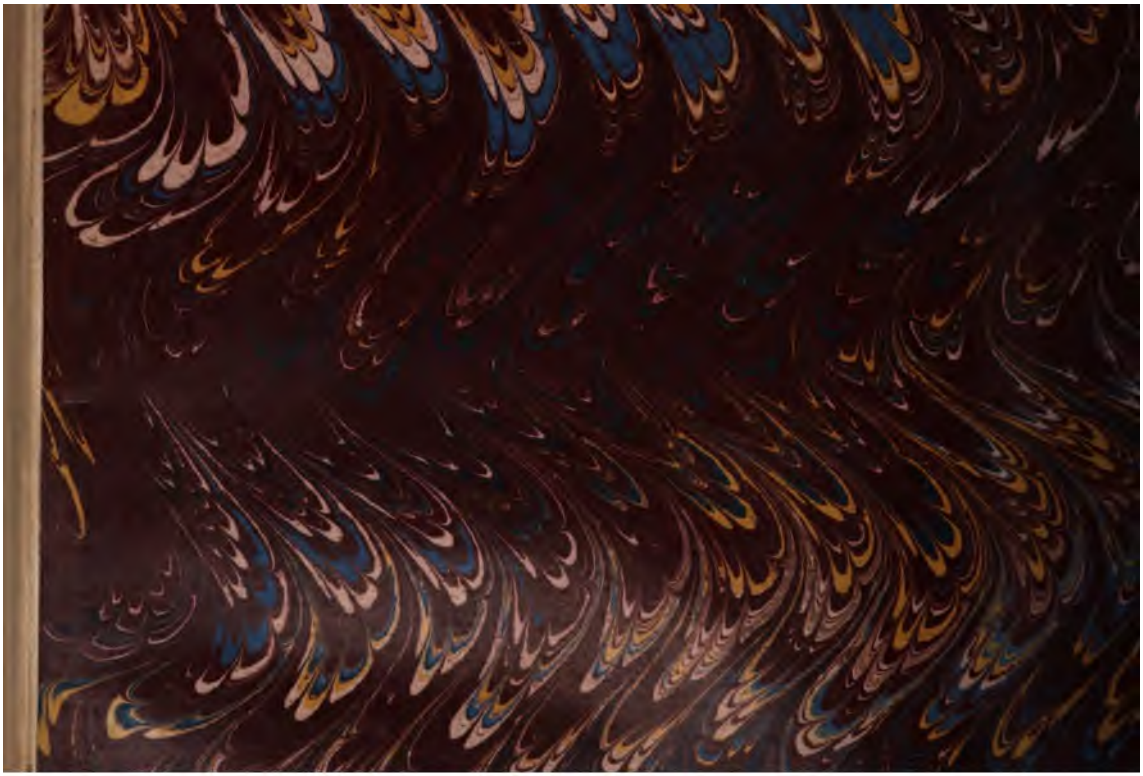

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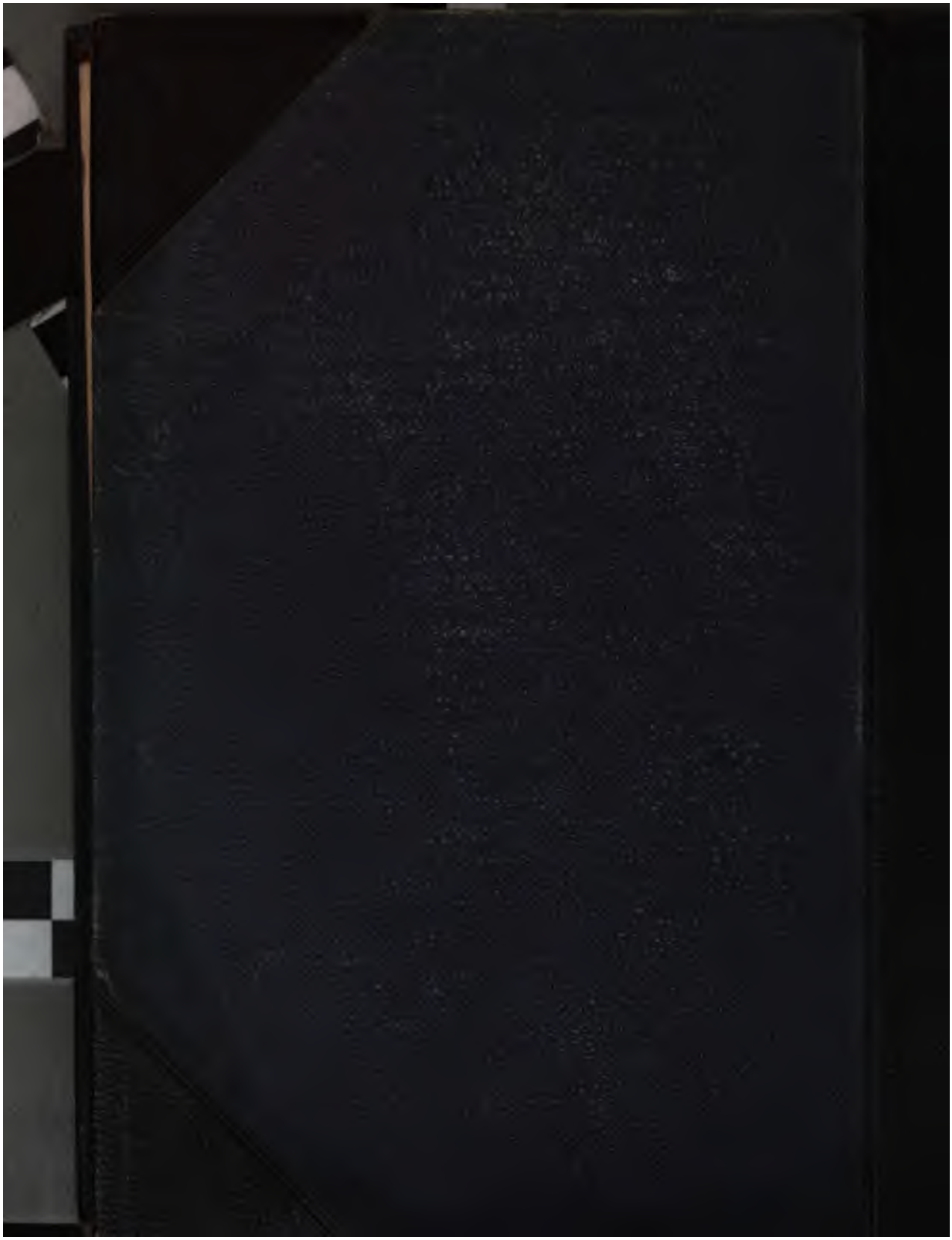
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